#### SACRED BOOKS OF THE HINDUS

Translated By Various Sanskrit Scholars.

EDITED BY

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Retirea.

VOL. XXVII-PART I.

#### THE MÎMÂMSÂ SÛTRAS OF JAIMINÎ

CHAPTERS I-III.

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PUBLISHED BY

Dr. Sudhindre Nath Basu M. B. / N THE PANINI OFFICE, BHUVANESWARI ASRAMA, BAHADURGANJ

ALLAHABAD

PRINTED BY R. S. PATHAK AT THE UNION PRESS, AULAHABAD.

23722.

10. Saim/ Jai/San

# PÛRVA MÎMÂMSÂ.

#### CHAPTER I.

Adhikarana I. Dealing with the enquiry of duty.

#### श्रथातो धर्मजिज्ञासा ॥ १।१।१॥

1. Now is the enquiry of duty (धर्म)

The author commences his enquiry into the nature of un. www is used when any auspicious beginning is made.

Adhikarana II. Definition of duty.

#### चोदनालक्षणोऽर्थी धर्मः ॥ १ । १ । २ ।

चोदनालक्षयोर्थः The object which is distinguished or qualified by a Command. धर्मः duty.

2. The duty is an object distinguished by a command.

The author says that san is an object itself and its binding character is by reason of the vedic injunction.

Adhikarna III. Dealing with the examination of its authority

#### तस्य निमित्तपरीष्टिः ॥ १ । १ । ३ ॥

निविश्वपरीष्टि: Examination of the cause

3. The examination of its cause.

The author says that the examination of the cause of the duty is now made.

Sûtras are of six kinds:-

संज्ञा definition; परिमाण key to interpretation; विधि statement of a general rule; विद्या restrictive rule; अधिकार heading to which a number of rules belong; अतिदेश general application of a rule.

Adhikarana IV. Dealing with the subject that in matters of Dharma perception is not as infallible authority.

### सत्संत्रयोगे पुरुषस्येन्द्रियाणां बुद्धिजन्म तत्त्रत्यक्ष-मनिमित्तं विद्यमानोपलम्भनत्वात् ॥१।१।४॥

सत्संत्रयोगे on having the contact with; पुरुषस्य of a man; इंदियाणां of the organs; बुद्धिजन्म the origin of knowledge; तत् that; प्रत्यक्ष sensuous perception.

4. The perception is the knowledge which one has by the senses coming in contact with the soul. It is not the cause of duty by reason of acquiring knowledge of the thing existing.

The author here explains next and says that it relates to an object that is in existence i. e. objects perceptible by senses. It has nothing to do with supersensuous things. In connection with this other next have been discussed by the commentators.

Adhikaran: V. Dealing with the subject that in matters relating to धर्म, the Vedas are of paramount anthority.

### श्रीत्पत्तिकस्तु शब्दास्यार्थेनसम्बन्धस्तस्य ज्ञान-मुपदेशोऽव्यतिरेकश्चार्थेऽनुपलब्धे तत्त्रमाणं बादरायण-स्यानपेक्षत्वात् ॥ १ । १ । ५ ॥

औत्पित्तक: eternal; तु because; शब्दस्य of the word; अर्थेन with the meaning; सम्बंध connection; तस्य its; ज्ञानं knowledge; उपदेश: precept; अव्यतिरेक: never erroneous; च and; अर्थे on the object; अनुपलब्धे not getting or visible; तत् that, प्रमाणं authoritative; वादरायणस्य of the Risi of that name; अनपेक्षत्वात् by reason of not depending on others.

- 5. Certainly there is eternal connection between the word and its meaning; its knowledge is उपदेश: it is never erroneous in matters invisible; it is authoritative in the opinion of Bâdarâyaṇa by reason of its not depending on others.
- The author says that the word and its meaning are eternally connected, this is one proposition; the knowledge thereof is called sugar in the language of minim, it is the second proposition. In matters connected with invisible things it is never erroneous; this is the third proposition. In the opinion of Badarayana the word is authoritative; this is the 4th proposition; and lastly it does not depend upon any other proof and is sufficient in itself.

In this connection the Commentators have described all the six modes of proof. 1. perception (সহায়) 2. inference (অনুমার) 3.

analogy (उपमान) 4. testimony (शब्द) 5. presumption (अर्थापित) 6. absence (अभाव).

Adhikarana VI. Satras 6-23 dealing with the eternity of sound.

#### कर्मेंके तत्र दर्शनात्॥ १। १। ६॥

कर्म act; एके one; तत्र there; दर्शन त् by seeing.

6. One set says that it is an action; by reason of seeing it there.

The objector says that word is not eternal as said in Sûtra 5; because it is an act and we see that it is produced by an effort.

#### अस्थानात् ॥१।१।७॥

अस्थानात् by reason of no stability.

7. By reason of no stability.

The second objector says that there is no stability of the word; as soon as it is pronounced, it vanishes.

#### करोतिशब्दात्॥१।१।८॥

करोतिशन्दात by reason of the word 'make'.

8. By reason of the word 'make'.

The third objector says that 'the word 'make' is used in relation to 'word'. It is said, 'make a sound'; This fact also shows that sound is made and so it can not be eternal.

#### सत्त्वान्तरे च यौगपद्यात् ॥१।१।६॥

सत्वांतरे in other beings; योगपद्मात by reason of its being simultaneous.

9. By reason of its being heard simultaneously by other beings.

The fourth objection to the eternality of the sound is that it is heard simultaneously by all beings who stand at a distance from the source of the sound. This fact also goes to establish the transitory nature of the sound, voice or word.

#### प्रकृतिविकृत्योइच ॥ १।१।१०॥

बकृति original form ; विकृति modified form ; च and.

10. And on account of the original and modified forms.

There is the fifth argument against the eternality of sound.

changes take place, for instance द्धि आनय become दध्यानय, The इ and आ change into या

### रुद्धिउच कर्तृभूम्नाऽस्य ॥१।१।११॥

वृद्ध increase; च and; कतृ भूम्ना with the multiplicity of the agents; अस्य its.

11. Its increase by reason of many persons pronouncing it.

There is another sixth argument against the eternality of the sound; when many persons together pronounce a word, it increases in sound. What increases and decreases is not eternal.

#### समं तु तत्र दर्शनम् ॥१।१११२॥

समं equal; तु on the other hand; तत्र there; दर्शनं reasoning.

12. On the other hand there is a reasoning of equal force.

The author proceeds to reply in seriatim all the six objections raised to the eternality of sound. The first objector said it was an act and an effort; that is to say it was pronounced. The author says you are quite right that it is a product of an effort i. e., pronunciation, but if the word did not exist before, it could not be pronounced. The very fact that it was pronounced shows that it existed before the pronunciation. It is by parity of reasoning that the contrary proposition is established.

#### सतः परमदर्शनं विषयानागमात् ॥ १ । १ । १३ ॥

सतः of the existent; परं after; अदर्शनं disappearance; विषयानागमात् by reason of the object not coming into contact.

13. Disappearance after once coming into existence is by reason of the object not coming into contact.

The reply to the second objection is that the sound is the quality of ether. The ether is eternal. The sound was brought into existence, because it existed there and disappeared because the object is not obtainable by the sense though existing.

#### प्रयोगस्य परम् ॥१।१।१८॥

मये।गस्य of the application ; परं after.

14. After the application.

The author replies the third objection which is about the verb 'make'. It is also applicable to an effort to bring into manifestation. When a word is pronounced it is audible, the audibility of the word is after the pronunciation. The word existed and the pronunciation only made it audible.

#### श्रादित्यवद्योगपद्यम् ॥ १। १। १५॥

आदित्यवत् like a sun ; यौगपद्यम् simultaneity.

15. The simultaneousness is like, the sun.

The author replies the fourth objection. You say that sound is heard simultaneously by several persons standing there; so you say that there is not one sound. There you are wrong. There is one sun and spectators all see it; by the number of spectators the sun will not increase in number. So there is one sound and it is eternal.

#### वर्णान्तरमविकारः ॥ १। १। १६॥

वर्णान्तर change of letters; अविकार: non-modification.

16. The change of letters is not a modification.

The author now replies the 5th objection. He says that the changes of letters are no modifications, the word still exists there the words 'दिश' and 'आनय' both exist there.

#### नाद्बाद्वपरा ॥ १ । १ । १७॥

मार्वृद्धि increase of noise; प्रा with reference to.

17. The increase is with reference to the increase of the tone.

The author replies the 6th objection. He says that the increase is of the tone or the noise; it is not the increase of the word.

### नित्यस्तु स्यादर्शनस्य परार्थत्वात् ॥ १ । १ । १८ ॥

नित्यः eternal; तु on the other hand; स्यात् is; दर्शनस्य of the manifestation; प्रार्थत्वात् by reason of its being subservient to others.

18. On the other hand, it is eternal by the reason of its manifestation being for the sake of others.

The author after refuting the arguments of the objector formulates his own view and says that the word is eternal, the reason is that it is for the sake of imparting information to others that it is pronounced and that the words come and go but the effect that they leave behind is permanent. The word 'cow' is pronounced, the word as pronounced has disappeared but the knowledge of the cow that it has left on the mind of the hearer is still there even though the sound is not heard.

#### सर्वत्र यौगंपद्यात् ॥ १ । १ । १६ ॥ 🗆

सर्वत्र everywhere ; कीनपशाल by reason of the simultaneity.

19. By reason of the simultaneity, it produces the same effect everywhere.

The author further advances an argument and says that as soon as the word 'cow' is pronounced, all the hearers understand that it means a particular animal of a particular shape. There are three terms wight, with and wife, the first is the form which you have before your mind's eye. You know the figure 'cow' and you go examining each animal and when you find a particular animal corresponding to the figure that you have before your mind's eye, you at once recognize the individual cow called with the word wife is genus. The difference between wife and wight is that the former is the essential quality which is inseperable from the object. When you go on examining the individuals the qualities in which they differ are rejected and the qualities in which they agree are accepted. This accepted generalised quality is called wight!

#### संख्याभावात् ॥१।१।२०॥

संख्या number; अभावात by the absence.

20. By reason of there being no number.

You pronounce the term 'cow' ten times, it will convey the idea of one cow only. The word cow though pronounced several times conveys the idea of one individual cow.

#### अनपेक्षत्वात्॥ १। १। २१॥

21. By reason of its being non-correlative.

There are correlative terms, such as husband and wife; father and son &c. You can not think one without the other. Sound may be produced or vanish but the 'word' is absolute and not correlative; it exists independently and therefore eternal.

#### प्रख्याभावाच्च योगस्य ॥ १।१।२२॥

प्रख्या manifestation; अभावात by the absence of; योगस्य of the assemblage of words, sentence (particles of air according to शवर).

22 And by reason of no manifestation of the collection of words.

The author gives an additional reason for holding the word to be eternal, because the words in a collected form have no manifestation. The words collectively do not denote a class but only an individual word does so.

#### लिङ्गदर्शनाच्च ॥ १। १। २३॥

िंग दर्शमात् by seeing the force of the text; द and.

23. And by seeing the force of the text.

The author relies on the Vedic text in support of his view.

Adhikarana VII. Sutras 24-26 dealing with the subject that the Vedic words have a meaning.

#### उत्तर्तो वाऽवचनारस्युरर्थस्यातन्निमित्तत्वात्॥१।१।२४॥

उत्पत्ती in the manifestation; वा not; अवचना: meaningless. स्यु: are; अर्थस्य of the meaning; अतिक्रिमित्तत्वात् by reason of its not being an efficient cause.

24. It has no meaning when manifested, because the meaning does not depend upon it.

The objector says that I accept your proposition that the word and its sense are connected eternally but a number of words put together is not so connected, because the sentence does not depend upon the words for its meaning; the meaning of the sentence is conventional.

### तद्भृतानां क्रियार्थेन सामाम्नायोऽर्थस्य तन्नि-मित्तत्वात् ॥ १ । १ । २५ ॥

तद्वभूतानां of the constituent parts; कियार्थेन with the action; सामाम्नायः pronunciation; अर्थस्य of the meaning; तिश्वभित्तत्वात् by reason of their being the efficient cause.

25. The pronunciation of the constituent parts (words) is with the object of an action, the sense being dependant upon them.

The objector in the preceding sûtra said that the words conveyed the sense but the words put into a sentence had only a conventional sense but no meaning of their own. The author in reply says you are wrong there; the words are used for action and the sentence, being composed of the words which you admit to have a meaning, has necessarily a meaning.

#### लोके सन्नियमान्त्रयोगसन्निकर्षः स्यात्॥१।१।२६॥

लोके in the world; संनियमात् by reason of the special relationship; प्रयोग संनिक्ष: the contact of the sense of an object.

26. Just as in the world you get knowledge by having the object in contact with a sense, so you have the knowledge of a sentence by reason of the arrangement of the words with which it is made up.

The author says that in common life you have knowledge of the objects when they come in contact with the sense-organ so in the Veda, you get knowledge of a sentence by having the knowledge of the words of which it is composed.

Adhika ana VIII. Sutras 27-32 dealing with the divinity of the Vedas.

#### वेदांइचैके सन्निकर्ष पुरुषारूयाः ॥ १ । १ । २७ ॥

बेदान the Vedas. च and एके one set, सनिकर्ष object of sense modern (Śabar) मुख्यास्या having derived the name from human being,

27. And the one party hold that the Vedas are modern being called after human names.

The author first discussed the sense of the word connected with it eternally and then the sense of the sentence depending upon the words of which it is composed. Now he proceeds to discuss the divinity and the infallibility of the Vedas. The objecter says that I accept that a word is eternally related to its sense and further admit that when put into a sentence it conveys a sense; but where is the authority of the Vedas? They are of human origin being called after human names such as, are series &c.

# अमित्यदर्शनाच्च ॥१।१।२८॥

28. And by seeing transitory things (in them)

The objector further develops his argument and says that the names of the human beings are mentioned in the Vedas and so they are the works after the birth and death of those human beings. So they are human products.

### उक्तन्तु शब्दपूर्वत्वम् ॥ १ । १ । २६ ॥

बक्त said. तु on the other hand. शब्द पूर्वत्व the priority of the word,

29. On the other hand the priority of the word is already spoken of.

The author now proceeds to give replies to the objection of the objector in Seriatim. What he says is that he has already established the eternity of the word; so every word whether human or divine is sternal. The objection is therefore groundless. This is called **ting** us

#### श्रारुषा प्रवचनात् ॥१।१।३०॥

आख्या name, प्रवचनात् by reason of interpreting them.

30. The name is on account of their explaining them.

The author says that your argument that the Vedas are of human origin because they are called after human beings is untenable; they are called after human names, because those great sages were first to expound them and so the different branches of the Vedas were called after those sages in their honour.

#### परन्तु श्रुतिसामान्यमात्रम् ॥ १।१।३१॥

परंतु but; श्रुतिसामान्यमात्रम् the vedic words in a general sense.

31. But the Ved c words are used in a general sense only.

The author says that certain names of the persons are used i the Vedas, but they are common nouns and not proper nouns. The persons bore the name subsequently. So this argument of the objector does not detract from the eternity of the Vedas.

#### कृते वा विनियोगःस्यात्कर्मणस्सम्बन्धात् ॥१।१।३२॥

कृते for action; वा on the other hand; विनियोग: inducement; स्यात् is; कर्मण: of the action; संवंधात् by reason of the connection.

32. On the other hand the inducement is for the purpose of the action, because it is connected with the sacrifice.

The author says that there are texts such as, बनस्पतयसत्रमासत, सर्पाः सत्रमासत। These are absurd acts but they are mentioned as inducements. Their meaning is that when animals and vegetables perform the sacrifice, it is highly necessary that the man who is bestewed with reason should do it. It is for the purpose of extolling the यज्ञ. This is called कैमृतिकन्य य

END OF PADA I.

#### PADA II.

Adhikarana I. Sutras 1-18. Deeling with अर्थवाद.

# स्राम्नाायस्य क्रियार्थत्वादानर्थक्यमतदर्थानां तस्मादनित्यमुच्यते ॥१।२।१॥

आम्नायस्य of the Veda; क्रियार्थत्वात् by reason of its being for an action; आनर्थक्य useless; अतद्योनां of those that are not actions; तस्त्रात् therefore; अनित्यं not eternal; उच्यते is said.

1 The Veda being for the sacrifice, the portion which is not for the sacrifice is useless therefore it can not be said to be eternal.

The objector says that the main object of the Veda-is sacrifice according to you; if there is any thing which does not relate to sacrifice, it is useless and that can not be considered to be eternal. There are different-modes of interpretation as (1) ellipsis (2) adaptation (3) theory of adjust

ment (4) the theory of restriction (5) the theory of subordination. See for examples in the भाष्य।

#### शास्त्रदृष्टविरोधाच्च ॥१।२।२॥

शास्त्रष्टिवरोधात् by reason of being contradictory to religious rules and sensious perception.

2. And by reason of being contrary to the religious rules and sensuous perception.

The objector continues that there are many things in the Vedas which are against the religious rules and sensuous perception.

#### तथाफलाभावात् ॥ १।२।३॥

तथापूछ that fruit which is mentioned

3. By reason of the absence of that fruit.

The objector continues that there are certain texts which lay down fruits of certain acts. These results do not follow the acts. So they are useless and the Veda can not be eternal.

#### ऋन्यानर्थक्यात् ॥१।२।४॥

अन्य other; आनर्थेक्यात by reason of uselessness.

4. And by reason of the uselessness of others.

The objector says tla there are texts.

#### सर्वं वैपूर्णाहुतिः। सर्वमेवाप्नाति॥ तै० ब्रा० शहारे०।)

These texts show that every desire is fulfilled by those acts. When such is the case there is therefore no necessity for any other sacrifice. So the Vedas are useless.

# अमागित्रतिषेधाच ॥ १।२।५॥

अभागि that which is not divisible; that which can not form the subject of prohibition.

5. By prohibiting a thing which can not form the subject of prohibition.

The objector continues "ब्रह्म वादिनो वदंति न पृथिन्यांति (क्षे न दिन्यग्निश्चेतन्यः" (ते॰ सं॰ पाइ।७।१।) How can one establish fire in the sky and heaven? This kind of impossible things can not form part of a prohibition. So the Vedas are useless.

अनित्यसंयोगात्॥१।२।६॥

6. By reason of the connection with the transitory things.

The objector continues that transitory things are mentioned in the Vedas; so they cannot be eternal.

See. I, 1, 28. As. "बवर: प्रावाहि शिरकामयत"

# विधिना स्वेकवाक्यत्वात्स्तुस्यर्थेन विधीनां स्युः॥ १।२। आ

विधिना with the injunction; तु on the other hand; प्रवात्यत्वात् by reason of being one sentence; स्तुत्यर्थेन with the object of the praise; विधीनां of the command; स्यु: may be.

7. They by reason of one sentence with the injunction are with the object of the praise, parts of the injunction.

The author lays down his Siddâhnta view. Well objector, you have tried your best in showing the aselessness of the Veda in your own way. The passages on which you rely are syntactically connected with a sand by reason of their being for the praise they are parts of the ase. s. they are availed.

#### नुल्यं च साम्प्रदायिकम् ॥१९। २। ८॥

तुल्यं equal; च and; सांप्रदायिकं one who has a purpose.

8. And equal is the object (of विधि and अर्थवाद).

सांप्रदायिक is a new word; it means one that has a purpose; the विधि has a purpose which is expressed by the अर्थवाद. So one depends on the other; both are therefore equally valuable, one depending on the other. This is what the author means by the sûtra.

# अप्राप्ता चानुपपतिः प्रयोगे हि विरोधस्स्याच्छ-ब्दार्थस्त्वप्रयोगभूतस्तस्मादुपपद्येत ॥ १ । २ । ६ ॥ 👙

अंग्रासां wanting; अनुवपत्ति no proof; प्रयोगे in the sentence; हि because विरोध: contradiction; स्पात् is; शब्दार्थ the meaning of a word; अप्रयोगभूतः not a sentence; तस्मात् therefore उपप्यति utility is proved.

9. And no proof is wanting, there is a contradiction in the sentence; but the meaning of the word is not the sentence. Therefore the utility of अर्थगढ़ is established.

The author replies the objection contained in attra 2. The objector

said that there were many incongruities in the Vedas which were against the canons and things perceived.

The author says that they are awars and their utility is thus established, otherwise they will appear as incongruous. As said above one depends upon another.

#### गुणवादस्तु ॥ १ । २ । १० ॥

10. On the other hand description of quality.

The author says that they are descriptive of qualities. The विधि is the original sevtence which lays down a rule for guidance. अर्थवाद is the subordinate sentence in support of a विधि. It is either direct or indirect, the former is called अर्थवाद and the latter is called गुणवाद!

#### रूपाच्यायात् ॥ १ । २ । ११ ॥

क्यात by resemblance ; प्रायात by its frequent observation.

11. (गुजाद) is either by the nature or by its frequent observa-

The author explains what numer is. When mind is called a thief, it is compared with a thief; it is eq. Tongue is called a liar, because it is frequently seen uttering lies; it is sur:

#### दूरभूयस्त्वात् ॥ १ । २ । १२ ॥

12. By reason of the distance.

The author meets the objection of the objector when he says that there are certain passages which are contrary to the observed facts; it may be on account of the distance.

### अपराधाःकर्त्तुईच पुत्रदर्शनम्॥ १।२।१३॥

अपराधात by reason of the fault (of the woman); कत् ; of the husband; च and; पुत्रदर्शन birth of a son.

13. And by reason of the fault of the wife, a son is born to her husband.

The author explained the passage " नचैतद विद्योवयं झाह्यणावास्म अझाह्यणावा " He says that the parentage is never certain; one cannot be certain of his parentage by reason of the fault of a woman. She may go amiss and bring forth a child to her husband.

# श्राकालिकेप्सा ॥ १।२।१४॥

#### 14. Untimely desire.

The author says that गुणानुवाद is known by an untimely desire. It is a question of appeal. Does a ब्राह्मण ever kill a cow? knowing full well that a ब्राह्मण would not do it.

#### विद्यात्रशंसा॥ १।२।१५॥

#### 51. Praise of learning.

The author replies the objection raised in sûtra 3. You say that there is no fruit; it is only a praise of knowledge. It is not necessary that what is mentioned as praise should happen.

#### सर्वत्वमाधिकारिकम् ॥ १।२।१६॥

सर्वत्वं Universality ; आधिकारिकम् exaggeration.

16. Universality is an exaggeration.

The author gives a reply to the objection raised in sutra 4. The objector said that all desires were accomplished by the quiga; there was then no necessity for performing a sacrifice. The reply is that it is only a figure of speech called hyperbole.

### फलस्य कर्मनिष्पत्तेस्तेषां लोकवत्परिमाणतः फल-विशेषस्यात् ॥ १ । २ । १७ ॥

फलस्य of the fruit. कर्मनिष्पते: of the accomplishment of the act; तेषां of theirs; लोकवत् just as in the world. परिमाणतः in proportion; फल विशेषः special fruit.

17. The fruit of the accomplishment of the act is a **y** wild a just as in the world, so in the case of the Vedas the special fruit is proportionate (to the act done.)

The author continues his argument and says that the fruit of an act is in proportion to the act done. It is true in both the religious and worldly acts.

#### ऋन्त्ययोर्यथोक्तम् ॥ १ । २ । १८ ॥

🛶 अत्यया: of the last two ; यथोक्तम् as said.

· 18. Of the last two objections the reply is said above.

The author replies the objections contained in Sûtras 5 and 6. He

says that the reply is the same as said above.

Adhikarana 11. Satras 19 25 dealing with निगद which is like विधि ।

#### विधिवी स्यादपूर्वत्वाद्वादमात्रं ह्यनर्थकम्॥१।२।१६॥

विधि: Command; वा on the other hand; अपूर्वत्वात् by reason of its being an अपूर्व; वादमात्रं only अर्थवाद; अनर्थकम् without any purpose.

19. On the other hand, it may be a fata by reason of securing an unseen fruit and mere अर्थवाद is to no purpose.

The objector says that in the preceding adhikarana you have stated that certain texts of the Veda are अर्थनाइ. Why should they be not considered निधि by reason of securing an invisible result,? mere अर्थनाइ is to no purpose.

#### लोकवदिति चेत् ॥१।२।२०॥

लोकवत् like the worldly affair; इतिचेत् if yon say.

20. If you say that it will be like the worldly transaction.

The objector raises an objection to his own view; he says that if your reply is that it will be like the worldly affairs. As it is said of a cow that it gives much milk, gives birth to female offspring and no issue dies. This description is only to enhance the value of the cow. So also in the case of the Veda. This is the supposed reply to the objection of the objector raised in Sûtra 19.

### . . न पूर्वस्वात् ॥ १ । २ । २१ ॥

न not; पूर्वत्वात् by reason of knowing it before.

21. Not so; by reason of knowing it before.

The objector removes the doubt by saying that in the worldly affair the description is such that we know it and that induces us to strike the bargain, but in the Vedic affair such is not the case; we know nothing of the result.

#### उक्तन्तु वाक्यशेषत्वम् ॥ १।२।२२॥

sa described; g on the other hand.

22. On the other hand the subordinate sentence is explained.

The author says in reply and sums up his view. He says that they are supplementary sentences in support of the fars as stated in Satra 7 of this pads.

# विधिश्चानर्थकः कचित्तस्मात्स्तुतिः प्रतीयेत तत्सा-मान्यादितरेषु तथात्वम् ॥ १। २। २३॥

विधि: injunction; च and; अनर्थक: without any purpose; क्रचित् some where; तस्त्रात् therefore; स्तुति: praise; प्रतीयेत is known; तत्सामान्यात् by reason of its general nature; इतरेषु at other places; तथात्वम् the same thing.

23 Somewhere the a si without any purpose, therefore it is considered a praise (eulogy); by reason of its general nature at other place it is so considered.

The author develops his argument and says that in some instances, it is impossible to explain the pas ages as विधि; there it is only eulogy and from such particular instance, you have general statement that such passages are generally अर्थवाद।

# प्रकरणे सम्भवन्नपकर्षो न कल्प्येत विध्यानर्थक्यं हि तं प्रति ॥ १ । २ । २४ ॥

प्रकरणों in the subject; संभवन् being possible; अपकर्ष: transference; न not; कर्योत should be made; विध्यानधंत्रयं uselessness of the injunctive passage; हि therefore; तंत्रित to it.

24. When the content can be construed reasonably the transference should not be made; the injunction will be useless by reason of it.

The author further observes that if you construe the passages reasonably, you ought not to transfer the passage from अयंत्र to विधि, otherwise the force of the विधि will be useless. See for examples in the भाष्य।

#### विधौ च वाक्यभेदः स्यात् ॥ १।२।२५॥

विधी in a vidhi; वाक्यभेदः splitting of a sentence; स्यात् is.

25. If you consider it to be a fafu then there will be splitting of a sentence.

The author finally gives his own opinion; what he says is that if you consider the अर्थवाद to be a विधि then you will have to split a sentence into two and this is considered to be a fault by the Mîmamsa-writers. So you must keep both विधि and अर्थवाद distinct; consider it only अर्थवाद See for examples in the भारत।

Adhikarana III Satra 26-30 dealing with निगद (text of the यज्ञेंद) which contains reasons.

#### हेतुर्वा स्यादर्थवस्वोपपत्तिभ्याम् ॥ १ । २ । २६ ॥

हेतु: cause, reason; वा on the other hand; अर्थवत्व independent signification; उपपत्तिभ्याम् by explanation.

26. On the other hand it is a statement containing reason by virtue of the independent signification and explanation.

"शूर्पेण जहाति तेन हान्न:क्रियते" (ते॰ ना॰ शहापा) The question is whether such texts are causative statements independent in themselves. The objector says they are statements containing a reason, because there is independent signification and explanation.

### ग्तुतिस्तु शब्दपूर्वस्वादचोदनाच तस्य ॥ १।२ ।२७॥

स्तृति: eulogy; तु on the other hand; अचे।द्ना no injunction; च and; तस्य its.

27. On the other hand, it is only a praise; because it presupposes an injunction and it is not commandatory in itself.

The author says that causative text is only an अधेवाद; because a sentence which contains a reason presupposes another विश्व text; it in itself is not a विश्व।

# व्यर्थे स्तुतिरन्याय्येति चेत् ॥ १ । २ । २ = ॥

डयर्थे useless; स्तुतिः eulogy; अन्याय improper; इतिचेत् if you say.

28. If you say that the reason is useless and then the eulogy is improper

The objector says that if you say that the causative text is a reason in support of another text, then it is useless. If it is useless, the eulogy is improper and absurd.

### अर्थस्तु विधिशेषत्वाद्यथा लोके ॥ १।२।२६॥

अर्थ: object; तु on the other hand; विधिशेषत्वात by reason of its being subordinate to विधि; यथा just like; लोके in the world.

29. The causative sentence is with an object being subordinate to another fata text, just as it happens in ordinary life.

The author replies the objector that the causatitve sentence is not use.

2.7

less; it is useful in as much as it supports a a late text by assigning a reason. It also happens in an ordinary life; as for example the mountain is fiery because it smokes.

# यदि च हेतुरवतिष्ठेत निर्देशात्सामान्यादिति चेद-व्यवस्था विधीनां स्यात् ॥ १।२।३०॥

यदिच and if; हेतु: reason; अवतिष्टेत is restricted; निर्देशात् by reason of the particular statement; सामान्यात् by reason of the general; इतिचेत् if you say; अन्यवस्था unsettled state; विधीनां of the injunctions; स्पात् is.

30. And if the reason is restricted by reason of the particular statement, it is all right; if you say that by reason of the general character of it, then the injunctive passage will be unsettled.

The author gives his final view. Take for example the text mentioned in connection with Sûtra 26. He sacrifices with अर्प because with it food is prepared. Now the sentence containing the reason is a praise of the अर्प- and it applies to the particular case mentioned, but if you hold that whatever prepares a food can be substituted, then the विधि will be unsettled and loses its force. The first passage is विधि and the second passage is an अर्थवाद and is in support of the विधि. According to the author the sentence containing a reason is an अर्थवाद.

Adhikaran, IV Sutras 31-53 dealing with the practical application of the Vedic ন্রs and ভিনা

#### तदर्थशास्त्रात् ॥१।२।३१॥

31. By reason of the scriptures for it.

The objector says that the scriptures are in order to interpret the Vedas; then the Vedas are useless and should be committed to memory without knowing their meaning. It is in continuation of Sûtra 30. The question that arises is whether the Vedic #3s convey any sense or not. The objector's reply is that they do not as they stand in need of other passages to support and explain them.

#### वाक्यनियमात्॥ १।२।३२॥

32. By reason of arrangement of the sentence.

The objector continues in the same style and says that the #7s are use

less and as their reading depends upon the arrangement of sentences and letters, their meaning is to no purpose. The arrangement of words and letters is the important thing in the Vedic #7s.

#### बुद्दशास्त्रात्॥१।२।३३॥

33. By reason of laying down what is known.

The objector continues that the ### are of no purpose for they mention that which is already known.

#### अविद्यमानवचनात् ॥ १।२।३४॥

34. By reason of the description of that which does not exist.

The objector says that the मंत्रs describe those things which do not exist. For example चत्वारि श्रङ्गात्रयोअस्य पादा द्वेशीचें ससहस्रासोअस्य। (ऋ० मं० ४ सू० ५८ ऋचा ३)

# अचेतनेऽर्थवन्धनात् ॥ १।२।३५॥

अचेतने in an inanimate object; अर्थवंधनात् ascribing of the object.

35. By ascribing of the object to the inanimate object.

The objector continues औषधे त्रायस्वैनम् (तै॰ सं॰ ३।२।१)। श्रणोतमावाणो बिदुषोनु (तै॰ सं॰ १।३।१३)।

"O! Protect us medicinal herbs! hear you stones being learned." So the Vedic mantras are to be learnt by rote.

### अर्थविप्रतिषेघात् ॥ १।२।३६॥

36. By reason of the contrary statement on the same subject. There is an additional reason, says the objector that, the Vedic मंत्रs are to be learnt by rote and their meaning is not to be explained as there are self contradictory passages. As अदितियौरदितिरंतरिक्षं। (शु० यजु० २५, २३) एक एव रदो न द्वितीयायतस्ये (तै॰ सं० ११८१६)॥ सहस्राणि सहस्राणिसहस्रायेरद्दा अधिभूम्याम्॥ (नै॰ सं० १९८१६)

#### स्वाध्यायवद्वचनात् ॥ १। २। ३७॥

स्वाध्यायावत् the mantras that are taught; अवचनात् by reason of not teaching their meaning.

37. By reason of not teaching the meaning of the **#**3s which are taught.

In the system of teaching, the Vedic #as are taught without their meaning. This fact also according to the objector shows that the Vedic #as are to be learnt without their meaning; they are therefore to no purpose.

#### श्रविज्ञेयात् ॥ १ । २ । ३ = ॥

38. By reason of not knowing their meaning:

The objector says that there are certain संत्रs the meaning of which can not be known, तर्फरी, तुर्फरी &c. See निरुक्त परिशिष्ट chap I. 5. on the point.

#### श्रनित्यसंयोगान्मन्त्रर्थानर्थक्यम् ॥१।२।३६॥

अनित्यसंयोगात् by reason of the mention of transitory things; मंत्रानर्थस्य the meaninglessness of the mantras.

39. The Has are meaningless by reason of the mention of the transitory things.

The objector concludes by saying that the Vedic texts are meaningless in as much as they contain transitory things. Such as दोइट प्रमाद, नेवाशाख। See Rigveda. III. 53, 14. The Vedas are therefore to be learnt by heart without understanding their meaning. In this connection see the question of कोत्स and the reply of यास्क in the Nirukta chap. I from paras 15 to 20.

#### ऋविशिष्टस्तु वाक्यार्थः ॥ १।२।४०॥

अविशिष्ट: essential; तु on the other hand; वाक्यार्थ: the meaning of the sertence.

40. On the other hand the meaning of the sentence is essential.

The author now commences to reply all the objections raised in sûtras. 31 to 39. He says that the Vedic sentences have a meaning just as you have in the ordinary life. A sentence has a subject, predicate and object,; by means of these, a sentence conveys a meaning. Such is also the case with the Vedic #78!

### गुणार्थेन पुनः श्रुतिः ॥ १ । २ । ४१ ॥

ुगार्थन with the object of describing the quality ; पुनः श्रतिः repetition.

41. The repetition is with the object of describing the quality.

The author replies the objection raised in sûtra 31. What he says is that the repetition is with the object of describing the yea. The term ye is defined in chap. II. 8. By repetition, the #78 are purified; just as when

water is sprinkled on a darbha grass with the मंत्र, a new quality is produced which is called गुण

#### परिसंख्या ॥ १।२।४२॥

42. The repetition may be by way of परिसंख्या।

This is author's reply. परिसंख्या is an implied prohibition. One says "पंचनखाः भक्ष्याः"; it means that all other animal's flesh is prohibited; परि-संख्या has three defects, श्रुतत्थाग or स्वार्थ हानि; disregarding its own signification or disregarding what is distinctly heard that is what is distinctly stated in a text. परार्थ करणना conception of another sense; प्राप्तवाच setting aside the sense that offers itself for our acceptance.

#### इमाम गुभ्गन्रशनां मृतस्य । इत्यश्वाभिधानी मादत्ते । (तै० ब्रा० ५।१।२)

There in the passage रशना is used; in order to restrict it to the horse's reins, the latter sentence is used. It is called exclusive specification when there are different modes for doing a thing but one is preferred to another. It is called नियम; you can remove the husk by peeling it with your nails from the rice or you can pound it. The latter mode is preferred to the other. When what is not already known is stated, it is called विधि!

#### अर्थवादो वा ॥ १।२।४३॥

43. Or it may be an अर्थवाद।

The repetition, the author says, may be by way of अर्थवाद (explanation)

As in बह प्रथस्वी रुते यञ्चपतिः प्रथतां ॥ (तै० सं०१।१।=) यञ्चामानमेव प्रजयाः पश्चभिः प्रथयति ॥ (तै० सं०६।२।७)

#### अविरुद्धं परम् ॥ १।२।४४॥

अविरुद्धं contrary; परम् the other.

44. The other is not contrary.

The author further goes on to say that by reason of reading the #75 with their meaning an invisible effect is produced. This is not contrary. It is in reply to sûtra 32.

# संत्रेषे कर्मगर्हानुपालम्भः संस्कारत्वात्॥१।२।४५॥-

सस्तेषे ; in a sacrificial order; कर्मगहीन the censure of the sacrifice वपालंभ: removal ; संस्कारत्वात् by virtue of the purification,

45. In a sacrificial command, by virtue of the purification, the reproach for a sacrifice is removed.

This is in reply to the objection contained in Sûtra 33. The example is simultanea. (ते बा ३१२१७) Put the प्रोक्षणी (a vessel full of water for sprinkling); प्रेव is a command given by one ऋत्वक् to another. What the author means to say is that the Vedic commands are not the things already known as said in Sûtra 33, but they produce an invisible effect by purification and removal of any impurity of the materials required for the sacrifice.

#### ऋभिधानेऽर्थवादः॥ १।२।४६॥

अभिधाने in the figurative description.

46. The figurative description is by way of अर्थ वाद.

This is in reply to the objection contained in sûtra 34, The description of the thing not in existence is by way of figurative speech. See for the explanation of चत्वारि श्रा &c. in the भाष्य।

#### गुणादप्रतिषेधः स्यात् ॥ १।२।४७॥

गुणात् by describing ; अप्रतिषेधः no contradiction.

47. There is no contradiction if you consider it as description of a yy (subordinate quality).

This is in reply to the objection embodied in sûtra 36. If you consider it only a description of quality, there is no contradiction. As for example हवमेव माताच पिता त्वमेव।

#### विद्यावचनमसंयोगात्॥ १।२।४८॥

विद्यावचन understanding the meaning of the Vedic मंत्रs while reading; असंयोगात by reason of their no connection with the sacrificial work.

Not laying down that the meaning of the Vedic ras should be understood, is by reason of their connection with the Vedic sacrifice.

This is in reply to the objection raised in sûtra 37. The author says that there is no doubt that it is nowhere laid down that the meaning of the Vedic #7s should be learnt; the reason is that the learning the meaning and performing of the sacrifice have no connection with each other.

#### सतः परमविज्ञानम् ॥ १।२।४६॥

सतः of the existent ; परं after ; अविज्ञानं ignorance.

49. There is ignorance of that which is beyond the existent.

#### उक्तइचाऽनित्यसंयोगः॥ १।२।५०॥

उक्तः is said ; च and ; अनित्यसंयोगः mention of the transitory things.

50. And the mention of the transitory things is already said.

This is in reply to the objection embodied in Sûtra 39. The author says that we have discussed the mention of the transitory things in the Vedas see for this I-1-31. The same objection is embodied in I. II. 6 and reply in I, II, 18,

#### लिङ्गोपदेशइच तदर्थवत् ॥ १।२।५१॥

िलंगोपदेश: The name by the mark; तदर्थवत् like the object of that.

51. The naming by the mark is like the object of the #\$

The author after replying to all the objections of the objector as to the meaninglessness of the मंत्रs and having established that the Vedic मंत्रs have their meaning now deals with the naming of the मंत्रs by the marks. Some of the mantras are called अग्नेया; the author says that they are with the object of the मंत्रs themselves. The mantras that are in honour of the god Agni are आग्नेया & so on. This also supports the author's view.

#### **जहः ॥ १। २। ५२ ॥**

52. Substitution.

- The subject of se is discussed in chapter IX. where in the Vedic mantras the singular number is used, but the same text is to be repeated at the time of sacrifice on such occasion when plural number is needed, the plural number will be subtituted. It is called se. The author says that the principle of se also supports the view that the Vedic ras have a meaning.

#### विधिशब्दाइच ॥ १।२।५३॥

#### 53. And the injunctive sentences.

The author says that there are injunctive sentences in the Vedas which can not but convey sense; they can not be meaningless.

#### END OF PÂDA 2.

#### PÂDA III.

Adhikarana I Sutras 1-2 dealing with the authority of स्टिति:

#### धर्मस्य शब्दमूलत्वादशब्दमनपेक्षं स्यात्॥१।३।१॥

धर्मस्य of the duty; शब्दम् जत्वात् by reason of its depending on the Veda; अशब्द non-Veda; अनपेक्षं not acceptable; स्यात् is.

1. Because und depends upon the Veda and the non-Veda is therefore not acceptable.

The objector says that you say that the source of धर्म is वेद; the result is that the non-Veda has no authority and is not acceptable.

### ऋपि वा कर्त्रसामान्यात्त्रमाणमनुमानं स्यात्॥१।३।२॥

अविदा not so; कत् सामान्यात् by reason of the common author; प्रमाणं authority; अनुमानं inference; स्पात् is.

2. Not so; by reason of the common author, the non-Veda may also be an authority.

The author gives his own view. Before we see what reply he gives we must determine in what sense he uses certain words. अनुमान is used for अशब्द अब्द is Veda because that alone is the word of God and you are bound to bow down to its authority whether you agree with it or not. The word अशब्द is used for स्वितात it is a belief that every dictum laid down in the smrit is supported by the Vedic authority behind it; if there is none available the presumption is that such authority is lost. This is the meaning of the author by अनुमान or inference. The smritis therefore deriving their authority from the Veda are said by the author as being the work of common impersonal being. Such being the case they are authorities.

#### विरोधे त्वनपेक्ष्यं स्यादसति हचनुमानम्॥ १।३।३॥

विरोधे on contradiction; तु on the other hand; अनपेक्ष्यं not acceptable; स्यात् is; असति on absence; हि because; अनुमानं inference.

3. When there is contradiction it is not to be accepted; when there is none then there is the presumption.

In the preceding adhikarana we have seen that our author says that the smṛitîs are authorities because they have the support of the Veda behind them. If we do not find the express Vedic text to support the smṛiti we must presume that there was a Vedic text in its support which is lost. Further question that naturally arises is "What are we to do when the smṛiti text is in contradiction with the express Vedic text"? The reply according to our author is that the smṛiti is to be rejected in such a case because the presumption as to its validity arises when there is no such contradiction.

Adhikarana III. Dealing with the subject that smriti text which is based on selfish motive is not an authority.

#### हेतुदर्शनाच ॥ १ । ३ । ४ ॥

4. And by seeing the selfish motive.

The author gives another case in which smritîs will not be authorities. When any rule is laid down out of selfish motive i. e.; when we see the reason for the text in a motive, it is not to be accepted. For example the अध्वयु takes cloth after the वैसर्जन होन।

Adhika: na IV. sutras 5.7. dealing with the superiority of the meaning of the terms.

#### शिष्टाकोपे विरुद्धमिति चेत्॥ १।३।५॥

शिष्टाकेापे when it is not contradictory to the Vedas; अविरुद्धम् acceptable इतिचेत् if you say.

5. If you say what is not contrary to the Vedas is acceptable.

The objector now introduces his objection thus that your view is that which is not contrary to the Vedas is acceptable.

#### न शास्त्रपरिमाणत्वात् ॥ १।३।६॥

6. No, because the system has a limit.

The objector says that can not be so because the शास्त्र has a limit and therefore not infallible.

### अपि वा कारणायहणे प्रयुक्तानि प्रतीयेरन् ॥१।३।१॥।

अपिवा not so; कारणाप्रहणे on not accepting the cause; प्रयुक्तानि words used; प्रतीयेरन् are known.

7. Not so; on not accepting the system, the meaning of the words used is known.

The author says that even if you do not accept the system you will know the sense of the words used to guide you in your actions in the life.

This adhikarana is otherwise interpreted by शवर. He interprets पदार्थ as action. The objector says what is the authority for such act as आवार &c.? If you say that they are not in contradiction with the practice sanctioned by the Veda, the reply is that it is of limited scope. To this the author replies that because it is not based on any selfish motive such practices should be recognised.

Adhikarans V. Sûtras 8-9 Dealing with the subject that the words used in the ansature are authoritative.

#### तेष्वदर्शनाहिरोधस्य समा विप्रतिपत्तिः स्यात् ॥१ ।३। ८॥

तेयु in them; अर्शनात् by reason of not seeing; विरोधस्य of the contradiction; समा equal; विप्रतिपत्ति; doubt; स्यात् is.

8. When there is no contradiction seen amongst them there is equal doubt on both sides.

There are certain words in the Vedas which are used in several meanings. Now the question is in what sense they should be used; the doubt on both sides is equaly balanced.

#### शास्त्रस्था वा तन्निमित्तत्वात् ॥ १।३।६॥

शास्त्रया sense of the Sastra; वा on the other hand; तिश्वमित्वात् by reason of its being its cause.

9. On the other hand they should be used in the sense in which they are used in the Veda, because they derive their origin from it.

Adhikaran VI. Dealing with the subject that the words used in foreign language should be used in that sense.

#### चोदितं तु त्रतीयेताऽविरेाधात्त्रमाणेन ॥१।३।१०॥

चोदिन laid down as duty; तु on the other hand; प्रतियेत is recognised; अविरोधात by reason of no contradiction; प्रमाणेन with the authority.

10. On the other hand that which is not opposed to authority is recognized as a duty laid down.

The author says that there are certain words of foreign origin which

have their conventional sense attached to them. Should they be accepted? The general proposition is laid down "Everything that cannot be shown to be unreasonable should be presumed to be laid down and sanctioned by the Veda." The examples are given as तामरस, पिक, नीम &c., in the भाष्य.

Adhikarana VII. Satras 11-14 dealing with the subject that the acquar is not an authority independently.

#### प्रयोगशास्त्रमिति चेत् ॥ १।३।११॥

11. If you say that the treatises on the sacrifice (ৰুচায়ুর) are an authority.

The objector says that the करा सूत्र s are authorities because they are the works on sacrifice by the Risis.

#### नाऽसन्नियमात्॥ १।३।१२॥

न not; असन्नियमात् by reason of the absence of accents.

12. No, they are not authorities because there are no accents as we find in the Veda.

The author replies that the कहर सूत्रs are no authorities as there are no स्वाs as we find in the Veda.

#### ऋवाक्यशेषाच्च ॥ १ । ३ । १३ ॥

13. And by not being supplementary to any text.

The author gives another reason for not holding the कल्प सूत्रs infallible because we do not find the relation of the subordinate and principal sentence in them as we do in the Vedic text. One is सुद्धा and the other is गौंग. One a विश्व and the other an अर्थवाद.

#### सर्वत्र च प्रयोगात्सन्निधानशास्त्राच ॥१।३।१४॥

सर्वत्र everywhere; प्रवेशनात् by reason of the application संनिधान शास्त्रात् by reason of their compilation.

14. And by their applicability everywhere and their being mere compilations.

The author advances another reason for not holding the acques infallible. He says that they are applicable in the sacrifice as said everywhere in them, and further they are only compilations from other

works. Some commentators say that they cannot be held infallible by reason of containing contradictory statements.

Adhikaran, VIII. Sutras 15-23 dealing with होलिका or otherwise called the theory of general revelation.

# अनुमानव्यवस्थानात्तत्संयुक्तं प्रमाणं स्यात्॥१।३।१५॥

अनुमान inference; इयनस्थानात् by adjustment; तत्संयुक्तं pertaining to the non-Veda; प्रमाणं authority; स्यात् is.

15. Anything established by inference and adjustment is an authority.

The objector says that anything connected with the non-Vedas being established by the inference and adjustment is valid. The adhikarna deals with the validity of the local customs. According to शबर the meaning is that the Smritis have sanctioned certain local rites which are valid for the locality, such as होस्टिका for the eastern country. In this view the translation of the sûtra is "By reason of the establishment of the authority of the smriti the local custom (कर्मचुक,) is valid to that extent."

# श्रिपिवा सर्वे धर्मः स्यात्त्रचायत्वाहिधानस्य ॥१।३।१६॥

अपिया not so; सर्व धर्म: universal duty; स्यात् is; तन्नग्रायत्वात् by reason of its being valid and proper; विधानस्य of the duty that is laid down.

16. No, it is a universal duty because of the validity of the duty laid down.

The author says that it is the universal duty; it can not be said to be binding in that locality only.

# दुर्शनाहिनियोगः स्यात् ॥ १।३।१७॥

दर्शनात् by seeing; विनियोगः applicability; स्यात् is.

17. By reason of seeing (them in the Vedas), their applicability is (justified).

The author gives a reason that if we find the practice sanctioned by the Veda, its applicability is justified by all means.

# लिङ्गामावाच्च नित्यस्य ॥ १ । ३ । १८ ॥

िंगाभावात by reason of the absence of the marks; च and ; नित्यस्य of the permanent or efernal.

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18. And by reason of the absence of the marks of the eternal.

The author gives an additional reason why a duty is universal; it has a sign of eternality. If truth is a duty, it is so always and everywhere; so when a so-called duty has no marks of eternality it can not be accepted.

#### त्र्यास्या हि देशसंयोगात् ॥ १ । ३ । १६ ॥

आख्या designation; हि because; देशसंयोगात् by reason of the connection with the country,

19. Because the name by reason of the connection with country.

The author says that if a duty is called after a country it can not lose its universal and eternal character. You can call it by any name you like.

#### न स्यादेशान्तरेष्विति चेत् ॥ १।३।२०॥

न not; स्वात् is; देशांतरेषु in a foreign country; इतिचेत् if you say.

20. If you say that such local practice may not be in the foreign country.

The objector says that the holi is observed in the eastern country! what is to happen when an eastern countryman migrates to another country.?

#### स्याद्योगारूया हि माथुरवत् ॥ १ । ३ । २१ ॥

योगाल्या name by the compound; हि because; माधुरवत् like the man of Mathura.

21. The compound name is like the name of a Mathura man.

The author gives a reply that the name of the local custom is like that of a man who migrates from Mathura and establishes at Calcutta; he is called a native of Mathura. It is a mis-nomer.

### कर्मधर्मी वा प्रवणवत् ॥ १।३।२२॥

कर्मधर्म practice; दा or; प्रवण्वत् like the sloping ground.

22. No, the practice varies just as the sloping ground (in वैश्वदेव)
The objector says that there is a difference of practice "प्राचीन प्रवणे वैश्वदेव देवेन यजेत" One should perform वैश्वदेव sacrifice in the eastern slope of the sacrificial ground. So the practice varies according to the locality.

#### तुल्यं तु कर्त्वधर्मेण ॥ १।३।२३॥

जुल्य equal; तु on the other hand; कतृ धर्मेण by difference of the qualities of the agent.

23. On the other hand it is equal or analogous to the qualities of the agent.

The author gives a reply that the practice does not vary by reason of colour of यजनान or his other qualities; so an established practice can not be changed by the change of the locality.

This adhikarana has been commented on by all the commentators as favouring the validity of the local custom but Mr. Kunta interprets it just the contrary.

Adhikarana IX. Sutras 24-29 dealing with the correct form of words.

# त्रयोगोत्पत्यशास्त्रत्वाच्छब्देषु न व्यवस्था स्यात्॥१।३।२४॥

प्रयोगोत्पत्ति अशास्त्रत्वात् there being no system as to the origin and their applicability. शब्देषु in words; व्यवस्था rule.

24. There being no system as to the applicability and the origin of words, there is no rule as to words.

There are several words both correct and corrupt for one idea. The objector says that there is no guide for their applicability and the pronunciation; so any word may be used to express an idea.

# शब्दे प्रयत्ननिष्पत्तरपराधस्य भागित्वम् ॥१।३।२५॥

शब्दे in a word; प्रयञ्जनिष्यते: by reason of making an effort; अपराधस्य of mispronunciation or mistake; भागित्व partaking of...

25. On account of the effort in pronouncing a word, there is partaking of the mistake or mispronunciation.

The author gives a reply, he says that different persons make an effort in pronouncing a word; on account of some error, it is wrongly pronounced. This is the reason why there is a variety of words and languages.

# श्चन्यायइचानेकशब्दत्वम् ॥ १।३।२६॥

अन्याय improper, unjust ; अनेकशब्दत्वम् having the quality of a variety of words.

26. It is improper to have several words for an idea.

The author gives a reason that it is confusing to have several words for the same idea.

#### तत्र तत्त्वमियोगविशेषात्स्यात्॥ १।३।२७॥

तत्र there; तत्व essential form; अभियोगविशेषात् from particular dissertations; स्यात् is.

27. On that subject correct form can be known from special dissertations.

The author says that there is Panini's grammar from which you can know correct forms and pronunciation of words.

#### तदशक्तिश्चानुरूपत्वात ॥ १ । ३ २ = ॥

तद्शक्ति: their incapacity; च and; अनुरूपःवात् by reason of the similarity.

28. And by reason of the similar forms, their incapacity (to signify the meaning).

The anthor says that corrupt words which have given rise to different languages have no power to convey any sense by reason of their false similarity with Sanskrit words. In the author's view all languages are the corrupt forms of words derived from Sanskrit. He considers Sanskrit to be the mother of languages.

#### एक देशत्वाच विभाक्तिव्यत्यये स्यात् ॥ १ । ३ । २६ ॥

एकदेशत्वात् by reason of its being apart; विभक्तिः यत्यये in the wrong forms of the declensions; स्यात् is.

29. And in the forms of declensions being parts of the original, they convey sense.

The author says that the corrupt declension of the words being derived from the Sanskrit origin convey sense. Reading the sûtras 28 and 29 together, the corrupt words have no inherent power of their own to convey any sense but because they are derived from Sanskrit words, they convey sense.

Adhikarana X. Sutras 30 -35 dealing with the subject that the word conveys a form. The wordly and Vedic words are identical.

#### प्रयोगचोदनाभावाद्रथैंकत्वमविभागात् ॥१।३।३ णा

प्रयोगचोदनाभावात by reason of directing the application; अये इत्व unity

of the meaning; अविभागात् by reason of indivisibility.

30. By reason of the direction as to action there is the unity of sense, because there is no distinction.

The objector says that both the Vedic and common words direct action to be done by reason of conveying the same sense, because there is no distinction. What the objector means is that both sets of words convey the same sense, because the words can not be divided.

#### च्यद्रव्यशब्दत्वात् ॥१।३।३१॥

31. Because the word does not apply to a substance.

The objector says that there is no connection with the word and the substance. So there is unity of sense. You can pronounce cow hundred times in different languages, but it will convey one sense only.

#### ऋन्यदर्शनाच्च ॥१।३।३२॥

32. By seeing another.

There is a controversy as to whether a word connotes (A) form or denotes the individuals. When the term horse is used, the peculiar form arises before our mind's eye and when we see a quadruped of the corresponding form in our mind, we stop there and recognize it as a horse; this is one view. The second view is that when we see an individual horse we make a form and generalize from seeing different horses, so our knowledge of the horse arises from seeing the individual horse. So the question is whether a word conveys a form or an individual. The objector in these 3 sûtras establishes the theory that a word conveys an idea of an individual. Though there may be several words to convey the sense, still they all mean one thing because the words are indivisible and because repeating the words several times it does not convey different animals but only one individual; and when one is lost you can at once substitute the other in its place.

#### त्र्याकृतिस्तु क्रियार्थत्वात् ॥ १ । ३ । ३३ ॥

आकृति: form; तु on the other hand; कियार्थत्वात् by reason of having the action for its object.

33. It is form by reason of its having an action for its object.

The author examines the other side of the question and it may be said that it is his own view. The word indicates a form, then only an action can be performed. If on the objectors' theory the term 'cow' conveyed an idea of an individual cow then on the loss of one individual cow you can not have another in a sacrifice as that individual is lost.

# न किया स्यादिति चेदर्थान्तरे विधानं न द्रव्य-मिति चेत्॥ १।३।३४॥

न not; किया action; स्यात् is; इतिचेत् if you say; अर्थातरे in another object; विधानं direction; द्रव्यं substance.

34. If you say "no action is possible;" in the substitution of another object there is not a substance" if you say.

The author summarises the objection of the objector, you say that if a word indicated a form no action was possible; for example 'consecrate barley' there is no form in existence; secondly no second cow can be substitued for the lost cow and and if it is done it will not be the substance. You can not say one cow or two cows &c. with reference to a form.

#### तद्र्यत्वात्त्रयोगस्याविभागः॥ १। ३ ३५ ॥

तद्यंत्वात् by reason of its being for that object; प्रयोगस्य of the perform ance of an act; अविभागः indivisibility.

35. By reason of the word conveying a form, the performance of the act is undivided.

The author sums up the whole controversy and says in reply that the word indicates a form and at the time of the action it applies to the individual. Now when a sentence, "Bring a cow" is uttered to a servant, he has at once before his mind's eye a form; the servant goes and when he gets hold of an individual cow and finds it to correspond with the form which he has before his mind's eye, he brings it. So the words originally indicate form (genus) but at the time of application they apply to individuals.

END OF PÂDA III.

#### PÂDA IV.

Adhikarana I. Sutras 1-2 dealing with the subject that the words stag &c. are the name of the sacrifice.

# उक्तं समाम्नायेदमर्थं तस्मात्सर्वं तद्थं स्यात् ॥१।४।१॥

उक्त said; समान्नायैदमध्यें this is the object of the Veda; तस्मात् therefore; सर्वे all; तदर्थं for that object; स्यात् is.

1. It is said that the object of the Veda is sacrifice; therefore all is for that object.

'उद्भिदा यजेत' In the preceding pâda, विधि, अर्थवाद, गुणवाद, and मंत्रs are described. What is the meaning of the sentence "one should sacrifice with उद्भिद्" Whether the instrumental case is वैयधिकरणं or सामानधिकरणं. If उद्भिद्ध be considered independent of the sacrifice, it will be a material with which the sacrifice is to be performed; if it be considered identical with the sacrifice, then it means the sacrifice. The view of the objector is that every thing in the Veda points to the sacrifice, so it is a case of वैयधिकरणं and means a quality (गुण विधान)!

### त्र्रापि वा नामधेयं स्याद्यदुत्पत्तावर्पूवमविधायक-त्वात्॥१।४।२॥

अपिवा not so; नाम धर्य name; स्यात् is; यत् that; उत्पत्ती in the origin; अविधायकत्वात् by reason of being not injunctive.

2. Not so, it is a name; it is a new thing in its origin not known before, by reason of its being not injunctive.

The author says that it is a proper noun, it does not denote any-thing that is known to us already, because it does not lay down any material. It is a case of सामानाधिकरणं. Let us play blind man's buff; it is a case of सामानाधिकरणं and is a name of a particular play; but let us play at bat and ball; it is a case of वैपधिकरणं; it means a play in which bats and balls are used. You may call it मत्वत्थीयलक्षणा।

Adhikarana II. Dealing with the subject that a etc. are the names of a sacrifice.

#### यस्मिन् गुणोपदेशः प्रधानतोऽभिसम्बन्धः॥१।४।३॥

यस्मिन् in which; गुणोपदेश: description of a quality; प्रधानतः with the principal; अभितंबंधः connection.

3. Where there is the description of a quality it is connected with the principal.

"चित्रयायजेतपशुकामः" (तै० सं० ३। ४। ६। १) What is the meaning of चित्रा? Is it a गुण विधि or नामधेय. The author says though it describes a quality, yet it is a name of a sacrifice.

Adhikarana III. Dealing with the subject that the terms Agnihotra &c. are the names of a sacrifice.

#### तत्त्ररूयञ्चान्यशास्त्रम्॥ १।४।४॥

तरप्रदर्ग that name; च and, अन्यशासम् in another code.

4. It is known by that name, but the description is in another book.

The author says that Agniho tra is well known but the name does not show what it is. It is described some where else. It is called तत्व्यव्याय i. e., conventionalism

Adhikarana IV. Dealing with the subject that the terms श्रीन &c. mean the names of the sacrifices.

#### तद्वयपदेशं च ॥१।४।५॥

5. And the resemblance with that.

The श्येनयाग is known by the resemblance with a hawk. Just as a hawk pounces upon a bird of prey, so the sacrificer falls upon one's enemy in the same way.

The author says that the name is given to an object by supposed similarity. It is called तद्वयपदेशन्याय. Take for example, a play at duck and drake; the play is called after the resemblance of a drake pursuing a duck who is running.

Adhikarana V. Sútras 6 to 8 dealing with the subject that the terms and &c. are names.

### नामधेये गुणश्रुतेः स्याद्विधानमिति चेत् ॥१।४।६॥

नामधेये in a name; गुणश्चतेः of the quality; स्यात् is; विधानं laying down; इतिचेत् if you say.

6. If you say that in a name there is the mention of the quality.

The objector says that in the name itself there is the mention of the quality, it is therefore a quality and not a proper noun. Take for example "वाजपेयेन यजेत" (शश्हार) The वाजपेय means extract of the food grain; it means that he sacrifices with the extract of the food grain.

#### तुल्यत्वात्क्रिययोर्न ॥ १।४।७॥

तुल्यत्वात् by reason of the similarity; क्रिययो: of the two acts; न not,

7. Not so by reason of the similarity of the acts.

The author says in reply that it can not be so; the reason is that procedure of the वाजपेय is that of ज्योतिष्टोम which belongs to Saumic class and if pure extract of food grain is used, it would belong to इष्ट class of which the वाजपेय is not. The बाजपेय is therefore the name of a sacrifice.

#### ऐकशब्दो परार्थवत् ॥ १।४। = ॥

ऐकशब्दों in one word; प्रार्थन्वात् by reason of dependance on another.

8. By reason of dependance on another, in one word (two things are meant.)

The author gives a reason in support of his view. वाजपेयेन स्वराज्यकामों योत. If you take वाजपेय to be a material then in one sentence you will have two sentences viz., one who is desirous of sovereignty should make a sacrifice; he should sacrifice with the extract of the food grain. This interpretation will make the object dependent on another. The sovereignty depends upon a sacrifice and the sacrifice depends upon the material i.e., the extract of the food grain. In order to avoid this it should be considered a proper noun.

Adhikarana VI. Dealing with the subject that the terms आत्रेय &c. are not names.

## तद्गुणास्तु विधयिरन्नविभागादिधानार्थे न चेद्-न्येन शिष्टाः ॥ १।४।६॥

तद्वगुणा: the action and its qualities; त on the other hand; विधीयेरन् laid down; अविभागात by reason of indivisibility; विधानार्थे for the purpose of laying down; नचेत if not, अन्येन by another; शिष्टा: to be directed.

9. On the other hand the action and its qualities are laid down because they can be separated for the purpose of laying down; otherwise the qualities will be known by another.

आरतेय &c. are mentioned. The question is whether they are qualities or names. The author says that they are गुणाविधि. They lay down the action and its qualities because they are inseparable; if you do not admit that they are inseparable, then you will have a recourse to others for the description of the quality. So the terms like आनेय &c. are common nouns expressive of a quality.

Adhikarana VII. Dealing with the subject that the terms ale &c. denote genus.

### बार्हिराज्ययोरसंस्कारे शब्दलाभादतच्छब्दः ॥१।४।१०॥

वहि: आउययो of the grass and the clarified butter; असंस्कारे though not consecrated; शब्दलाभात by use; अतच्छदः does not mean consecrated things.

10. The use of the terms of grass and ghee in consecrated things does not convey the meaning of consecrated things,

The author says that als and sure are used in ordinary parlance; they

are not confined to sacrifice, they are therefore generic terms.

Adhikarana VIII. Dealing with the subject that the terms signification etc. are compound.

#### प्रोक्षणीष्वर्थसंयोगात् ॥ १।४। ११॥

प्रोक्षणीषु in प्रोक्षणी (sacrifical vessel), अर्थसंयोगात् because of the meaning of the component parts.

11. In the terms प्रोक्षणी &c. by reason of the meaning of the component parts.

The author says that the terms like sissuf &c. are compound words.

Adhikarna IX. Dealing with the subject that the terms like fatieng &c. are Compound.

#### तथानिर्मन्थ्ये ॥ १ । ४ । १२ ॥

12. Similarly. निर्मन्थ्य।

The term निर्मन्थ्य is also a compound.

Adhikarana X. Sûtra 13-16. Desling with the subject that the terms and &c. are names.

#### वैश्वदेवे विकल्प इति चेत् ॥ १ । ४ । १३ ॥

13. If you say that there is option in the term वैश्वदेव.

The objector says that in the term वैश्वदेव you have a full option; you may consider it गुण्विधि or कर्मनामधेय.

## न वा त्रकरणात्त्रुत्यक्षविधानाच्च न हि त्रकरणं द्रव्यस्य ॥ ११४११४॥

न वा not-so; प्रकरणात् by direct statement; च and; न not; हि because; प्रकरणं context; द्रव्यस्य of the thing.

14. Not so, by reason of the context and the direct statement because a context can not override a statement.

The author's view is that वैश्वदेव is a name, the reason which he assigns is that context and direct statement both go to show that वैश्वदेव is the name of a sacrifice.

## मिथर्चानर्थंसम्बन्धः॥ १।४। १५॥

मिथ: breaking into component parts; अनर्थसर्वधः connection with meanings

15 If you break the component parts there will be meaning-lessness.

The author gives an additional reason in support of his vew. If you consider वैश्वदेव to be a compound word and derive the meaning from the component parts it will be meaningless. So you will have to consider it a proper noun. i. e. a name of an action.

#### प्रार्थत्वाद्गुणानाम् ॥ १।४।१६॥

16. The qualities being subservient to another.

The गुण means subsidiary, subordinate; but it is here translated by quality. The main object is the sacrifice while subsidiary actions are गुण. In this view also वैश्वदेव is the name of the sacrifice which is the principal thing and does not depend upon any thing.

Adhikarana XI. Sûtra 17-22 dealing with the subject that "eight" in वैश्वानर is अर्थवाद.।

## पूर्ववन्तोऽविधानार्थास्तत्सामर्थ्यं सामाम्नाये॥१।४।१७॥

पूर्ववंतः Those that are known already; अविधानार्थाः are not injunctive in object; तत्सामध्ये that power; समाम्नाये in the Veda.

17. What is known is not a विधि; its force is in the Vedas.

The अष्टाकपाल etc. are used in वैश्वानर sacrifice, what is the force of numeral? whether it is a part of a विधि or is it an अर्थवाद? The objector says that as the Vedic texts are विधिवाक्य, they are विधिs. The objector defines a विधि by negative. What is known is not a विधि. The text which lays down any invisible effect is a विधि and in the Veda the texts are injunctive; hence the objector concludes that the numerals used are parts of that विधि.

## गुणस्य तु विधानार्थे तद्गुणाः प्रयोगे स्युरर्नथका न हि तं प्रत्यर्थवत्ताऽस्ति ॥ १।४।१≍॥

गुणस्य of a quality; त on the other hand; विधानार्थ in the original statement; तद्युणा: its qualities; प्रयोगे in the practical application; स्यु: are; अनर्थ का: meaningless; न not; हि because; तं प्रति to it; अर्थ वसा the quality of being indicative; अस्ति is.

18. No, they are qualities for the विधि; its qualities are meaningless in the practical application, because it has no independent signification.

The author's reply is that the numerals used are wisters. They are

subordinate qualities and they have nothing to do with the practical application of the यूज ; because they have no independent significations. Take for example "Feed 12 cows." This is a sentence; the number is only a quality; the details will be the context, feed 7 with grass and the rest with husk.

This is the difference between a बाक्य and a प्रकर्ण. The बाक्य predominates over the context. The subordinate sentence can not lay down any action, it only supports or qualifies the विधि.

#### तच्छेषो नोपपद्यते ॥ १।४। १६॥

तच्छेषः its subsidiary ; न not ; उपपद्यते possible.

19. Its subsidiary is not possible.

The objector says that it is not possible to have a subsidiary to a यज्ञ. It is आभास sûtra introductory to another sûtra which follows it. The main original statement can not be divided by its context which only explains it.

## श्रविमागाद्विधानार्थे स्तुत्यर्थेनोपपद्येरन्॥१।४।२०॥

अविभागात् by reason of the indivisibility; विधानार्थे in the object of a विधि; स्तुत्यर्थेन with the object of eulogy; उपपद्योरन् may be possible.

20. In the object of the विधि being indivisible, they are possible as praises.

The author says that the विधि and its quality are indivisible and so the latter may be by way of praise. The context can not be separated from the main statement and independently considered. The context therefore only enlarges the main statement, a procedure which determines the relation between them. You can not separate the अर्थवाद from the विधि. The विधि lays down a rule and the अर्थवाद recommends it.

#### कारणं स्यादिति चेत्॥ १।४।२१॥

कारण cause, reason ; स्यात् is ; इति चेत् if you say.

21. If you say that there is a reason.

The objector says that there are different objects. In a draw sacrifice if 12 pans are used, it is with the object of offspring; when 9 pans are used, it is with the object of obtaining power; if 10 pans are used, it is with the object of obtaining food. The arms therefore in a draw sacrifice vary according to the desire of the sacrifice.

## स्त्रानर्थक्यादकः रणं कर्तुर्हि कारणानि गुणार्थो हि विधीयते ॥ १।४।२२॥

आनर्थक्यात् by reason of the meaninglessness; अकारणं not cause; कर्तुः of the agent; हि because; कारणनि causes; गुणार्थः quality; विधीयते is laid down.

22. They are not a reason because of the meaninglessness; because the reasons pertain to the performers, therefore they are said to be only qualities.

The author says that so many motives as said in the commentary on sûtra 21 as instigating the variations of क्याल are not the causes; if you say that they are, then there will arise a split of sentences and a fault of meaninglessness. The motive belongs to the performer who uses 12 pans for the offspring, but the result accrues to the son. It is therefore proper to consider it अर्थवाद. This अधिकरण is called वैश्वानर न्याय i. e. the particular statements under a general statement only explain the details and are अर्थवाद!

Adhikarana XII. Dealing with the subject that प्रस्तर &c. of the term यजमान are praises.

#### • तिसिद्धिः ॥ १।४।२३॥

23. Its accomplishment.

What is a praise or अर्थवाद? that which enlarges a subject is अर्थवाद, as for instance यजमान: प्रस्तर: (तै॰ बा॰ ३।३।७।३) यजमानो वा एक कपाल: (तै॰ बा॰ ३।६।३।७) As Ramais a tiger. It is a figure of speech.

Adhikarana XIII. - Dealing with the subject that the झाह्यण & c. of the term आनेय are praises.

## जातिः॥ १।४।२४॥

24. Class.

It is also a figure of speech आग्तेयो वै ब्राह्मणः (तै॰ ब्रा॰ २।७।३।१) ऐंद्रो वैराजन्यः तै॰ सं॰ (२।४।१३) वैश्वदेवो हिवैश्यः। As for example 'Cat is a domestic tiger' cat and tiger belong to the same genus. Fire is also produced from the mouth and the Brâhman is also produced from the mouth.

Adhikarana X । v. Dealing with the subject that the terms यूप & c. are praises of यज्ञमान

सारूप्यात् ॥ १।४।२५॥ 🧢 🧾

25. By reason of similarity.

The अर्थबाद arises by reason of similarity, for example यजमानो यूपः, आदित्यो यूपः It is a metaphor.

Adhikarana XV. Dealing with the subject that the terms array & c. are the praises of cow &c.

#### त्रशंसा ॥ १।४।२६॥

26. Praise.

The praise fall under the head of अर्थवाद. As for example, " Beasts excepting cows and horses are no beasts."

#### अपशवो वा अन्ये गो अश्वेभ्यः। (तै० सं० ५।२।६।४)

Adhikaraņa XVI. Dealing with the subject that by means of large number, the सृष्टि (sacrificial brick) is described. It is called समा adhikaraņa.

#### भूमा॥ १।४।२७॥

27. A multitude.

That which expresses a large number is also an अर्थबाद. Take for example the term 'Seth'. All the banias whether poor or rich are called seth but if a man happens to be rich he is also called a seth. Take another example of Pandit. All the Kashmiris whether literate or illiterate are called pandits, but a non-Kashmiri who is a learned scholar is also called a pandit. स्टी इपद्याति (तै॰ सं॰ पाइ।४१७) He disposes bricks called स्टि. It is not known which brick is called स्टि but as in the स्थन sacrifice स्टिंड abound, so all bricks are called स्टिंड.

Adhikarana XVII. Dealing with the subject that the term minga is by way of praise.

#### लिङ्गसमवायात् ॥ १।४। २८॥

28. By the permanent connection with the badge or symbol.

All the pilgrims are called flag-bearers. All the pilgrims do not carry flags only a few of them carry flags i. e. sa, Take for instance unuse; the bricks on which unuse verses are recited are called unused but other verses are also recited; if the strict sense of unused be insisted upon, then the other verses which are not unused will be useless by reason of those bricks on which unused verses are not recited, but which are called unused.

Adhikarana XVIII. Dealing with the subject that the doubtful scuse can be determined by syntactical ellipsis.

## सन्दिग्धेषु वाक्यशेषात् ॥ १।४।२६ ॥

संदिग्धेषु in doubtful meanings; वाक्यशेवात् by ellipsis.

29. In doubtful meanings by ellipsis.

The example will clear the sense of the sûtra. A man taking food says to his servant "Servant, I am thirsty, bring....." The servant at once understands that the master wants water. So in the Vedic sentences.

शकराउका उपद्रश्यात्। तेजीवृत ॥ (ते॰ ब्रा॰ ३।१२।४१२) "He places besmeared pebbles, the light is ghee". From the passages taken together it is clear that the pebbles "besmeared with ghee" is meant. It is called the principle of वाक्यशेष.

Adhikarana XIX. Dealing with the determination of the sense of those that do not admit of sense by means of the inherent potency thereof.

## अर्थाद्वा कल्पनैकदेशत्वात् ॥ १।४।३०॥

अर्थात् by force of the sense; वा or; कल्पना adjustment of sense; एक देशत्वात् by reason of being a part.

30. An ellipsis is to be determined by the power of the meaning because the adjustment of sense is the part of the Veda.

gianatula tablanatula tetanatula etanatula eta

END OF PÂDA IV.

#### CHAPTER II.

#### PÂDA I.

Adhikarana I. Sutras 1.4 Dealing with the subject that the anger is known from a verb.

## भावार्थाः कर्मशब्दारुतेभ्यः क्रिया प्रतीयेतेष ह्यर्थो विधीयते ॥ २ । १ । १ ॥

भावार्था: signifying existence ;कर्मशब्दाः words denoting action; तेभ्यः from them; किया action; प्रतीयेत is known; एवं this; हि because; अर्थः object, fruit; विधीयते is laid down.

1. The words signifying existence are words denoting action; from them an action is known; this object is laid down.

In the first chapter the author has discussed the theory of words; he has described those words which denote some name or quality i.e. the noun and the adjective of grammar. Now he is going to treat of those words which are known in grammar as 'verbs.' This is very important from the Mîmaṃsâ point of view. The substantives i.e. the noun and the adjective independently convey their meaning; as soon as the word is uttered, you know what it means.

In this sûtra the author says that words denoting existence are words indicating action; this definition of Mîmamsâ does not differ from that which is given in grammar.

The verb is never independent in meaning, it means an action; it presupposes the agent and the object. It is from the verbs that what is laid down for you is a rule of guidance.

#### सर्वेषां भावोऽर्थ इति चेत् ॥ २। १।२॥

सर्वेषां of all; भाव: action, existence; अर्थ: meaning; इति चेत् if you say.

2. If you say that the meaning of all words is existence.

The objector says that all words denote existence.

## येषामुत्पत्तौ स्वे प्रयोगे रूपोपलब्धिस्तानि नामानि तस्मात्तेभ्यः पराकांङ्क्षा भूतत्वात्स्वे प्रयोगे ॥२।१।३॥

येषां of those; उत्पत्तों in the origin; स्वे in their own; प्रयोगे application; use; रुपोपलब्धिः perception of form; तानि they; नामानि names; तस्मात् there-

fore; तेम्य: from them; पराकांका independent; भूतत्वात् by reason of the existence.

3. The words in whose origin while used, there is the perception of the form or substance are called nouns; therefore from them dependence on others is removed by reason of the existence in their use.

The author replies the objector and says that all words do not denote existence. Certain words when used, at once convey the things in the objective world; they are the names of the substances and qualities which you perceive. They are independent in their meaning. When you say 'a cow,' you at once see an object corresponding to your idea of a cow; the word does not depend upon any other for its meaning.

## येषां तूत्पत्तावर्थे स्वे प्रयोगो न विद्यते तान्यारूया-तानि तस्मात्तेभ्यः प्रतीयेताऽऽश्रितत्वात्प्रयोगस्य ॥१।२।४॥

येषां of those; तु on the other hand; अर्थ in the object; स्वे in their own; प्र-योग: use, application; न not; विद्यते exists; तानि they; आख्यातानि verbs; तस्मात् therefore; तेभ्य: from them; प्रतीयेत is known; आश्रितत्वात् by reason of being dependent; प्रयोगस्य of the application.

4. On the other hand the words which do not have a meaning in their use, they are verbs; therefore from them is known (action) by reason of the dependence of the use.

Those words which have no meaning in themselves and which depends for their meaning on others but which are very important by reason of denoting action are verbs.

Adhikarant II. Dealing with the existence of and (extraordinary principle).

#### चोदना पुनरारम्भः॥ २।१।५॥

चोदना exciting motive, laying down a motive; पुनः again; आरंभ com-

5. There is the exciting cause and then the commencement.

The author explains the principle of अर्ब. स्वर्गकामोयजेत. A person desirous of heaven should perform a sacrifice; in this sentence the fruit is heaven which is an incentive to perform a sacrifice. This fruit which is an invisible result is अर्ब. This instigates one to the performance of a sacrifice.

Adhikarana III. Satras 6.8. Division of acts into principal and subord nate.

## तानि द्वेधं गुणप्रधानभूतानि ॥ २। १। ६॥

ति they; हैं of two kinds; गुणप्रधानभूतानि principal and subordinate.

6. They are of two kinds principal and subordinate.

There is a division of acts into principal and subordinate.

Definition of the principal.

## येंद्रेव्यं न चिकीर्ष्यते तानि प्रधानभूतानि द्रव्यस्य गुणभूतत्वात् ॥ २।१।७॥

- यै: by which; इंड्यं substance; न not; चिकीच्यंते is desired to be acted upon; प्रधानभूतानि principal; इंडयस्य of the substance; गुणभूतत्वात् being subordinate.
- 7. By which no substance is desired to be acted upon, they are principal because the substance is there subordinate.

When the object is not to produce any visible effect upon any substance it is a principal act, because producing of the visible effect on the substance is subordinate. As for example in the performance of a sacrifice the main object is the attainment of heaven, which is invisible; while the different acts such as kindling of the fire and preparing of the grist &c. the result of which is visible on the different substances used in the sacrifice, are subsidiary acts.

Definition of the subordinate.

## येस्तु द्रव्यं चिकीर्ष्यते गुणस्तत्र प्रतीयेत तस्य द्रव्यप्रधानत्वात् ॥२ । १ । ८ ॥

- यै: by which; तु on the other hand; गुण: subordinate; तत्र there; चिकी ब्यंते is desired to be acted upon; प्रतीयेत is known; तस्य of it; द्रव्य अधानत्वात् by reason of the substance being principal.
- 8. On the other hand by which any substance is desired to be acted upon, there subordinate act is known because of the substance being principal,

When the object is to prepare any visible effect upon a substance, such act is subordinate act.

Adhikarana IV. Satras 9-12 Dealing with the subject that washing &c. are not principal acts.

## धर्ममात्रे तु कर्म स्यादनिर्द्धत्तेः प्रयाजवत् ॥२।१।६॥

धर्ममात्रे in all qualities; तु on the other hand; कर्म principal act; स्यात् is; अनिश्रुते: by reason of the effect being not produced or visible; प्रयाजवत् like प्रयाज.

9. On the other hand, in all actions there is the principal act by reason of no visible effect being produced like प्रयाज !

The objector says that all acts are principal such as the performance of Sandhyâ and ablution &c, because they produce no visible effect. The name mantras are recited in a sacrifice and the reciting of these mantras are considered to be principal.

So the objector says that if your test is that act which produces no visible effect is principal, then all acts are principal.

## तुल्यश्रुतित्वाद्वेतरैः सधर्मःस्यात् ॥२।१।१०॥

तुल्यश्रुतित्वात् by reason of the similarity of declension; वा on the other hand; इतरै: with others; सधमें of the same class; स्यात् is.

10. On the other hand, by reason of the similarity of declension, they are of the same class with others.

The author's reply is that they are subordinate actions. The object is always in the accusative case as for example बीहीनवहाँत, अप्रि संमाष्टि, प्रोडा ने पर्यप्रिकरोति. The material upon which any effect is to be produced is in the accusative case, as he removes the husk from the rice. Here the visible effect of removing the husk is produced; so these acts are all subordinate acts.

## द्रव्योपदेश इति चेत् ॥ २। १। १। १।

द्रस्योपदेश: mention of the substance; इतिचेत् if it be said.

11. If it be said that there is a direct mention of the material.

The objector says "you are right when you say that the objective case is used when material is sacrificially acted upon; but what do you say when the material is directly offered though used in the accusative form? As सक्झ होति।"

ें न तद्रथत्वाल्लोकवत्तस्य च शेषभूतत्वात्॥२।१।१२

न not; तदर्शत्वात् by reason of its being for it; स्रोकवत् as the common life; तस्य of its; भूतत्वात् by reason of its being subsidiary.

12. No; it being for the sacrifice just as in the common life; and its being subordinate.

The author says "you are wrong. Eng is a material offered to the fire; it is a means of the sacrifice. So it is sabordinate. There are several acts performed during the course of a sacrifice. The sacrifice is the principal act which produces and all acts such as pounding of rice cleaning it and other similar acts which all lead to the performance of the sacrifice are subordinate."

Auhikarana V. Sutras 13 -29 dealing with the subject that the was etc. are principal.

## स्तुतशस्त्रयोस्तु संस्कारो याज्यावद्देवतामिधान-त्वात्॥२।१।१३॥

स्तुत poetical songs; शस्त्रोः of the prose work; तु on the other hand; संस्कारः subordinate; याज्यावत् like the याज्या mantras; देवतामिधानत्वात् by reason of the praise of the gods.

13. On the other hand the poetical and prose praises are subordinate by reason of the praises of the gods.

The objector says that the praises that are sung in poetry and prose are only nuar as said in the preceding adhikarana because of the praises of the gods.

## अर्थेन त्वपकृष्येत देवतानामचादनार्थस्य गुण-भूतत्वात्॥ २।१।१४॥

अर्थन by the sense; त on the other hand; अपकृष्येत is transferred; देवतानामचोदनार्थस्य of the mention of the name of the diety; गुणभूतत्वात् by reason of its being subordinate.

14. On the other hand there will be transference by the sense because of the mention of the dieties name being subordinate.

The author says. "If your position be accepted then the principle of transference will be applied which will violate the syntactical sequence and proximity. ययाभित्वाशूरनो नुमः (तै॰ सं॰ २।४।१४।२) this occurs in तैतरीय संहिता and directly mentions इंद्र. Then in the same संहिता in the अग्निष्टोम सोम at यह-यान the passage that occurs is महानिद्रओजसा. (तै॰ सं॰ १।४।२०।१) In the latter passage we find the name of महेन्द्र; it is subordinate and will have to be carried where principal मंत्र occurs. This offends against the principles

क्रम sequence and of संनिधि:. Proximity it is therefore not desirable,

### वशावद्वा गुणार्थं स्यात्॥ २। १। १५॥

वशावत like a barren goat; वा on the other hand; गुणार्थ subordinate; स्यात् is.

15. Or it is subordinate like a barren goat.

The objector says, "you do not accept the sentence containing praises to be subordinate sentences; there you are mistaken. The two passages quoted by you from the तैरारीय संदिता are not independent. The first passage containing the praise of इंद्र is a general statement and the second passage mentioning महेन्द्र is special; so they both should be read together like बशा. See the passage सावा एषा सर्व देवत्यायद्वावशा वायन्यमालभेत. (ते॰ ३।४।३।२) So the special is to be read with the general. The first is general and the second is special.

## न श्रुतिसमवायित्वात् ॥ २। १। १६॥

16. No, by reason of the affinity of the Sruti text.

The author says that there is a close affinity of the Sruti texts with the gods. The Sruti which describes इंद्र is the एँद्र mantra and that which describes महेन्द्र is माहेन्द्र. So there is a close affinity between इंद्र and एँद्रमंत्र and माहेन्द्र with माहेन्द्र मंत्र. The gods are different, so your position is untenable; both the texts are independent by the close affinity with the respective gods described therein.

#### व्यपदेशभेदाच्च ॥ २ । १ । १७ ॥

ड्यपदेशभेदात by the difference of the name; च and.

17. And by reason of the difference of the name.

The author gives a reason in support of his view; he says that we find the praises in honour of the gods, they mention, as for instance एंद्र and माहेन्द्र।

## गुणइचानर्थकः स्यात् ॥ २ । १ । १८ ॥

गुण: quality; च and; अनर्थक: useless; स्यात् is.

•18. And the quality will be useless.

The author supports his view; he says that if इंद्र and महेन्द्र be the same, then the adjective महान् is useless. This fact also goes to show that they

are two different dieties.

## तथा याज्यापुरोरुचोः ॥ २ । १ । १ ६ ॥

तथा similarly; याज्यापुरोहचो: of the याज्या and पुरोहच verses.

19. Similarly of याउया and पुरोरुच verses.

The author advances another reason and says that the याज्यामंत्रs and giventials of इंद्र are different from the याज्या and given verses of महेन्द्र. So the gods are different.

#### वशायामर्थंसमवायात् ॥ २।१। २०॥

वशायां in a barren goat ; अर्थसमवायात by the affinity of the sense.

20. In the case of a barren goat by the affinity of the sense.

The objector says that you have given the example of the term an; but it is synonymous with goat. So the analogy does not hold good.

#### यचेति वार्थवत्वातस्यात्॥२।१।२१॥

यत् which; इति this; वा on the other hand; अर्थवःवात् by reason of being of use; स्यात् is.

2I. On the other hand, which (where Indra is, there is transference,) by reason of its being for some purpose.

The objector says that wherever there is इंद्र, it can be transferred there, so that it may be of meaning; this does not violate the principle of sequence and juxtaposition.

## न त्वाम्नातेषु ॥ २ । १ । २२॥

न not; तु on the other hand; आन्नातेषु in the Vedic matter.

22. On the other hand, not in the Vedic matter.

The author says that the principle of उत्कर्ष and अवकर्ष does not apply to Vedic mantras.

#### दृइयते ॥ २ । १ । २३

23. Seen.

The objector says that the principle of अपकर्ष and उत्कर्ष applies to vedic mantras, as for instance, अक्ष सूक in राजसूय ; म्बिका सूक in एकावृशिनी and परिष्ठव in अश्वमेश।

## अपि वा श्रुतिसंयोगात्त्रकरणे स्तौतिशंसती क्रियोत्पत्तिं विद्ध्याताम्॥२।१।२४॥

अपिवा not so; श्रुतिसंयोगात् by reason of the connection with the Vedic text; क्रकरणे in the context; स्तीतिशंसती he praises and extols; क्रियोत्यिश production of the action; विद्ध्याताम् conduce.

24. Not so, by reason of the connection of the Vedic text in the same context; the terms "he praises and he extols" produce invisible result.

The term स्तौति is used for स्तोत्र and शस्ति for शस्त्र. The former is the poetical work and the latter is the prose work. The author says that both the poetical and prose work produce the invisible effect by repetition. Any thing that produces the invisible extraordinary result is principal. So the praises sung of gods in poetry and prose are both principal.

#### शब्दएथक्ताच ॥२।१।२५॥

25. And by reason of the difference of words.

The author gives an additional reason in support of his view. He says that these songs are to be repeated in a particular way. The Vedas themselves have given direction to their repetition; this shows that the repetition of these verses produce the extraordinary invisible result.

## श्रनर्थकं च तद्वचनम् ॥२।२।२६॥

अन्यंद meaningless, useless; च and; तहचनं the Vedic texts.

26. And the Vedic texts will be useless.

The author gives the second reason in support of his view. He says that in the Vedic passages it is said, he praises Agni with आनेय verses. If the आन्नेय verses be not considered to be principal, then the Vedic text will be useless.

#### श्यन्यइचार्थः प्रतीयते ॥ २ । १ । २७॥

्र आवा: other; च and; अर्थ: sense; प्रतीयते is known.

\* 27. And other sense is known.

The author advances the third reason in support of his view. It is said that स्तोत्र and शक्क are connected; they are therefore not identical.

The Vedas lay down that they should be repeated to propitiate the gods. Their repetition therefore produces the extraordinary principle; they are thus principal.

### श्रमिधानं च कर्मवत् ॥२।१।२⊏॥

अभिधानं name; च and; कमेंबत् like an act.

28. And they have names like an action.

The author advances the fourth reason in support of his view; he says that शुद्धs have different names as vsn and निष्केवस्य &c. Their names also show that they have forms and are principal.

#### फलनिर्द्धतिइच ॥२।१।२६॥

29. And the accomplishment of an object.

The author gives the fifth reason in support of his view; what he says is that the repetition of the verses and prose passages produce a result. This fact also shows that they are principal.

The sing and are repeated at the time when the offerings are made to the fire; their repetition conduces to the invisible extraordinary result Hence their importance.

Adhikarana VI. Staras 30-31 dealing with the mantras that do not lay down any duty.

### विधिमन्त्रयोरेकार्थ्यमेकशब्दात्॥२।१।१०॥

विधिमंत्रयोः of बहाण and संहिता; ऐकाध्ये one purport; ऐकशब्दात् by reanos of having the same word.

30. The Brahman and the Samhita have the same object or sense by reason of the similarity of words.

The objector says that there is no difference between Brahman and Samhita as the same words in the same sense occur in both of them.

## श्रिप वा प्रयोगसामर्थ्यान्मन्त्रो अभिधानवाची

#### स्यात्॥२।१।३१॥

अपिया not so; प्रयोग सामध्यांत् by the force of the application; अभियान बाची conveying the meaning.

31. Not so by the force of application the mantra conveys a meaning.

The author gives his own view that the mantras expound different matters for the enlightenment of the mind.

Adhikarana VII. Dealing with the definition of

### तचोदकेषु मन्त्राख्या ॥ २।१।३२॥

त्योदकेष in instigating that ; मंत्राख्या name of a मंत्र।

32. The name of a mantra applies to the instigation of that.

The author defines what mantra is; it lays down a motive for an action.

To in the Sûtra refers to will in Sûtra 31.

Adhikarana VIII. Dealing with the definition of states

## शेषे ब्राह्मणशब्दः ॥२।१।३३॥

शेव in the remainder.

33. To the remainder the word argue applies.

This kind of definition is called शेषिक लक्षणा

See for the illustration of the definition in the भाष्य इत्याहोपनिवद्ध, आख्या-यिकास्वरूप, हेतु, निवंचनं, निंदा, प्रशंसा, संशय, विधि, परकृति, पुराकल्प are the characteristics of नामण

Adhikarana IX. Dealing with the subject that the sall &c are not mantras.

### अनाम्नातेष्वमन्त्रत्वमाम्नातेषु हि विभागः॥२।१।३४॥

अनाम्नातेषु in the non-Veda; अमंत्रत्व non-mantra; आझातेषु in the Vedas; हि because; विभाग: division.

34. The definition of mantra does not apply to that which is not in आदात and the above division is applicable to आदात।

The division of mantra and Brahman applies to the Vedas; it does not apply to the non-Vedas.

Adhikarana X. Definition of man

### तेषामुग्यत्रार्थवरोन पाद्व्यवस्था ॥ २। १।३५ ॥

तेवां of them; ऋक् Rigveda; यत्र where; अर्थवशेन by the meaning; पाद्ध्य-वस्था metrical arrangement.

35. Of those are met where there is a metrical arrangement by sense.

The characteristic of the me is a mantra; secondly it is in metre and thirdly it has a meaning:

Adhikayapa XI. Definition of army

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#### गातिषु समाख्या ॥२।१।३६॥

गीतिषु in songs; सामाख्या the names of; साम।

36. The term जाम applies to songs.

The end has an additional characteristic of its being sung. It is a mantra, has a metrical arrangement and has a sence.

Adhikarana XII. Definition of युज् |

#### शेषे यजुः शब्दाः ॥ २ । १ । ३७ ॥

37. In the rest the term as. 1

That which is neither ऋक nor साम is यजुः।

Adhikarana XIII. Sutras 38-45 Dealing with the subject that failes ar and:

## निगदो वा चतुर्थं स्याद्धर्मविशेषात् ॥२।१।३८॥

निगद: a kind of mantra pronounced loudly; वा on the other hand; असे विश्वात by reason of special quality.

38. On the other hand, निगद is the fourth Veda by reason of the special quality.

The objector says that there is a text उसै ऋचा क्रियते, उसैसाझा, जपाशुयजुवा, उन्निगिदेन, according to it the निगद is the fourth kind.

#### ज्यपदेशाच ॥ २। १। ३६ ॥

39. And by reason of the nomenclature.

The objector advances a reason and says that it has a distinct name; this fact also proves that it is a fourth kind.

## यजूंषि वा तद्रूपत्वात् ॥२।१।४०॥

बजू वि yajus; वा on the other hand; तद्भारवात् by reason of partaking of that form.

40. On the other hand they are as: by reason of having the same form.

The author's reply is that fances are un; because they resemble the form of un; .

वचनादर्मविशेषः ॥२।१।४१॥

वचनात् by command; धर्मविशेषः the special quality.

41. By reason of the special text there is a special quality.

The author replies the argument of the objector that as the निगद् are pronounced aloud, they form the fourth Veda. He says that there is a special text mentioned in commentary on Sûtra 38, by which there is a special quality attached to the यज्ञ:; those यज्ञमंत्रs that are spoken aloud are निगद् s.

## अर्थाच ॥२।१।४२॥

42. And by reason of the meaning.

The author supports his view by an additional reason. He says that the etymology of the word also shows that which is pronounced loudly is निगद: (नितर्श गद्यते येन सः निगद:). So there are two divisions of यद्य: (1) the mantras that are pronounced aloud and (2) those that are pronounced silently and slowly. The former are called निगद.

## गुणार्थो व्यपदेशः ॥२।१।४३॥

43. The nomenclature is with the object of quality.

The author replies the argument of the objector embodied in Sûtra 39. He says that it is based on a special quality. For example, seat the Brâhmans in a feast on one side and the Sanyâsîs on the other. The Brâhmans who are not Sanyâsîs are to be seated on one side. Similar is the case of निगद. The यज्ञमंत्रs that are loudly pronounced are called निगद।

#### सर्वेषामिति चेत्॥ २। १। १४॥

सर्वेषां of all; इतिचेत् if you say.

44. If you say that all mantras are Nigadas.

The objector says that if that is your definition then all mantras that are pronounced aloud are निगद्s.

## न, ऋग्व्यपदेशात्॥।२।१।४५॥

न not; क्रस्यपदेशात by reason of having the name of क्रक्।

45. Not so; by reason of having the name of ऋक्।

The author gives a reply to the doubt raised by the objector to the effect that according to the definition all mantras pronounced aloud are fance. The author says that is not so; it does not apply we though it is pronounced aloud; the yajus mantras that are pronounced aloud are fance.

Adhikarana XIV. Dealing with the characteristic mark of the unity of a sentence.

## श्रर्थेकत्वादेकं वाक्यं साकाङ्क्षं चेहिभागे स्यात् ॥२।१।४६॥

अथेक्टवात् by reason of the unity of the meaning; एकंवाक्यं one sentence; साकांश्च dependant; चेत् if; विभागे on division.

46 By reason of the unity of sense there is one sentence; on division it is dependent.

The author defines a sentence. If it gives one idea, it is simple sentence; but if there are several sentences mutually depending on each other for their meaning, they constitute a complex sentence. For example, simple sentence "Brave Râma from a car killed wicked Râvaṇa with the aid of Hanumâna for the good of the people in a battle." Complex sentence, "When battle raged and when Hanumâna gave his aid, Râma who possessed courage and who was mounted on a war chariot killed Râvaṇa whose conduct was wicked, that the good of the people might be accomplished."

Adhikarana XV. Dealing with the split of sentences.

#### समेषु वाक्यमेदः स्यात् ॥२।१।४७॥

समेषु in equal; बान्यभेदः split of sentences; स्यात् is.

47. In equal, there is a split of sentences.

The author says that when the sentences are independent and do not depend on each other for their meaning, they are compound or co-ordinate sentences. There is a split sentence. For example, "Râma came and Krisna went.

Adhikarena XVI. Dealing with अनुवंत ।

## श्रनुषङ्गो वाक्यसमाप्तिः सर्वेषु तुल्ययोगित्वात् ॥२।१।४८॥

अनुषंगः ellipsis; वाक्यपरिसमाप्तिः completion of a sentence; सर्वेषु in all; तुल्यवेगिरवात् by virtue of equal fitness.

48. अनुष्त is a completion of a sentence by reason of the equal fitness in all.

The author explains what again is. In order to understand it, it should be borne in mind that there are three essential things of a sentence maker, durant, alaka. The first is the desirability; if you utter the words own;

horse etc. they require the aid of some other words to complete the sense as, "Ering a cow or send the horse." बाबता is fitness; if you say "sprinkle with fire" it is not suited; it ought to be sprinkle with water संविधि is proximity. If you say "Bring" in the morning and 'water' in the evening; these two words have no meaning if uttered so differently. Now अनुष्त is the insertion of a word or a phrase in order to complete the sentence, so that every part of it may fit in and may not violate the rules enumerated above. It is an ellipsis to be filled in, in order to fit in there.

Adhikarana XVII. Dealing with the subject that there is no aggin when words and sent-suces intervens.

## व्यवायान्न नुषज्येत ॥ २। १। ४६॥

इयवायात् by reason of intervention; न not; अनुषज्येत there is अनुषंग.

49. There is no अनुषंग by reason of intervention.

The author gives an example where there is no case of अनुषंत. If there is द्यवधान i.e. intervention by means of a word or phrase which breaks in the continuity, then it is not a case of अनुषंत.

Cases ofअनुषंगः — याते अग्नेऽशया रजाशया हरा तया तत्रवं विद्वा नहरेष्ट्रोऽश्रवची अपा वर्धा त्वेषं वची अपावर्धीस्वाहा ॥ १ ॥ (तै० सं० १।२।११।२)

चिनूपतिस्त्वायुनातु वाक्यतिस्त्वायुनातु देवस्त्वासवितापुनात्वछिद्रेणपवित्रेण वसीः सूर्यस्य रश्मिभिः॥ २॥ (तै० सं० १।२।१।२)

In the 1st passage हे अग्ने याते अयाशया तन् will have to be taken from the third sentence.

#### है अग्ने याते रजा शयातन् । है अग्ने याते हराशयतन्.

For details P. 332 of तैतरीय संहिता of Nirnaya Sagara edition vol. I.

In the 2nd example, you will have to repeat the instrumental case in all three sentences.

चित्पतिस्ताअछिद्रेण पवित्रेण वसोः सूर्यस्य रश्निमि.पुनातु Repeat the same in all the three passages.

Illustration where the principle of अनुषंग does not apply.

संते प्राणो बायुना गच्छतां संयजत्रे रंगानि संयज्ञपति राशिषा ॥१॥ (तै॰ सं॰ ११३।८।१) ते प्राणो वायुना संगच्छतां ते अंगानि यजत्रेः संगच्छ तां यञ्चपतिः आशिषा संग-च्छतान् ॥२॥

Here in the three sentences, the verbs are in different numbers; in the first it is in singular, in the second it is in plural; in the third it is in

singular. It is not a case of अनुषंग but it is a case of वास्त्रशेष. See I, 4, 29. This is the difference between अनुषंग and वास्त्रशेष।

#### END OF PÂDA I.

#### PÂDA II.

Adhikaran. I. Dealing with the subject that the extraordinary principles of subordinars actions are different.

## शब्दान्तरे कर्मभेदः कृतानुबन्धः वात्॥२।२।१॥

शब्दांतरे ; On having a different verb ; कर्मभेदः ; difference of extraordinary principles ; कृतानुवंधत्वात् by reason of having different verbs.

1. On having a different verb, there will be a difference of extraordinary principle by reason of having different verbs.

It is said in connection with ज्योतिष्टीम, सोमेन यजेत दाक्षि णानिजुहोति, हिरण्यमात्रे याय ददाति. The question is whether the यजति, ददाति, जुहोति all produce one अपूर्व or three different अपूर्वs.

The reply our author gives, is that as there are three different verbs so there are three different actions, and they all produce three different extraordinary principles.

Adhikarana II. Dealing with the subject that the sacrificial fuel etc. produce an extraordinary principle.

## एकस्येवं पुनः श्रुतिरविशेषादनर्थकं हि स्यात् ॥२।२।२॥

एकस्य; of one; एवं similarly; पुनः श्रुतिः; repetition; अविशेषात्; there being no distinction; अनर्थकं meaningless; हि because.

2. Similarly the repetition of one verb produces the invisible effect; by reason of there being no distinction, there will be meaninglessness.

समिधोयजति, तत्त्वपातं यजिति इडोयजित स्वाहाकारं यजिति. (तै॰ सं॰ २१६।११११२) The author deals with another aspect of the verb in the present adhikarana. In the former adhikarana it is stated that there will be different extraordinary principles caused by the uses of the different verbs. In the present adhikarana it is stated that when the same verb is repeated as in the above extracts, then there will be different extraordinary principles evolved. The author

gives an additional reason for it, if you say that the repetition is a common thing and makes no difference there will be meaninglessness which is always to be avoided by the mîmâmsakas.

Adhikarana III. Sutras 3.7 dealing with the subject that आधार etc are part of आग्नेथ etc. principal.

प्रकरणन्तु पौर्णमास्यां रूपावचनात् ॥२।२।३॥

प्रकरणं context; तु on the other hand; पैार्णसास्यां in connection with the full moon sacrifice; स्पावचनात् by reason of having no word indicating form.

3. On the other hand the context is in पूर्णमासी यान by reason of there being no word indicating the form.

The adhikarana is an exception to the principles enunciated in the preceding adhikaranas. The sûtra will be clear from the different texts quoted in the **area**!

यद्ग्नियोऽष्टा कपालोऽमावस्यायां पौर्णमास्यां वाच्युतो भवति ॥ (तै॰ सं॰ २।६।३।३) आघार माघार यति (तै॰ सं॰ २।५।११।६) ।

आज्यभागौ यजति । खिष्ट कृते सम वद्यति । पत्नी संयाजान् यजति । सिमष्ट यज्ज-जु होति यएवं विद्वान् पौर्णमासींद्य यजते । (तै० सं० १।३।६।१) ।

यएवं विद्वान मावास्यां यजते ॥ (तै॰ सं॰ १।६।६।२)

These different passages occur at different places in the antien. No passage describes the full moon sacrifice in details; if all the passages are taken together, then the description is complete. What is then the relationship of these passages to each other? Are they independent or dependent on the other? We have fully discussed the nature of the complete and coordinate sentences in the preceding chapter. According to the author they are dependent on each other; they form a complete sentence when read together.

विशेषदरीनाच सर्वेषां समेषुद्यप्रदातिः स्यात्।।२।२।४॥

विशेषदर्शनात By seeing the special description; पूर्वेषां of the preceding sentences; समेषु in the coordinate; अत्रश्चिः non-application.

4. And by reason of seeing the special description, the application of the preceding sentences can not be coordinate.

The author gives a reason in support of his view. He says that there are particular descriptions contained in the latter passages; so the preceding passages can not be independent. What he says is that they can not be the examples of the coordinate sentence but of the complex sentence.

## गुणस्तु श्रुतिसंयोगात् ॥२।२।५॥

गुण: quality; त on the other hand; अतिसंयोगात by reason of the connection with the text.

5. On the other hand it is a quality by reason of the connection with the text.

The objector says "you are wrong, it is only a description of the qualities or form as we see in the texts. It describes the sacrifice in details So it is गुण and therefore गुणविधि"।

## चोदना वा गुणानां युगपच्छास्त्राच्चोदिते हिं तद-र्थत्वात्तस्यतस्योपदि३येत ॥२।२।६॥

चोदना injunction; वा on the other hand; गुणानाम् of the qualities; युगप-च्छास्त्रात् by reason of the simultaneous description चोदिते; on being enjoined; तदर्थत्वात् by reason of its being for it; तस्य तस्य of this and that; उपदिश्येत is directed.

6. On the other hand it is an injunction by reason of the simultaneous description of the qualities; and being enjoined for it, it will be an injunction for each detail.

The author says that the passages quoted in the commentary on Sutra 3 are not गुणविधि; they constitute a चोदना or उत्पत्ति विधिः, because by simultaneous description many qualities can be described. If you do not consider them constituting उत्पत्ति विधि but consider them गुणविधि, then there will be many विधिs, which is absurd.

#### व्यपदेशक्चतद्वत् ॥ २ । २ । ७ ॥

7. The naming is also like that.

The author gives an additional reason in support of his view. He says that the names such as आग्नेय etc, point to the same conclusion, viz. it is not a गुण विधि but an उत्पत्ति विधि.

Adhikarana IV. Sûtras 8-12 dealing with the anga nature of avigura

## लिङ्गदरीनाच ॥२।२।=॥

8. And by seeing the force of the text.

The author now relies on the text of the Vedas.

चतुर्दरापौर्णमास्यामाहुतया हूयते त्रयोदशामावास्यायाम् ॥

## पौर्णमासीवदुपांशुयाजः स्यात् ॥२।२।६॥

9. Like full moon sacrifice is the उपांशुयाज ।

The objector says that उपांशुयाज is also an अर्थवाद like पूर्णमासी याग as said in the previous Adhikarana; because there is no description of मंत्र, देवता and materials.

#### चोदना वाऽप्रकृतत्वात् ॥२।२।१०॥

चोदना injunction; वा on the other hand; अप्रकृतत्वात being not mentioned elsewhere.

10. On the other hand it is an injunction by reason of its being described elsewhere.

The author gives a reason in support of his view, he says that the text about **suits** aim is independent and no scattered passages occur here and there; so it is a **safe** and the **suits** aim is an independent sacrifice in itself.

### गुणोपबन्धात् ॥२।२। ११॥

11. By reason of describing the quality.

The author gives an additional reason in support of his view; he says that the name itself describes the nature of the sacrifice; so it is an agaig.

#### प्राये वचनाच्च ॥ २।२।१२॥

प्राये frequently; बचनात् by the text.

12. And frequently by the text.

The author gives a final reason in support of his view and says that frequently in the Vedic text the उपांश्या is described as the principal act.

Adhikarana V. Satras 13-16 describing the aga nature of analy etc.

### श्राघाराग्निहोत्रमरूपत्वात् ॥ २ । २ । १३ ॥

आधार sprinkling of ghee on the sacrificial materials. अग्निहोत्र fire-offering; अरुपत्वात् by reason of the form being not described.

13. The आबार and अग्निहोत्र are not independent (समुद्दायानुवार्) by reason of there being no description (of मंत्र, देवता & सामग्री)

The objector says that आधार and अभिन्होत्र are not principal acts because

there is no description of the nature, god and materials.

#### संज्ञोपबन्धात् ॥२।२। १४॥

14. By reason of having the name

The objector gives an additional reason in support of his view. He says that the names of the sacrifice are too well known and they do not describe any thing new. As there is nothing new it is only समुदायानुवाद.

#### श्रप्रकृतत्वाच ॥ २। २। १५॥

15. And by reason of being not mentioned elsewhere

The objector gives an additional reason in support of his view; he says that where अभिहोत्र and आवार are mentioned, there no mantra, god and material are given. They are therefore subordinate and not principal.

## चोदना वा शब्दार्थस्य प्रयोगभूतत्वात्तत्सिन्धेर्गु-णार्थेन पुनः श्रुतिः॥२।२।१६॥

. चोदना injunction; शब्दार्थस्य of the meaning of the word; प्रयोगभूतत्वात् by reason of its being applied; तत्वंनिधे: in proximity with it; गुणार्थेन with the object of the description of the quality; पुनः श्रुतिः repetition.

16. On the other hand they are injunctions by reason of the application of the sense of the words; by reason of being in proximity with the object of the description of the quality there is repetition.

The author gives his own view; he says that they are commands and therefore principal. He explains the difference between चोदना and गुण- विधि. The difference will be better illustrated by the following sentences अभिहोत्र बहोति, दश्ना जहोति. The first sentence lays down the apprva and is therefore उत्पत्तिविधि; and the second sentence describes the quality and is therefore a गुण्यविधि. The verbal form in the first sentence by reason of its application to the sacrifice which is known for the first time, is by way of a चोदना (command;) the second sentence describes the quality i. e. the material and the verbal form is only a repitition (अनुवाद:).

Adikharana VI. Sûtras 17-20. Dealing with the arga nature of the animal and Soma sacrifice.

## द्रव्यसंयोगाच्चोदना पशुसोमयोः प्रकरणे ह्यनर्थको द्रव्यसंयोगो न हि तस्य गुणार्थेन ॥ २ । २ । १७ ॥

द्रव्यसंयोगात् by reason of the mention of the material; चोदना injunction; प्रश्नुसेामयो: of the animal and Soma sacrifices; प्रकरण in the context; अनर्थक meaningless; द्रव्यसंयोग: mention of the materials; गुणार्थेन with the object of the quality.

17. The animal and Soma Sacrifices are principal by reason of the mention of the material. In the context, mention of the material is meaningless; but it is not with the object of describing the quality.

In the commentary on the last Sûtra we showed that दशाजुहोति is a गुण-विधि. Now what is to be said about सोमेनयजेत?

The author says that it is sugarate though the material is mentioned. The objection arises in the second part of the text; it is to the effect that it is meaningless during the course of the same context. The author's reply is embodied in the third part of the sentence; it is to the effect that the mention of the material is not with the object of describing the quality. It is the name of the un though Soma is used there. The same reasoning applies to the animal sacrifice.

#### अचोदकाइच संस्काराः ॥ २ । २ । १ **। ।**

अचादकाः not injunctive; च and; संस्काराः purificatory acts.

18. And purificatory acts are not injunctive.

The author says that there are चादक and अचादन texts; the one lays down the duty, the other is only non-obligatory. To the latter class belong all the संस्कारs. What the author means to say is that the animal and Soma sacrifices are not purificatory acts and so they are not subordinate.

## तद्भेदात्कर्मणोऽभ्यासो द्रव्यप्टथक्त्वादनर्थकं हि स्याद्भेदो द्रव्यगुणीभावात् ॥२।२।१६॥

.तज्ञेदात् by reason of the difference of it; कर्मणः of the action; अभ्यासः repetition; इन्यप्रथनत्वात् by reason of the difference of the material; भेदः difference; इन्यगुणीभावात् by reason of the material being subordinate.

19. By reason of their (Samskaras) being different, there is the repetition of the sacrifice; because by reason of the material being separate, the principal act is meaningless; the difference is by reason of the materials being subordinate.

The Sûtra embodies the author's view; it is divided into three parts. There are several subordinate acts in a Soma sacrifice and as they are described, the repetition of the principal, viz. the Soma sacrifice is necessary. The second part consists of the statements that the Soma is the principal material and there are several subordinate materials used which subserve the principal material and if they are to be considered as essential as the principal material, then the principal material is unnecessary and insignificant; and the third part is that all the subordinate materials subserve the principal substance; and all the ways in which the principal substance is acted upon impart qualities i. e., the subordinate acts and the substances connected with the principal substance, are its qualities.

## संस्कारस्तु न भिद्येत परार्थत्वाह्रव्यस्य गुणभूत-त्वात् ॥२।२।२०॥

संस्कार: purificatory rite; तु on the other hand; भिद्यात differs; परार्थस्वात् by reason of its being subservient; द्रव्यस्य of the material; गुणभूतत्वात् by reason of its being subordinate.

20. On the other hand the purificatory rite is not divided, being subservient because the material is subordinate.

The samskåras are not divided; if they are so mentioned, there is no option left; they all should be performed being subservient to the main act. By reason of the multiplicity of the materials used, the Samskåra will not be considered to be manifold.

Adhikarana VII. Dealing with the difference of the acts by means of enumeration.

## प्रथक्तवनिवेशात्संस्यया कर्मभेदः स्यात् ॥२१२९॥

प्रथकत्वनिवेशात् by reason of the separateness; संख्यसा by enumeration; कर्मभेदः difference of action.

21. Because there is separateness with the enumeration, there is a difference of action.

Seventeen animals are killed in honour of panyla. Now the question is whether the seventeen animals are to be killed in the analyzas or whether there are seventeen separate sacrificial acts. The reply according to the author is that there are different sacrificial acts by reason of the number used.

Adhikarana VIII. Dealing with the difference of acts by means of difference of nouns.

### संज्ञा चोत्पित्तसंयोगात्॥२।२।२२॥

22. And name by reason of the text which lays down the action.

In connection with ज्यातिष्टोम it is said अधैषज्यातिरथैष विश्वज्याति रथेष सर्व ज्याति रेतेन सहस्रदक्षिणेन यजेत. What is the force of these texts? Whether there are three separate actions or only one. The author says that there are three different acts by reason of the names used as ज्योति, विश्वज्याति and सर्वज्याति।

Adhikarana IX. Dealing with the difference of acts by means of the difference of gods.

## गुणाइचाऽपूर्वसंयोगे वाक्योः समत्वात् ॥२।२।२३॥

गुण: subordinate act; अूर्व संयोगे in connection with the mention of अपूर्व; वाक्ययो: of the two sentences; समत्वात् by reason of the equality.

23. And subordinate act in connection with the mention of the squa is independent act by reason of the two sentences being coordinate.

तसे प्यसि द्ध्यानयित सार्वेश्वदेवता मिश्ना वाशिभ्या वाशिमं। "In the hot milk when curd is thrown in, it becomes अमिश्ना the dish of the विश्वदेवा and whey is for the strong." The first sentence lays down an अपूर्व and is therefore independent the second sentence is also independent though subordinate; yet as it has been mentioned in connection with the original sentence it is coordinate.

Adhikarana X. Dealing with the unity of an action by means of not mentioning a particular material.

## अगुणे तु कर्मशब्दे गुणस्तत्र प्रतीयेत ॥२।२।२४॥

अगुणे when not describing the quality; तु on the other hand; कर्मशब्दि the word denoting an action; गुण: quality; तत्र there; प्रतीयेत is recognized.

24. On the other hand when the word denoting an act does not describe a quality, a quality is known.

अप्तिहोत्रं जुहोति, दसा जुहोति. Here we have two sentences. The first lays down the अपूर्व and so it is अपूर्वविधि and the second describes the material with which the sacrifice is to be performed; it is therefore गुणविधि. So these two sentences lay down a single act.

Adhikarana XI. Sutras 25-26. Dealing with the subject that the materials such as curd &c. are with fruit.

## फलश्रुतेस्तु कर्म स्यात्फलस्य कर्मयोगित्वात् ॥२।२।२५॥

फलश्रुते: by reason of the text laying down a reward; कर्म act; स्यात् is; फलस्य of a fruit; कर्मयोगित्वात् by reason of its being fit with the act.

25. On the other hand by reason of the text laying down a fruit; it is an act because a fruit fits in with an act.

Take the sentence "दक्षे न्द्रिय कामस्य ज्ञह्यात्" The objector says that in the sentence the fruit is mentioned and as the fruit accompanies an act so it is an independent act and it is not a single act as said in the preceding adhikarana.

## अतुल्यत्वात्तु वाक्ययोर्गुणं तस्य प्रतीयेत ॥२।२।२६॥

अतुल्यत्वात by reason of not being equal; वाक्ययेाः of the two sentences; गुणे quality; प्रतीयेत is recognized.

26. On the other hand by reason of the disparity of two sentences, there its quality is recognised.

The author replies to the objection raised in the preceding Sûtra. He says that the two sentences mentioned in the commentary on Sûtra 24, are not equal; in the second sentence a quality is described and it is therefore subordinate. The first sentence being complete in itself is a अति; and the second sentence being dependent on its meaning on the first is गुणविधिवाक्य।

Adhikarana XII. Dealing with the subject that appaid psalm &c. are independent acts.

## समेषु कर्मयुक्तं स्यात्॥ २।२।२७॥

समेषु in equal sentences; कमंयुक्तं accompained by the acts.

27. In the coordinate sentences, the fruit accompanies the act.

In the preceding adhikarana we have seen that the two sentences are not independent; the one is principal and the second is dependent on the first. Here in the present adhikarana the author says that when the act and its fruit are described separately in two sentences, they are coordinate

or in other words in coordinate sentences, the fruit and the act are described independently. For example:—

त्रिवृद्गिष्ट् द्रिष्टोमस्तस्य वायव्यासु एकविशमित्रिष्टोमसाम कृत्वा ब्रह्मवर्चस कामी यजेत ॥१॥ पतस्यैव रेवतीषु वारवंतीयमित्रिष्टोमसाम कृत्वा पशुकामो ह्योतेन यजेत ॥२॥

Here in the two sentences we see the fruit and the act described separately. So the two sentences are coordinate.

Adhikarana XIII. Sûtras 28-29 dealing with the subject that सीभर and निधन both accomplish one object.

## सोभरे पुरुषश्रुतेनिधनं कामसंयोगः॥२।२। २८॥

सीभरे in the सीभर psalm; पुरुषश्रुते: by reason of the text laying down the of a man; निधने in a cadence; कामसंयोग: connection with the mention of the desire.

28. In the song called सोभर, there is a text laying down the effort of the human being, and in the cadence there is the mention of the desire.

The objector says that there is a psalm known as that about which a text lays down the human effort by which it can be sung and then there is another which mentions the accomplishment of the desire by means of cadence called नियन. There are two texts and they are both independent, for example:—

यो वृष्टिकामो यो उन्नाद्य कामा यः स्वर्गकामः य सौभरेण स्तुवीत सर्वे वै कामाः सौभरे । हीषिति वृष्टिकामाय निधनं कुर्य्यात् उर्गित्यज्ञाद्य कामाय । ऊइतिस्वर्ग कामाय ॥

In the musical songs which the priests sang in the sacrifice, there was a musical mode called सोभर. Every song ended with the chorus, singing and thrilling a particular word such as हीय, उ or इसे. Such a cadence is called नियन.

## सर्वस्य वोक्तकामत्वात्तस्मिन्कामश्रुतिः स्यान्निध-नार्था पुनः श्रुतिः ॥२।२।२६॥

सर्वस्य of all; वा or; उक्तकोमत्वात् by reason of mentioning the desires; संस्मिन् in it; कामश्रुति: text relating to desire; स्पात् is, निघनार्थो with the object of cadence, पुन: श्रुति the second text.

29. Or by reason of accomplishing all desires there is a text

mentioning the desires and the repetition is for the purpose of a cadence.

The author gives a reply to the objection of the objector that a text, which describes the fruit of that is one in which it is said that that accomplishes all desires and the second text is one which lays down how the cadence is to be sung in order to accomplish those desires. So these two texts are not independent. The second depends on the first. The first is a fagure text and second is a fagure text.

END OF PÂDA.II.

#### PÂDA III.

Adhikarana I. Shtres 1-2 dealing with the subject that the prominence of the cup of Soma sacrifice is a part of उपोतिष्टोम.

## गुणस्तु क्रतुसंयोगात्कर्मान्तरं त्रयोजयेत्संयोगस्या-शेषभूत्वात् ॥ २।३।१॥

गुण quality; तु on the other hand; ऋतुसंयोगात् in connection with the mention of ऋतु; कर्मात्र another sacrifice; द्रयोदयेत् indicates; संयोगस्य of th connection of the mention; अशेषभूतत्वात् by reason of being not subordinate.

1. On the other hand the quality by reason of the mention of the sacrifice points to another independent action because the description is not dependent on any other.

The objector says that you assert that the subordinate sentence is not independent. This is not so; the so called subordinate sentence which describes the quality in full, points to another independent action because the description in itself is independent. For example, "If fifty rupees be sought, sit down." In the sentence fifty rupees are principal, and it means if you sit down you will get fifty rupees. So the objector says that it is difficult to say which is principal in conditional sentences. In his opinion therefore the conditional sentence is also principal. Here the difference between and un may be explained. In the former Soma is used such as when.

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See. महाभाष्य vol. II. P. 312. Sûtra 4-3-68. Bombay Government edition.

## एकस्य तु लिङ्गभेदात्त्रयोजनार्थमुच्येतैकत्वं गुण-वाक्यत्वात् ॥२।३।२॥

प्रस्य of one; तु on the other hand; लिंगभेदात् by reason of the difference of the signs; प्रयोजनार्थ for an object; उच्येत is said; एकत्व unity; गुणवाक्यत्वाद् by reason of the sentence describing quality.

2. On the other hand, of one by different syntactical signs, the purpose is described. There is unity by reason of the sentences describing the quality.

The author says that there is one principal sentence which lays the अपूर्व, and other sentences which describe the quality are only subordinate.

Adhikarana II. Dealing with the subject that equit is a separate and.

## अवेष्टी यज्ञसंयोगात्कतुप्रधानमुच्यते ॥२।३।३॥

अवेद्यों in an अवेद्धि; यज्ञसंयोगात by reason of the connection with the mention of यज्ञ; कतुप्रधान chief कतु; उच्यते is said.

3. In avesti there is the connection with the mention of yajña; it is said to be a principal कतु.

The author says that अवेष्ट is a principal sacrifice; he gives a reason because it is performed in connection with a राजपूय यज्ञ which can be performed by a king alone. राजा राजसूयेन स्वराज्यकामोयजेत; but अवेष्ट can be performed by all twice-born. यदि बहाणो यजेत वाह्य स्पत्यं मध्ये निधायाहुति हुत्वाभिवार- यत्; यदि राजन्यऐ- द यदि वैश्या वैश्वदेवं. अवेष्टि is therefore a separate हृष्टि from राजसूय यज्ञ.

Adhikarana III. Dealing with the subject that आधान is subordinate.

#### श्राधाने सर्वशेषत्वात् ॥२।३।४॥

आधाने in the establishment of fire; सर्वशेषत्वात् being subsidiary.

4. By reason of its being subsidiary to the entire act, in the establishment of fire.

The अञ्चाधान ceremony is the consecration of fire. Two pieces of wood

are taken and rubbed against each other and Vedic mantras are chanted. This sacrificial operation of the production of fire is preliminary to performance of the sacrifice. It is a subordinate act leading to the main act of sacrifice.

Adhikarana IV. Sutras 5-11 dealing with the subject that the appropriate.

## अयनेषु चोदनान्तरं संज्ञोपबन्धात् ॥२।३।५॥

5. By reason of the conventional naming there is separate

दाक्षायणयञ्जेनयजेत प्रजाकामः साकंप्रस्थायीयेन यजेत पशुकामः (तै॰ सं॰ २।५।४।३।)। संक्रमयञ्जेन यजेताशायकामः ॥ The objector says that there are separate names of the sacrifices as दाक्षायण, साकंप्रस्थायीय, संक्रम; so they are separate पश्चः

### अगुणाच कर्मचोदना ॥२।३।६॥

अतुचात् by reason of being not qualities; च and; कर्मचेदना laying down of the binding act.

6. And they do not describe any quality of an act, so they are independent acts.

The objector gives an additional reasoning in support of his view; he says that as they do not describe any quality, they are therefore separate and independent acts.

#### समाप्तं च फले वाक्यम् ॥२।३।७॥

7. And in the fruit the sentence is complete.

The objector develops his view and says that the sentence is complete in itself because the fruit of the action is given there.

## विकारो वा प्रकरणात् ॥२।३।८॥

8. On the other hand they are modifications by reason of the context,

The author commences to reply the objections raised by the objector. He says that the अयन sacrifices which are performed on the occasion of the solstices and the equinoxes are the modifications of the दशेषुणीमास sacrifices.

## लिङ्गदर्शनाच ॥२।३।६॥

9. And by seeing the force of the text.

The author now relies on the Vedic texts to show that the war sacrifices are not separate sacrifices but they are the modifications of द्रशंपूर्णभास sacrifices.

#### गुणात्संज्ञोपबन्धः ॥ २।३।१०॥

10. By reason of the quality, they have the conventional name.

The objector in Sûtra 5 based his arguments on the names of the sacrifice. The author says that the name of the sacrifice is by reason of the quality described; so the argument loses force.

#### समाप्तिरविशिष्टा ॥ २।३। ११॥

11. The end is common.

The author says that you rely on the completion of the sentence and say that it contains a fruit; but there is nothing special in it. It is only a common thing. According to the author the full moon and the new moon sacrifices are the qualified and principal, and the solstice sacrifices are only qualities and modified and therefore subordinate sacrifices.

Adhikarana V. Sûtras 12-15 dealing with the subject that the mention of materials and gods, point to an independent sacrifice.

## संस्कारइचाप्रकरणेऽकर्मशब्दत्वात् ॥ २।३। १२॥

संस्कार subordinate; च and; अप्रकरणे without a context; अकर्मशब्द खात् by reason of there being no word to indicate action.

•12. And it is a purificatory rite without a context, by reason of no word indicating action.

वायब्धंश्वेतमालभेत भृतिकामः । (तै॰ सं॰ २।१।१।१।) सीर्यंचरुं निर्वेषेद्र्सवर्चसकामः ॥ (तै॰ सं॰ २।३।२।३) इशामालभेत ॥ The objector says that the distinction between the principal sentence and the subordinate sentence is fully grasped by me. These sentences are गुण्विधि, because they do not occur in any context and further there is no verb indicating an action; the verbs आरुभ and निर्वाप are only terms conveying some quality.

## यावदुक्तं वा कर्मणः श्रुतिमूलत्वात् ॥२।३।१३॥

यावत what; उक्त is said; कर्मण: of an act; श्रुतिमूलत्वात् by reason of its having an origin in the Veda.

13. Or if what is said is not acceptable, by reason of the sacrifice having its origin in the Veda.

The objector says that if you do not accept the first alternative, the second alternative namely that it is principal by reason of all acts having their origin in the Vedas, is inevitable. There are two alternatives; one that it is a quality; second that it is qualified; if the first be not acceptable the second is inevitable but in that case there will be a split of sentence. "He who desires glory ough to kill a white animal to be offered to the god vâyu." The verb "kill" involves the idea of bringing the white animal and then killing it. So there is a dilemma.

# यजतिस्तु द्रव्यफलभोकृसंयोगादेतेषां कर्मसम्ब-

#### न्धात् ॥ २। ३। १४॥

य तिः sacrifice; तु on the other hand; द्रव्यफलभोकृत्योगात् by reason of mentioning the materials and final and efficient causes; एतेषां of these; कर्म-संबंध त् by reason of the connection with the action.

14. On the other hand they mean "sacrifices" by reason of the mention of the materials; reward and agents, they are connected with the principal act.

The author gives a final reply. He says that such words, as 'fair' and 'MIN'' mean 'a sacrifice' because they are connected with the principal act. In a principal act there are three essential things, viz. an agent, the fruit, and the materials. So in the sentences quoted in the commentary on Sutra

12. all the three essentials are found. The verbs are, therefore, to be taken in the sense of a sacrifice and are to be connected with the subordinate acts.

# . लिङ्गदर्शनाच ॥ २।३।१५॥

15. And by seeing the force of the text.

The author relies on the vedic text to strengthen his view. सौमारौद्ग चरुं कि वंपेत् (तै॰ सं॰ २।२।१०।३।) ॥ परिश्रितेयाजयति (तै॰ सं॰ २।२।१०।२)॥

Adhikarana VI. Fût: as 16-17. Dealing with the subject that touching of the calves etc. is a purificatory rite.

# विषये प्रायदर्शनात्॥ २।३।१६॥

विषये in a doubt ; प्रायदर्शनात् by seeing the constant use of it.

16. In a doubt, by seeing the constant use of it.

In the preceding adhikarana the term आरुंभ is used in the sense of a sacrifice, "what is its sense in the following sentence, वत्समालाभेत। वत्सिनकांताहि पश्च:" (तै० सं० २।११४८)? It occurs in the ceremony called गोदोहन milking of the cow. It can not therefore mean a sacrifice, because no cows will give milk. It is therefore a संस्कार विधि but not यागविधि.

# अर्थवादोपपत्तेश्च ॥ २।३।१७॥

17- And by reason of the pr oof of अर्थवाद।

The author gives an additional reason in support of his view; it is an अर्थवाद (because the animal are fond of their offspring.)

Adbikerana VII. Lealing with the subject that the boiled wild rice is for the establishment of fire

# संयुक्तरत्वर्थशब्देन तदर्थः श्रुतिसंयोगात् ॥२।३।१८॥

संयुक्त: connected; तु on the other hand; अर्थशब्देन with the significant word; तदर्थ: that object; श्रुतिसंयोगात् by reason of its mention in the Veda.

18. On the other hand, connected with the significant word, it is with the object by reason of its being mentioned in the veda.

The author says that when a Vedic text mentions the purpose of any sacrificial material, it should be taken with that object. As for example. यदेनंच अमुपद्धाति । बृहस्पतेवां एतद्न्नंयन्नीवाराः ॥

Adhikarana VIII. Dealing with the subject that the पर्यानकरण is a quality of त्वाष्ट्रपास्ती-वत

# पात्नीवते तु पूर्वत्वादवच्छेदः ॥२।३।१६॥

पात्नीवते in a पात्नीवत ; तु on the other hand ; पूर्वत्वात् by reason of the preceding description ; अवच्छेदः determination.

19. On the other hand, in the पार्कीवत by reason of the preceding description, determination should be made.

After describing the त्वाष्ट्रपाद्धोवत, as for example. "त्वाष्ट्र' पाद्धोवतमालभेत।' there is a text "यत्त्पर्यमिकृतंपाद्धोवत मुत्त्स्जति" (तै॰ सं॰ द्राद्द्यात) The pâtnivata is completed by turning the burning grass round the sacrificial hearth, the author says that the पर्यमिक्रण is not a separate ceremony, it is a final ceremony of the त्वाष्ट्रपाद्धोवत. It is therefore a subsidiary act.

Adhikara na IX dealing with the subject that अद्दास्य &c. are the names of the sacrificial cups.

# अद्भव्यत्वात्केवले कर्मशेषः स्यात् ॥२।२।२ ०॥

अद्भव्यत्यात by reason of there being no mention of the material; केवले in the name only; कर्मशेष: subsidiary; स्यात् is.

20. There being no description of any material, it is subsidiary only in name.

एषहवे हवियं त्रति योऽदाभ्यं गृहीत्वा सामाय जुहाति ॥ पारा वा एतस्यायुः प्राण एति योऽशुं गृह्णाति ॥ (तै॰ सं॰ ३।३।४।१।)

Here in the text we see that under is used. But the material is not described and the words warr and win indicate that they are the names of the sacrificial cups. So the verb under does not mean an independent act and the names of the cups of the Soma sacrifice show that the text describes the wirely sacrifice.

Adhikarana X. Sutras 21-23. Dealing with the subject that अग्निचयन is a संस्कार।

# श्रग्निस्तु लिङ्गदर्शनात्कतुशब्दः प्रतीयेत ॥२।३।२१॥

अग्नि: fire; तु on the other hand; लिंगदर्शनात् by seeing the force of the text; कतुशब्द Soma sacrifice; प्रतीयेत isknown.

21. On the other hand, the word win by reason of the force of the text indicates the soma sacrifice.

The objector says that अभिचयन is an independent Soma sacrifice because we find the term 'agni' used which indicates an independent act; there are texts from which it is inferred.

# द्रव्यं वा स्याच्चोदनायास्तदर्थत्वात् ॥२।३।२२॥

द्रव्यं material; वा on the other hand; चोदनायाः of the command; तद्र्थं-त्वात् by reason of its being for it.

22. On the other hand, it is a material by reason of the command being for it.

The author's view is that 'agni' is used there in the sense of the material. He gives the reason that the command relates to material and it is with that object.

# तःसंयोगात्कतुस्तदारूयः स्यात्तेन धर्मविधानानि ॥२।३।२३॥

तत्संयोगात् by reason of the connection with that; कतु: sacrifice; तदाख्यः known by that name; तेन by reason of that; धर्मविधानानि laying down the qualities.

23. By reason of the connection with that, the sacrifice is known by that name, therefore it is a description of qualities.

The author says. "you allege that अग्निचयन is known by that name; it is nothing. As the material अग्नि is used, the sacrifice is known by that name and it is only a गुणविधि and not a कर्मविधि. The word 'agni' is an adjective there.

Adhikarana XI. Dealing with the subject that the monthly अग्निहोत्र &c. are separate sac-

# त्रकरणान्तरं प्रयोजनान्यत्वम् ॥२।३।२४॥

24. In the different contexts, there are different objects.

मासं अग्निहोत्रं जुहोति, मासं दर्शपूर्ण मासाभ्यांयजते। The author says that these are separate sacrifices because the contexts are different and the objects are different.

Adhikarana XII. Dealing with the subject that the आरनेय &c. are काम्येष्टि !

### फलं चाकर्मसान्निधौ ॥२।३।२५॥

फल fruit; अकर्मसंनिधौ not in juxtaposition with the act.

25. And the fruit when it is not in connection with the act.

The author says that where there is no description of the sacrifice, the fruit points to its being independent. As for example:—अग्नये रुक्मते पुरोडा शामष्टाकपाछ निवेपेत् ब्रह्मवर्चसकासः (तैं० सं० २।२।१।१)

Adhikarana XIII. Dealing with the subject that अवेष्टि produces corn &c. as its reward.

# सन्निधौ वविभागात्फलार्थेन पुनः श्रुतिः ॥२।३।२६॥

सन्निधी in juxtaposition; दु on the other hand; अविभागात by reason of indivisibility; फलार्थन with the object of the fruit; पुनःश्चित repetition.

26. On the other hand, in juxtaposition by reason of indivisibility with the object of the fruit, there is the repetition.

आग्ने योऽष्टाक्पालः पुरोदाशो भवति। एतयाज्ञायकामं याजयेत्॥ In the second sentence the fruit is given; according to the principle enunciated in the foregoing adhikarana, it is an independent act. The author says that though it occurs in connection with the अवेष्टि sacrifice, still as the act and the fruit are not divisible, the second sentence is only an अर्थवाद. The first sentence is the principal sentence and the second sentence is subordinate.

Adhikarana XIV. Satras 27-29 dealing with the subject that the repetition of antique is with the object of praise.

# अग्नेयसूक्तहेतुत्वादभ्यासेन प्रतीयेत ॥२।३।२०॥

आग्नेय सूक्तहेतुत्वात् by reason of the आग्नेय सूक्त; अभ्यासेन\_by repetition; प्रतीयेत is recognized.

27. By reason of the आग्नेय सूक, from repetition an independent act is inferred.

आग्नेयोऽष्टकपालोऽमावस्यायां पौर्णमास्यांचाच्युतो भवति। The objector says that आग्नेय is to be performed on the new moon day and again on the full moon day. So the repetition of the act shows that they are independent acts.

# ऋविभागात्तुकर्मणां द्विरुक्तेर्न विधीयते ॥२।३।२८॥

अविभागात by reason of the indivisibility ; कर्मणः of the act; द्विरुक्तेः of repetition; विधीयते is sanctioned.

28. On the other hand by reason of the indivisibility of the act, no repetition is sanctioned.

The author gives a reply and says that the आग्नेय sacrifice is one and the same; by prescribing the performers of it on two occasions, there can not be separate sacrifices of that name. The repetition is explanatory.

### अन्यार्था वा पुनः श्रुातिः ॥२।३।२६॥

अन्यार्थाः with another object ; वा or ; पुनश्रुतिः repetition.

29. Or the repetition is with another object.

The author further says that the repetition serves the purpose of aviate, but this does not make a separate act.

#### END OF PÂDA III.

#### PADA IV.

Adbikarana I. Satras 1-7. Dealing with the life long nature of अविनहीत्र,

#### यावज्जीविकोऽभ्यासः कर्मधर्मः प्रकरणात्॥२।४।१॥

यावजीविक: life long; अभ्यास: repetition; कर्मधर्म: essential of an act; प्रकरणात् by virtue of the context.

1. It is an essential quality of the act which is to be repeated for one's life by reason of the context.

The objector says that there is a text, "यावजीव मित्रहोत्र" The agnihotra is to be repeated for one's own life. It is not one act; there are many अग्निहोत्र, The context shows it. The word यावजीव qualifies the agnihotra.

# कर्तुर्वा श्रुतिसयोगात् ॥२।४।२॥

2. Or of the agent by reason of the mention of the text.

The author gives his own view. He says that unashed qualifies the agent. It is the quality of the sacrificer. It is so by reason of the vedic text. The sta prevails over using. So the Againstra is one but a performer is to perform it for his own life.

#### लिङ्गदर्शनाच्च कर्मधर्मे हि प्रक्रमेण नियम्येत तत्रानर्थकमन्यत्स्यात् ॥ २।४।३॥

लिंगदर्शनात by seeing the force of the texts; च and ; कर्मधर्में in the quality of the action; हि because ; प्रक्रमेण with the commencement; नियम्बेत is restricted; तत्र there; अन्यंक meaningless; अन्यत् another; स्यात् is.

3. By reason of the force of the text, if the term be restricted with the commencement of the action to the quality of the action, then other texts will be meaningless.

There is a text यावजीवंदशे पूर्णमासाभ्यांयजेत. If you restrict the term यावजीवं as the quality of the act, then what will be the intention of the following text?

#### अव वा पषसुवर्गाह्योकाच्छियते येा दर्शपूर्णमासयाजी सन्नमावस्यां वा पूर्णमासीं वा तिपातयति (तै॰ सं॰ २।२।५।४।)

"Or, he who being a performer of new and full moon sacrifices allows the new or full moon days to pass away without performing the sacrifice fa'ls from the heavenly region,"

This text will be useless; so the author argues that this fact also shows that the term यावजीव qualifies the agent and the sacrifice is one which is to be continued for one's own life.

# व्यपवर्गं च दर्शयति कालइचेत्कर्मभेदः स्यात् ॥२।४।४॥

इयपवर्ग completion; च and; दर्शयति shows; काल: time; चेत् if; कमैंभेद: division of the act.

4. And shows the completion; if time, there is division of the action.

The author gives an additional reason in support of his view. He says that the texts show that the 'agni' has an end; if you interpret यावजीव to refer to time, then one sacrifice will be split up into two. दशेषणेमासाभ्यामिष्ट्रा सोमेनयजेत. After performing दशेषणेमासयाम one should sacrifice with Soma juice. If यावजीव qualifies time, the soma sacrifice should commence after the death of the sacrificer which is simply absurd.

# अनित्यत्वातु नैवं स्यात् ॥२।४।५॥

अनित्यत्वात् by reason of being not permanent; तु on the other hand;

5. On the other hand by reason of its being not permanent, it can not be so.

The author gives an additional reason that if you hold अग्निहोत्र &c, to be not permanent, then there will be meaninglessness in the Vedic passage.

जरामयंवा एतत्सत्रं यद्भिहोत्रं दर्शपूर्णमासी चजरया ह वाएताभ्यां विमुच्यते मृत्युनाच.

# विरोधइचापि पूर्ववत् ॥२।४।६॥

6. And there will be a contradiction as in the preceding.

The author gives an additional reason in support of his view, he says that there will be self-contradiction as in the preceding sûtra. The सीर्थ and others are the modifications of दशेषणमास and so they will also become lifelong ceremonies which are not sanctioned by the Vedas.

# कर्तुस्तु धर्मनियमात्कालशास्त्रं निमित्तं स्यात् ॥२।४।७॥

कतु: of the agent; त on the other hand; धर्मनियमात् by reason of the restriction of the quality; कालशास्त्र laying down of time; निमित्तं cause; स्यात् is.

7. On the other hand by reason of the restriction of the quality of the agent, laying down of time is a cause.

The author finally sums up his view and says that Agnihotra is the quality of the sacrificer and that it is not occasional but to be performed by him for his whole life. Time that is laid down in the Veda is the cause of the performance of the Agnihotra.

Adhikarana II. Sutras 8-32, Dealing with the unity of সন্মিন্ত্ৰীপ laid down in the different branches of the Vedas.

# नामरूपधर्मविशेषपुनरुक्तिनिन्दाऽशक्तिसमाप्तिव-चनप्रायिवच्ताऽन्यार्थदर्शनाच्छाखान्तरेषु कर्मभेदः स्या-

#### न्।। २।४।८॥

8. By seeing the name, form, peculiar qualities, repetition,

censure, incapacity, final sentence, penance and different objects (it appears) that there are different acts, in different recensions of the Veda.

The objector has taken the trouble of showing in nine ways that the Agnihotra is not one because there is a difference in the different recensions of the Veda by reason of

- (1) The name e. g. কাতক and কাতাৰক; the sacrifice is also called after the name of the সাজা.
- (2) Form; in one शासा you find 11 pans for अग्नियोमीय and in another you find 12.
- (3) Peculiar qualities or duties; some anation food to be taken on the ground while reading songs for bringing down rain; while others do not.
- (4) Repetition; the same thing is repeated in different Sakhas showing that the acts are different.
- \*(5) Censure; some censure the homa before the sunrise and others censure the homa after the sunrise.
- (6) Incapacity; there are some sacrifices in the different recensions which one can not perform during one's life; so the sacrifies are different.
- (7) Final sentence:—some recensions lay down that here ends the sacrifice and others say the contrary.
- (8) Penance; some recensions lay down that there is a penance for performing homa before sunrise and others prescribe penance for performing homa after sunrise.
- (9) Different objects; if one has performed a Soma sacrifice, he chants a बृहत्साम while sacrificing; if he has not performed a Soma sacrifice, he chants a रथतरसाम।

### एकं वा संयोगरूपचोदनारूयाविशेषात् ॥२।४।६॥

9. On the other hand, it is one on account of there being no distinction of the mention in the text, laying down of the procedure and the name.

The author says that there being the same material, gods and procedure and no difference is made, so the sacrifice is one, it can not be different

by reason of the causes asigned by the objector.

#### न नाम्ना स्यादचोदनाभिधानत्वात् ॥२।४।१०॥

नाझा by the name; अचोदना non-command; अभिधान त्वात् by resason of laying down nothing.

10. Not so, by the name there is no command by reason of its laying down nothing.

The author now tries to reply the objection in seriatim. The first is name in the category, he says it matters nothing; it lays down nothing; there is no command attached to it. So there can not be a difference of sacrifice by reason of the difference of name.

# सर्वेषां चैककम्यं स्थात् ॥२।४। ११॥

सर्वेषां of all; एककम्ये unity of action.

11. And of all, there will be the unity of action.

In support of his view the author advance a reason; he says that if you hold affirst to be different by reason of the names of wist and will be one. This is simply absurd. So the name means nothing.

#### कृतकं चामिधानम् ॥२।४। १२॥

कृतकं artificial; अभिधानम् name.

12. And the name is artificial.

The author gives another reason; he says that names of the school were called after the Risis who taught the Vedas.

#### एकत्वेऽपि परम् ॥२।४।१३॥

13. In unity also there is diversity.

The author says that the act is one and it matters little if the name or form be different in different recensions.

# विद्यायां धर्मशास्त्रम् ॥२।४।१४॥

14. In knowledge, there are laid down the duties.

The author replies the objection raised in sûtra 8 number 3. He says that the different duties are with a view to acquire knowledge. The practice of reading according to the different recensions does not make अग्निहोत्र several.

# ऋाग्नेयवत्पुनर्वचनम् ॥ २।४।१५॥

15. The repetition is like अग्नेयमंत्रs.

The objector repeats the same objection as in II, 3, 29.

# श्रद्विचनं वा श्रुतिसंयोगाविशेषात् ॥२।४। १६॥

अद्विजेचन no tautology, no repetition; श्रुतिसयोगाविशेषात् by reason of there being a special thing in the mention of the text.

16. On the other hand, there is no tautology because the Vedic text mentions nothing special.

The author says that it is not a 'repetition if the same act is described in the different recensions in different ways; it does not make the homa several.

### अर्थासन्निधेरच ॥ २।४। १७॥

17. By reason of the non-proximity of the object.

The author says that the different objects are described at different places; this is not a repetition nor does this make an act different. Sabara gives an example of a tree of which flowers, buds and leaves are described at different places but this does not make the tree several, nor is there a repetition of the description.

#### न चैकं प्रतिशिष्यते ॥ २।४। १८॥

न not; च and; एकंप्रति to one; शिष्यते is restricted or enjoined,

18. And nor is it restricted to one only.

The author says that the अग्निहोत्र that is described in one recension is not restricted to the follower of that recension.

#### समाप्तिवच संप्रेक्षा ॥ २।४। १६॥

समासिवत् like the completion; च and; संग्रेक्षा assertion, statement.

19. And the assertion is like the completion.

The author says that the वाजसनेयीs complete the अभिहोत्र, by performing a certain act while the मैत्रायाणीs complete it by performing another act. Such a description of the completion of the sacrifice shows that it is one and not different.

# एक खेऽपि पराणि निन्दाशिकसमाप्तिवचनानि ॥२।४।२०॥

20. In the unity also there are censure, incapacity and completion of sentences.

The author says that the sacrifice is one and its unity is not destroyed by reason of censure, incapacity and completion of sentences mentioned as reasons 5, 6 and 7 in sûtra 8. Even in censure there is praise; incapacity shows that it is beyond human power and the completion occurs when one sacrifice is finished and another is commenced.

#### प्रायश्चित्तं निमित्तेन ॥ २।४।२१॥

21. The penance is with an object.

The objector says that one text prescribes a homa before surrise and another after surrise. In both cases there is a penance. So the sacrifices are different. See the 8th reason in sûtra 8. It is an introductory sûtra.

#### प्रक्रमाद्वा नियोगेन ॥ २ । ४ । २२ ॥

प्रक्रमात् from the beginning; वा on the other hand; नियोगेन by the command.

22. On the other hand by the command from the beginning.

The author says that a command is for the penance at the commencement. It is performed in order to remove any possible or probable mistake that might occur in the performance of the sacrifice. It does not show that the sacrifices are different.

# समाप्तिः पूर्ववत्वाद्यथाज्ञाते प्रतियेत ॥२।४।२३॥

समाप्तिः completion; पूर्ववस्तात् by reason of the beginning; यक्षा just like; ज्ञाते on being known; प्रतीयेत is known. 23. Completion, because of the commencement, should be inferred as known.

The author replies the objection; he says that an act once begun, should be considered to be presumed. What has a beginning has also an end.

# लिङ्गमविशिष्टं सर्वशेषत्वान्न हि तत्र कर्मचोदना तस्मात्द्वादशाहस्याहारव्यपदेशः स्यात्॥२१४।२४॥

लिंगे secondary statement; अवशिष्ट dependent; सर्वशेषस्वात being subsidiary to all; हि because; तत्र there; इसचेदना command as to the act; तस्मात् therefore; द्वादशाहस्य of a sacrifice lasting for 12 days; आहार procedure; इयदेश: incongruity; स्यात् is.

24. A subordinate sentence is dependent by reason of its being subsidiary; because there is no injunction as to any act, therefore there is no incongruity of procedure in Exerts!

See the reason no. 9 in Sûtra 8. The author says that you have shown the incongruity put there is no चिश्च; it is a लिंग i. e. an inferred statement. It is a procedure in the द्वादशाह sacrifice for one who has performed a Soma sacrifice and for one who has not performed it.

# द्रव्ये चाचोदितत्वाहिधीनामव्यवस्था स्यानिर्देशा-द्व्यतिष्ठेत तस्मानित्यानुवादः स्यात् ॥ २ । ४ । २५ ॥

दृड्ये in a substance : अर्शिद्तत्वात् by reason of being not enjoind; विधीन। of injunctions; अडयवस्था confusion; निदेशात by reason of pointing out; डयवतिष्टेत is restricted; तस्मात् therefore; नित्यानुवादः permanent description.

25. And the material being not enjoined the injunctions will be in confusion, by reason of its being pointed out, it is restricted; therefore it is a permanent description.

The author says that there are several texts about the distance in a पश्चेकादशिनी sacrifice in which 11 horses are tied to the sacrificial posts; they are all a parently contradictory, but in reality they lare not. Some of them are principal texts and others are subordinate texts. In this way the texts are to be reconciled.

# विहितत्रतिषेधात्पक्षेऽतिरेकः स्यात् ॥२।४।२६॥

विद्यातिषेधात् by reason of the prohibition of the enjoined; पक्षे optional; अतिरेक: redundancy.

26. By reason of prohibiting the enjoined, the redundancy is optional

There is बोडशी song which is sung on the occasion of अतिसत्र sacrifice. It is a complex mixture of विराज. There are two contradictory texts about it; one says that the बोडशी is to be sung in an अतिसत्र and the other is that it should not be sung. So according to the objector the thing enjoined is prohibited. The author says that on account of this injunction and prohibition the viraj is increased some times by two syllables and sometime by three syllables.

#### सारस्वते वित्रतिषेधाद्यदेति स्यात् ॥२।४।२७॥

सारस्वते in a Sâraswat sacrifice; विप्रतिषेभात् by reason of the prohibition; यत् when; इति (to finish the quotation); स्यात् is-

27. In a Saraswat offering by reason of the prohibition the term 'when' occurs.

In a Sâraswat cap of the soma juice, those who offer units and those who offer units are mentioned. A units offering can be made by a person who has performed the soma sacrifice but for a units offering such a condition is not necessary. The objector says "how can a units and units offerings be made on the same occasion?" In reply the author says that though a person who is entitled to offer units can not make a units offering, yet a person who can make a units offering can make a units offering.

# उपह्व्येऽप्रतिप्रसवः॥ २।४।२=॥

इप्रहड़े in the इप्रहड़्य soma juice cup; अप्रतिप्रसन् no counter exception.

28. In the उपह्रव्य Soma juice, there is no counter exception.

The objector says how do you explain the contradictory statements in connection with the द्वहृद्ध Soma juice cup? Here the term अतिप्रस्त is to be explained. First a rule is laid down called विधि when (2) it is prohibited, it is called निषेश; thirdly when the prohibition is set aside, it is called प्रतिप्रस्त.

### गुणार्था वा पुनः श्रुतिः ॥ २ । ४ । २६ ॥

29. On the other hand the repetition is for describing the qua-

There are texts, "वपहन्याऽधिष्टोगः रथंतरं सामाधः श्यानोदक्षिणा" Second वृदहन्य उन्थ्या यज्ञः बृहत्सामाधः श्वेतोङ्कमङ्ख्या दक्षिणा. In the preceding sûtra the objector showed that there were contradictory texts without the प्रति प्रस्त. The author says that this description is with a view to describe the quality; it has nothing to do with the प्रति प्रसन. It is a second description.

प्रत्ययं चापि दर्शयति॥२।४।३०॥

30. And the same conviction is also conveyed.

The authorisays that all the recensions of the Veda point that the act is one. One is a principal sentence and the other is subordinate. See in the भाष्य for illustration.

ऋतवावे प्रथाजाःसमानीय होतव्याः ॥ कुटरुरसि । कुक्ट्रोसीत्यश्मान मुपादत्ते ॥ कुटुरुरसि ॥
The different texts convey the same idea, and the acts do not thereby become several.

# अपि वा क्रमसंयोग।हिधिएथक्त्वमकस्यां व्यव-तिष्ठेत ॥ २ । ४ । ३ १ ॥

अपिया or also, not so; कमसंयागात् by reason of the connection with the order; विधि पृथकत्वं difference of injunction; एकस्यां in one; ज्यवतिष्टेत is adjusted, should be

31. Or also, by reason of the connection with the orderly description, in one there should be a difference of injunction.

The objector says that these sacrifices are described in an order in one recension and in the same way they are so described in another. This shows that they are different.

# विरोधिना त्वसंयोगादैककर्म्य तत्संयोगाद्विधीनां सर्वकर्मप्रत्ययः स्यात् ॥ २ । ४ । ३२ ॥

विरोधिना with the contradictory; त on the other hand; असंवे।गात् by reason of no connection; एक कम्यें in one action; तत्संवे।गात् by reason of the connection with it; विभीनां of the injunctions; सर्वकर्मश्रस्य: conviction of

all actions as one; स्यात् is.

32. On the other hand by reason of no connection with the contradiction in one action, because the injunctions are connected with it, there is a conviction that all acts are one.

The author summarises his reply and says that there is a harmony in the different recensions and there is no contradiction in the unity of the act, and all the commands are connected with it; the different acts are connected with each other, so the statements in different recensions point to the same.

END OF PADA IV.

#### CHAPTER III.

#### PÂDA I.

Adhikarana I. Enunciation.

#### अथातः रोषलक्षणम् ॥ ३।१।१॥

1. Now is therefore an enquery about accessory.

The author says that he is going to enquire into the nature of siq.

Adhikarana 11. Dealing with the definition of siq together with the cause of the nature of siq.

#### शेषः परार्थत्वात् ॥ ३ । १ । २ ॥

2. The accessory is by reason of its being for the sake of others.

According to the author the definition of six is that which serves the purpose of another.

Adhikarana III. Sûtras 3-6 the object refered to by 214.

# द्रव्यगुणसंस्कारेषु बादिरः ॥ ३ । १ । ३ ॥

3. The substance, quality and purificatory acts are शेष according to बादरि।

The author gives the view of बादरि. According to him शेष denotes sub: 7 tance, quality and purificatory act.

#### कर्माएयपि जैमिनिः फलार्थत्वात् ॥ ३ । १ । ४ ॥

4. According to त्रीमिन actions are also included under it by reason of their being for a fruit.

The author says that according to him actions are also included in ? in as much as they produce a fruit. They are therefore also subsidiary.

# फलं च पुरुषार्थत्वात् ॥ ३।१।५॥

5. And fruit is by reason of its being for the object of a person.

The author says that from another point of view, even fruit is als

subsidiary because it is the object of the human effort. In comparison with a pers n the fruit is subsidiary. It is a correlative term.

# पुरुषइच कर्मार्थत्वात् ॥ ३ । १ । ६ ॥

6. And a person by reason of his being for an act.

The author says that a person also becomes subsidiary in comparison with the acts. When the acts are principal the agent is subsidiary.

The substance, quality and purificatory acts are always subsidiary; but the agent, the actions and fruit are sometimes subsidiary and sometimes principal according to the change of the point of view.

Adhikarana IV. Sutras 7-10 dealing with the determining nature of the consecration of things according to their purpose.

#### तेषामर्थेन सबन्धः ॥ ३ । १ । ७ ॥

7. Their relationship is with the purpose.

Mr Kunte says that 'their' is used for the agent, acts and fruits and that the nature of the principal and accessories are to be determined by the relationship with the purpose. The Indian commentators including Sabara say that the sûtra is connected with the sit system of sacrifice. There are several acts as pounding of the rice, drinking of water and preparing the flour &c, mentioned in the ATE. Are these acts to be performed in all the sacrifices or in a particular sacrifice? But STAT thinks that according to the author, these acts are to be performed when necessary.

# विहितस्तु सर्वधर्मः स्यात्संयोगतोऽविशेषात्प्रकर-णाविशेषाच्च ॥ ३ । १ । ८ ॥

विहित: sanctioned; सर्वधर्म: all duties; स्पात् is; संयोगत: from the mention; अविशेषात् by reason of there being nothing special; प्रकरणाविशेषात् by reason of there being nothing special about the context; च ind.

8. All duties are sanctioned by reason of there being nothing special about the mention and there being nothing special about the context.

The objector says that the distinction which you have made by dividing a sentence into principal and accessory is arbitrary. It has neither the support of the context nor is there any inference from the Vedic texts. In this

view all acts are to be considered sanctioned by the Veda and there is no distinction.

#### अर्थने पाद्कमे स्यात्॥ ३।१।६॥

9. By removal of the purpose, there is no act.

The author gives a reply that all acts are performed with some purpose; if there were no purpose there is no act possible. If there are acts there will be a division of them into principal and accessory. So the distinction is not arbitrary.

# फलं तु सह चेष्ट्या शब्दार्थोऽभावाद्वित्रयोगे -स्यात् ॥ ३ । १ । १ ० ॥

फल fruit; तु on the other hand; सह with; चेष्ट्या with an act; शब्दार्थ: the sense of the word; अनावात् on the principle of अभाव; विषयोगे in case of not existing; सात् is.

10. On the other hand the fruit accompanies the action; in case of such non-connection, the sense of the word on the principle of অমাৰ.

The author says that every act is accompanied by a fruit; when it is not so accompanied, there will be a presumption of such a fruit on the principle of अभाव. It is a presumption that arises from certain fact, as for example देवद्र who is fat does not eat during the day. The presumption from Devadatta's fatness arises that he takes meals at night. The presumption that arises from negation is called अभाव. It is one of the means of proofs. The author says that acts are invariably followed by the results; if there be no such result you can presume it on the principle of negation as the sense of the word requires it.

Adhikarana V. Dealing with the subject that the wooden sword &c. are to be adjusted according to the mention in the text.

# द्रव्यं चोत्पत्तिसंयोगात्तदर्थमेव चोद्येत ॥३।१।११॥

द्वा material; च and; उत्पत्तिसंयागात by reason of its connection with original text; तद्यों for that object; एव alone; चोबोत is laid down.

11. And the material by reason of its mention in the original text, is laid down for that very object.

See for the texts in the भारत. There are 10 sacrificial atensils. In the

texts where they are mentioned their use is also given. So the author says that instruments such as wooden sword &c. are for the use which is mentioned in the text which lays down originally. This is called **उत्पत्तिवाक्य**.

Adhika rana VI. Dealing with the subject that the adjective red &c. are not mixed up.

# अर्थेकत्वे द्रव्यगुणयोरेककम्यान्नियमः स्यात् ॥३।१।१२॥

अधेंकत्वे in the unity of the object; द्रव्यगुणयाः of the substance and quality; ऐककम्पति by reason of the unity of action; नियमः restriction; स्वात is.

12. The purpose of the substance and its quality being one, there is a restriction by reason of the act being one.

'प्कहायन्या अरुपया पिंगास्या कीपाति'' (ते॰ सं॰ ६। ११६।७) He purchases with a year old cow of red colour and yellow eye. Here we have a noun one year old and its adjectives are 'red' and of 'yellow eye'. The verb is 'purchases'. The action is one; the qualities belong to the noun; they do not qualify the action of purchasing. So the meaning of the sentence is that he purchases soma with a year old cow who happens to be &c. The adjectives in this view are not conditions precedent to purchasing. This is called बाहण्याय.

Adhikarana VII. Satras 13-15 dealing with the washing of all the sacrificial cups.

# एकत्वयुक्तमेकस्य श्रुतिसंयोगात्॥३।११३॥

एकत्वयुक्त specified by one; एकस्य of one; श्रुति तंथे।गात् by reason of the connection with the text.

13. A singular number stands for one, by reason of the mention in the Vedic text.

The objector says that the text 'दशापवित्रेणग्रह सम्माष्टि'। shows that ग्रह is used in singular number and that it therefore means one cup.

#### सर्वेषां वा लक्षणत्वादाविशिष्टं हि लक्षणम् ॥३।१।१४॥

सर्वेषां of all; वा on the other hand; लक्षणत्वात् by being general; अविशिष्ट not specified; हि because; लक्षणम् general description.

14. On the other hand, it applies to all by reason of the general description, because the general description is not specific.

The author says that the singular applies to the object in general, so it means all the things of that class or description. It does not apply to the individual only.

# चोदितेतुपरार्थत्वाद्यथाश्रुति प्रतीयेत॥३।१।१५॥

चोदिते on a thing being commanded; तु on the other hand; परार्थत्वात by reason of its being for another; पराश्वति as from the text; प्रतीयेत is inferred or known.

15. On the other hand, in a command for another object, it is known as it is in the text.

The author says that from the text you can know whether the singular number is used for an individual or for a class. Where in the Veda, one thing is meant it applies to an individual but where the singular is for a class, it applies to all of the same class. In a sacrifice, several cups are used; so the singular number means all the cups of the same class. This waster is called not called not

Adhikarana VII-Sutras 16-17 dealing with the subject that in spoons & c. washing is not done.

### संस्काराद्वागुणानामव्यवस्था स्यात् ॥३ ।१। १६॥

संस्कारात by purificatory act, ; गुणानां of qualities ; अध्यवस्था irregularity ; स्थात् is.

16. On the other hand by purification, there will be an irregularity in the qualities.

The objector says that if washing or purification means washing of all which are fit to be washed, in that case under the general expression, of vessel the spoon or goblet will be also included because it comes under the general expression.

# व्यवस्थावाऽर्थस्य श्रुतिसंयोगात्तस्य शब्द प्रमा-

#### णत्वात्॥ ३।१।१७॥

डमवस्था regularity; ता on the other hand; अधेस्य of the meaning; श्रुति-संयोगात् by reason of the connection with the text; तस्य its; शब्द्रममाण्यात् by reason of the authority of the word.

17. On the other hand there is a system in the meaning by

reason of the connection with the text, because it depends for its authority on the word.

The author's meaning will be clear if the terms आर्थी भावना and शाब्दीभावना are explained. In secular matters, actions are done for some visible object. You are told to do because certain result will follow. This is called आर्थी-भावना, but in Vedic matters you do a certain act because it is so enjoined by the Vedas; certain invisible effects are said to follow. You do so, because the Veda has commanded you to do so. This is शाब्दी भावना. You can not escape the duty imposed upon you. So every word is to be fully scrutinized. When cups are ordered to be washed, you can not say cup may mean all the vessels such as spoons &c. So on account of the connection of the object with the sacred text it is restricted to that object only.

Adhikar-na IX dealing with the subject that seventeen cubits mean the property of the animal sacrifice.

#### त्र्यानर्थक्यात्तदंगेषु ॥ ३ । १ । १ **८ ॥**

आनयंक्यात् by reason of meaninglessness ; तदंगेषु in its parts.

18. It is in the parts by reason of meaninglessness.

#### सप्तदशारित्वर्वाजपेयस्य यूपो भवति॥

"In a बाजपेय sacrifice there is a scrificial pillar 17 cubits in length." In the बाजपेय there is no sacrificial post so the text is meaningless. The author says in the present sûtra that in order to avoid the defect of meaningless-ness, the text applies to the subordinate parts of बाजपेय where the sacrificial post is erected. It is a metonymy.

Adhikarana X Sutras 19 and 20. dealing with the subject that walking forward ceremoniously on the sacrificial ground is a part of the AUIS.

# कर्तरगुणेतुकर्मासमवायाद्वाक्यमेदः स्यात्।।३।१।१६॥

कतृ गुणे in the quality of an agent; तु on the other hand; कर्मासमवायात् by reason of no connection with the act; वाक्यभेदः split of a sentence; स्यात् is.

19. On the other hand in a quality of an agent, by reason of the action being not connected, there is a split of a sentence.

The text will explain the objector's position अभिकासंज्ञहोत्यभिजित्ये "He offers oblation by going forward for victory" (तै॰ सं॰ २१६१२१३) In the text there are two actions; they are not connected with the quality of the agent. One is अभिकास and the other is जुहोति. One has to per-form अभिकास going

forward on the sacrificial ground and to offer oblations. So the objector says by virtue of two actions there is a fault of the split of the sentence.

# साकांक्षंत्वेकवाक्यं स्यादसमाप्तं हि पूर्वेण॥३।१।२०॥

साकांश dependent; तु on the other hand; स्थात is; असमाप्त incomplete; हि because; पूर्वेण with the preceding.

20. On the other hand, it is dependent one sentence, because it is incomplete with the preceding.

The author says that it is a complex sentence, because the first verb अभिकास does not complete the sense. In a complex sentence as we have seen the subordinate sentence depends on the principal sentence. So there is not splitting up of a sentence

Adhika: ana XI. Dealing with the subject that the wearing of the sasred thread is a part of the general topic.

### सन्दिग्धे तु ब्यवायाद्वाक्यमेदः स्यात्।।३।१।२१॥

संदिग्धेषु in doubtful matters; ब्यवायात् by reason of intervention; वाक्यभेदः split of a sentence; स्यात् is.

21. In doubtful cases by reason of intervention, there is a split of sentence.

In the तैस्तिय बाह्मण in the 7th & 8th अनुवाक, the sacrificial fuel in connection with दुर्शपूर्णमासी sacrifices is mentioned. In the ninth अनुवाक the निविद्मंत्रs are mentioned. In the 10th, the sacrifices for securing the accomplishment of some desires are mentioned. The मंत्रs for throwing the sacrificial fuel into the sacred fire are.

इदं कामस्येतावती रनुव्यात्। इदं कामस्येतावती ॥ (तै॰ सं॰ २।५।११।१) "This for accomplishing the desired object; so many are to be pronounced next; this for accomplishing the desired object, so many"

In the 11th again the sacred thread is described. Now the question is whether the sacred thread is to be worn during the sacrifice or after the stars have been recited. According to the view expressed in the preceding adhikarana, the sacred thread is to be worn after the recitation of the stars but the author says that as there is intervention, so the principle of juxtaposition enunciated in the preceding adhikarana does not apply and the sacred thread is to the worn throughout the conjunction. There is therefore a split of sentence by reason of the intervention. They are there fore independent sentences.

Adhikarana XII. Dealing with the subject that the vessels made of and as and as and as are the qualities of all sacrifices.

# गुणानां च परार्थस्वाद्सम्बन्धः समत्वात्स्यात्॥३।१।२२॥

गुनानां of the qualities; च and; परार्थत्वात by reason of their being subservient to others; असंविध: no relationship; समत्वात् by reason of the equality; स्थात is.

And the qualities being subservient to others, there is no 22.relationship inter se because of the equality.

That which serves the object of another is a quality or subordinate. अस्याचान and प्रमान are subordinate acts of a sacrifice; they are independent acts and are therefore co-ordinate inter se.

तसाद्रारणो वैयज्ञावचरः स्यात् । नत्वेतेन जुडुयात् । वैकंकतोश्यज्ञावचरः स्याज्जुहु-

The sacrificial vessels serve the purpose of अक्रयाधान and the latter ser-यादेतेन ॥ wes the purpose of the new and full moon sac rifices. They are both therefore subordinate parts of दशेपूर्णमासयाग but between themselves they are coordinate. This Adhikarana is called मिथोऽसंबंबन्याय. i. e. the relation of two co-ordinate acts subordinate to the principal act. The vessels can be therefore used in all the sacrifices.

Adhikarana XIII. Dealing with the subject that the बार्जध्नी &o. अनुवाक्ष are the parts of आज्यभाग,

मिथइचानर्थसम्बन्धात्॥ ३।१।२३॥

मिथ: mutuality; च and; अन्यंसंवंधात् by reason of the connection with the meaninglessness.

There is mutuality to avoid meaninglessness.

वार्त्रश्री पूर्णमासेनूच्येते । वृथन्वती अभावस्थायां ॥ "They (two) recite वार्त्रजी verse on the full moon day वृधन्वती on the new moon day." (तै० सं० राषास्त्र)

The आज्यभाग offerings are the part of the new and full moon sacrifices and are therefore subordinate. The वार्जनी and वृधन्वती verses are recited on the full & new moon days and are therefore subordinate. Though they are subordinate to one and the same, yet they are to be connected with each other. This is just the opposite of the principle of मिथे।ऽतंबंधन्याय. The present अधिकरण is called वार्त्रज्ञीन्यायः

Adhika: ana XIV. Satras 24-25 dealing with the subject that sitting with enclosed fist is a part of the wi ole sacrifice.

ऋानन्तर्यमचोदना ॥ ३ १९ । २४ ॥

आनंतर्य juxtaposition; अचोदना no command.

24. Close juxtaposition does not lay down.

सुष्टीकरोति वार्च बच्छित दी भित्त सार्वद्रशति ॥ इलो अवनेनिक उद्धपराजिस्तृणाति ॥ He closes his fist, observes silence and explains to the initiated He cleans his hands and arranges a sheaf उद्धप of grass. These are different sentences; though they are close to one another yet they are all independent and lay down nothing special. These acts pertain to the whole sacrifice; being all independent they have no connection with each other.

# बाक्यानां च समाप्तत्वात्॥ ३। १। २५॥

वाक्यानां of the sentences; च and; समाप्तत्वात् by reason of the completion.

25. And by reason of the completion of the sentences.

The author gives an additional reason and says that each sentence is complete in itself and therefore independent.

Adhikaran XV. Sutras 26-27 dealing with the subject that division of the sacrificial cake into four is a part of the entire offering to the god affi.

# शेषस्तु गुणसंयुक्तः साधारणः त्रतीयेत मिथस्ते-षामसम्बन्धात् ॥ ३ । १ । २६ ॥

शेष: subsidiary; त on the other hand; गुण देवुक: connected with the quality; साधारण common, general; प्र तियेत is known नियः mutually. interse; तेषां of theirs; अर्थवंशत् by reason of there being no connection.

26. On the other hand, the sudsidiary connected with the quality is known to be common, because amongst themselves there is no connection.

आपनेयं चतुर्थांकरोति. The cake to be effered to Agni is to be devided into four. The question is whether it it is to be quartered when the offering is made to अग्नि only or to the gods when they happen to be with अग्नि as इंदाप्ती and अग्नीयोगे. The objector says that it applies to all whether the gods happen to be in pair or single; because you have laid down that the subordinate sentences are co-ordinate and apply to the whole act. Upon the principle enunciated by you, the quartering of the cake will apply to the dual gods also when Agni happens to be there.

# ब्यवस्था वाऽर्थसयोगाल्लिङ्गस्यार्थेनसम्बन्धाल्लक्ष-णार्था गुणश्रुतिः॥३।९।२७॥

च्यवस्था rule; वा on the other hand; अर्थसंयोगात by reason of the connection with the meaning; लिंगस्य of the force of the text; अर्थेन with the sense; संबंधात by reason of the connection; लक्षणार्थी figurative sense; गुणश्रुतिः the text laying down the quality.

27. On the other hand there is a rule by reason of the connection with the meaning and by reason of the force of the text being connected with the meaning, the text laying down the quality is by way of figure of speech.

END OF PÂDA I.

#### PÂDA II.

Adhikarna 1. Sutras 1-2 Dealing with the application of the verses recited on the occasion of outting of grass in the principal sacrifice.

# ऋथाभिधानसामर्थ्यान्मन्त्रेषु शेषभावः स्यात्तस्मा-दुत्पत्तिसम्बन्धोऽर्थेन नित्यसंयोगात् ॥३।२।१॥

अर्थाभिधानसामध्यात् by the power of the meaning of words; मंत्रेषु in the mantras; शेषमाव subordination; स्वात् is; तस्मात् therefore; उत्पत्तिसंबंध relationship with the original, everlasting; अर्थेन with the sense or meaning; नित्तसंयोगात् by reason of constant connection.

1. There being an inherent power of meaning in the words the mantras are subsidiary; therefore there is the relationship arising from the origin with the meaning by virtue of the everlasting connection.

According to the Mîmâmsâ view every word has a meaning; there is a relationship between them arising with the origin and it is an everlasting relationship. In this view, the meaning in the word of the #\pi s is principal and the #\pi s or words are subsidiary. The action depends upon the meaning. The words denote the primary sense as after action. "O! grass I cut thee for the seat of the gods.', after has two meanings. The primary meaning is kuşa and secondary meaning is grass; the words as a rule are used in the primary sense; you should not try to stretch them in the secondary sense, if the primary sense is posible.

#### संस्कारकत्वादचोदितेन स्यात्॥३।२।२॥

संस्कारकत्यात् by reason of being purificatory; अचोदितेन with that which is not ordained; स्थात् is.

2. By reason of their being purificatory they are with that which is not ordained

अचोदितेन is in the instrumental: but some read it in the locative and न is used as negative. The author says that as far as possible, the मंत्र should be interpreted in the primary sense but if that is not possible by the context, you transfer it forward where it may be of sense. As for instance, how are the materials to be purified? it is described in a place where it has no bearing; you can upon the principles of अवकर्ष and उत्कर्ष transfer this description where it is pertenant. This adhikarana is called विदिन्याय.

Adhikarana II. Subras 3-4 dealing with the application of the mantras describing gig to the surface fire.

# वचनात्वयथार्थमैन्द्री स्यात् ॥३।२।३॥

वचनात् by reason of the text; तु on the other hand; अयथार्थ does not serve its purpose; ऐंदी the verses in honour of Indra; स्थात् is.

3. On the other hand, by reason of the text, the verses in honour of Indra do not serve their purpose.

प्रयासाहंपत्य सुपतिष्ठते "He worships the god साहंपत्य fire with the verses which are in honour of Indra." There are two gods. The साहंपत्य

fire is worshipped but the verses in honour of Indra are recited. This is an incongruity. Which is principal? Worshipping of अधि is principal, the एँद्री verses being in the instrumental case are subordinate.

# गुणाद्वांऽप्यभिधानं स्यात्सम्बन्धस्याशास्त्रहेतु-त्वात् ॥ ३ । २ । ४ ॥

गुणात् from the quality; अपिवा or also; अभिधान name; स्यात् is; संबंधस्य of the relationship; आशास्त्रहेतुत्वात् by reason of its being inot dependent on the Sastra or the textual injunction.

4. On the other hand the name is by the quality, because the relationship does not depend on the textual injunction.

The relationship is not determined by the vedic injunction and therefore the name is by reason of the quality it expresses. Here we see that terms गाई पस and एँदी are not coordinate. As seen in the precedeing sûtra गाई पस is principal and एँदी is subordinate. Here Indra should not be taken in the primary sense but in the secondary sense i. e. victorious. This Adhikarna is an exception to the last अधिकरण and is known as गाई पसन्याय.

Adhikarana III. Sutras 5.9 dealing with the application of the mantras containing invitation, in invitation.

# तथाह्वानमपीति चेत्॥ ३।२।५॥

तथा similarly ; आह्वान मिप also invitation; इतिचेत् if it be said.

5. Similarly it is be said that the invitation mantras are also.

The objector says that गाईपसन्याय will also apply to the आह्वान mantras. Here is the example, हविष्ट्रदेहि (तै॰ बा॰ ३।२।५।८) इतिब्रियनम् आह्वयति । He thrice beats the mortar, and he invites. In the precedeing अधिकाण we have seen that गाईपस is principal and ऐंद्री is subordinate; in accordance with the same principle अवसन् is principal, because by thrice beating the mortar he invites. Beating of the mortar is principal and invitation is subordinate.

### नकालविधिइचादितत्वात् ॥ ३।२।६॥

न no; कालविधिः injunction about time; चोदितत्वात् by reason of its being laid down.

6. So it is an injunction about time as it is laid down.

The author says that it only indicates time. But the invitation is principal. The beating of the mortar is laid down elsewhere; the text as to invitation is original and new. Beating thrice of the mortar is only with an object to show the occasion when invitation is to be made.

#### गुणाभावात् ॥ ३।२।७॥

7. By reason of the absence of the quality.

The author supports his view by another reason; he says that there is no quality described in it. In the text "come with the oblation; thus beating the mortar thrice he invites." The first part does not describe the quality; so there is no relationship of a quality and the qualified.

#### लिङ्गाच ॥ ३।२।८॥

8. By reason of the force of the text.

The author relies on the text; बाग्वे हविष्कद्वाच मेवेतत्। (श॰ झा॰ ११९१४)
The tongue is the lady of the sacrifice who prepares oblation. The sacrificing priest calls the lady of the sacrifice and so the force of the text also shows that of the sentence which invites the lady is principal.

### विधिकोपइचोपदेशे स्यात् ॥ ३।२।६॥

विधिकोपः confusion in the injunction; च and; उपदेशे in an injunction स्थात् is.

9. There will be confusion of injunction if the direction be considered (as applicable to pounding).

The author says that if the text be considered as direction for pounding of the rice then the texts in connection with it will be in confusion. अवहतंरक्षः इत्यवहंति (वा॰ सं॰ भाग्दं)। अवहतायातुषाना इत्यवहंति। "The giant is killed, so saying she pounds."

Adhikarana IV. Dealing with the application of the mantras referring to the carrying of the fire from one place to another, in so carrying.

#### तथोत्थानविसर्जने ॥ ३ । २ । १०॥

तथा similarly ; उत्थान विसर्जने in rising up and dismissal.

10. Similarly in rising up and dismissal,

The same principle which has been laid down in the preceding adhikarana applies to the other acts of rising up and dismissal.

उतिष्ठर् अन्या हासिद्यीत् बिहर । (तै॰ सं॰ ६।३।१।२) वृतं ऋणुतेति वाचं विज्ञपृति ॥ (तै॰ सं॰ ६।१।४।४) ॥

In the first text, two acts are mentioned viz. rising up and carrying fire; the first act namely rising up is the principal. "Rising up he says O! kindler of fire, carry fire."

In the second also, বাৰ্টিব্যুৱরি breaking silence is principal. "You practise the rite, so saying he begins to speak or breaks silence."

Adhikarana V. Surras 11-14 dealing with the subject that the सुरुद्धनाक is a part of the core-mony of offering of the grass into the fire.

# सूक्तवाके च कालविधिः परार्थत्वात् ॥३।२।११॥

सूक्ताके in the Sûktavâka; च and; काङनिधिः injunction as to time; परार्थत्वात् being subservient to another.

11. And in the Saktavaka there is an injunction as to time by reason of its being subservient to another.

'सूक्त अकेत प्रसार प्रहाति'। प्रसार is a handful of grass; it is spread over the altar and placed under the sacrificial vessels. When the sacrifice is over this grass is thrown into the fire and सूक्त is recited. It is called प्रसार प्रहात. The objector says that the two acts are simultaneous and therefore the text quoted in the beginning is only an injunction as to time."

#### उपदेशो वा याज्याशब्दो हि नाकस्मात् ॥३।२।१२॥

सपदेश: direct statement; वा on the other hand, or; याज्या शब्द: the word याज्या; हि because; न not; अकस्मात् by chance, at random, without any purpose.

12. On the other hand, it is an order because the word याज्या is not used without a purpose.

सूक्तवाक एव याज्या। प्रता एव आहुति: ॥ The author says that सूक्तवाक is used in the instrumental case; it is a means to an end and प्रतार is an offering. So the सूक्तवाक is a part of the प्रताप्रहरण and it can not therefore be a काल-विधि as explained in the preceding अधिकरण.

### सदेवतार्थस्तत्संयोगात् ॥ ३।२।१३॥

Liber (griffer)

fice is described at another. How are we to connect them with each other? This you can determine with the aid of लिंग, कम द समाख्या. See chapter III. पाद ३ सूत्र १४.

Adhik crana VIII. Suras 2) -23 dealing with the application of the mantras of the model sacrifice in connection with the praise of the place of small priest.

# ऋधिकारे च मन्त्रविधिरतदारुयेषु शिष्टत्वात्।।३।२।२०॥

अधिकारे in the general heading; च and; मंत्र शिव: the applicability of mantras; अतदाख्येन not in the classification and meaning; शिष्टत्वात् by reason of its being laid down.

20. And in the general description is the application of the mantras, there being nothing laid down in the classification and naming.

आ नेरप्चांडानीत्र निमिन्नोत्। ऐदियासदः। वैःणान्याः हिनिन्नोनम्. (तै० सं० ३।१।६।१) The objector says that there are also आपने।, ऐदियाना वैःपन mantras in the Vedas; the सनाहमा does not help us in determining मनः it is by the लिंग and कान that we know to which diety the मन belongs.

#### तदारूयोवा प्रकरणोपपत्तिभ्याम् ॥३।२।२१॥

तद स्यः samâkhyâ; वा on the other hand; प्रकरणोपपितस्या by the context and philosophical explanation.

21. On the other hand, सना आ depends upon context and philosophical explanation.

The author says that a rational explanation of the application of the संबं of the तैसाविय संहित। and their context can be given, if समाख्या be recognised.

# श्रनर्थकरुचोपदेशः स्यादसम्बन्धाः कलवता न ह्यपस्थानं फलवत् ॥३।२।२२॥

अन्योकः meaningless; च and; । उपदेतः direction; स्पात् is; अलंबधात् by reason of no connection; फठाता with one that produces fruit; न not; हि because; उपस्थानं praises; फलवत् producing fruit.

22. And the direction is meaningless by reason of there being no connection with one that produces fruit; because the praise is

not producing fruit.

The author says that every act bears some fruit and the mantra is connected with some act. ज्योतिष्टोम produces a fruit; but "if a mantra about अग्नि be recited, अग्नीत्र's place is to be touched" this produces no effect.

The inference is that it is not an independent act. Hence the praise of the अवनीक्ष's place is to be regulated by ज्योतिष्टोंन.

#### सर्वेषां चोपदिष्टत्वात् ॥ ३ । २ । २३ ॥

सर्वेषां of all; च and; उपदिष्टत्वात by reason of being laid down.

23. And by reason of all being enjoined.

The author says that no ### in the Veda is useless; the use of every ########## is pointed out.

Adhikarana 1X. Sutras 24-25 dealing with the application of the #3 referring to the soma being drunk before the soma cups are taken by means of the significant power of words.

# लिङ्गसमाख्यानाभ्यां भक्षार्थताऽनुवाकस्य ॥३।२।२४॥

लिंगसजाल्यानाभ्यां by the लिंग and समाल्या; भक्षार्थता drinking of the soma being the object; अनुवाकस्य of the अनुवाक.

24. The drinking of the soma is the object of the अनुवाक and can be inferred by means of लिंग and समाख्या.

The objector says that the अनुवाक which is quoted from the तैत्रशिय संहिता is for the purpose of drinking soma and it can be inferred by means of लिंग and समाख्या. The language and classification show that the whole of it is to be used at the time of drinking the soma.

# तस्य रूपोपदेशाभ्यामपकर्षोऽर्थस्य चे.दित-त्वात् ॥ ३ । २ । २५ ॥

तस्य its; रूपोपदेशाभ्यां by means of the form and direction; अपकर्ष: transference; अर्थस्य of the sense; चोदितत्वात् by reason of being laid down.

25. There will be transference of sense by means of its form and direction, by reason of its being laid down.

The author says that you are wrong; the whole will not apply in the case of drinking. You have to take the meaning into consideration and see where it applies. In this connection the principle of transference will

apply and that will be governed by the form of the अनुवाक and the direction in connection with it.

Adhikaran i N. Pealing with the subject that the mantres commencing with मंद्राभिभृति and ending with भक्षनामि are one.

# गुणाभिधानान्मन्द्रादिरेकमन्त्रः स्यात्तयोरेकार्थ-संयोगात् ॥ ३।२।२६॥

गुणासिचानात् by reason of describing the quality; मंद्रादि: the mantra commencing with मंद्र; एकमंत्र: one mantra; स्यात् is; तथा: of those two; एकार्थ-संयोगात् by reason of their being connected with one object.

26. The  $\vec{n}$  s commenceing with  $\vec{n}$  by reason of describing the quality, constitute one  $\vec{n}$ , because they both are connected with one object.

मंद्राभिभूतिः केतुर्यज्ञानांचाग्जुषःणा सोमस्यतृष्यतु ॥ वसुमद्रणस्यसोमदेवते मति-विदः प्रातःसवनस्यगायत्रछंदसोऽग्निष्टुत इंद्रपीतस्यमधुमत उपहृतस्योपहृते। भक्षयामि ॥तै० सं० ३।२।५॥

"Producing joy, knowing a sacrifice, drinking soma juice, may my tongue be satisfied. I drink that soma juice which I am invited to drink by others as being sweet at the morning libation with which the number of eleven Rudeas, the number of eight vasus, the number of 12 Adityas, metre gayatri which comprehends the intellect are connected with the morning libation in which the soma juice offered to Indra is drunk."

The two मंत्रs that are quoted from the तैत्तरीयसंहिता in the भाष्य are one because they both serve one purpose and one of them describes the quality, that is one is principal and the other is subordinate. It is an example of a complex sentence and the अनुवाक mentioned in the preceding अधिकरण is the example of a compound sentence.

Adhikaran XI. Sûtras 27-28 dealing with the application of the 'इंद्र्यीतस्य' mantras in all drinking ceremonies by means of ऊह (substitution.)

# लिङ्गविशेषनिर्देशात्समानविधानेष्वनैन्द्राणाममन्त्र-त्वम् ॥ ३। २। २७॥

लिंगविशेषनिदेशात् by reason of the direction from the special force of the text; समानविधानेषु in the case where equal things are enjoined; अनैद्राणां of the non-Indra gods; अमंत्रत्वम् no mantra.

27. By reason of the direction from the special force of the text, in things equally enjoined, the dieties other than to are without #33.

इंद्रपीतस्यनराशंसपीतस्य पितृपीतस्यमधुमत उपहृतस्यापहृतोभक्षयाभि ॥तै॰ सं॰ ३।२।५।३॥

"I drink that some juice which I am invited to drink by others as being sweet which is drunk by Indra, which is drunk in नराश्चा cups, and which is drunk by the manes."

The objector says that the n'a commencing with 'इंद्रपीतस्य' quoted in the wird on sûtra 24 is to be recited in honour of ह्रंद; but if any other diety is to be invoked, then no mantra is to be recited. The objector says that it appears from the force of the text that it is intended for हंद only.

#### यथादेवतं वा तत्त्रकृतित्वं हि दर्शयति ॥३।२।२८॥

यथादेवत according to the diety; वा on the other hand; तत्प्रकृतित्व the general property of being that which has an original sacrifice for its model; हि because; दर्शयति shows.

28. On the other hand, according to the gods; because the model sacrifice shows it.

The author gives a reply. There are two kinds of sacrifices usefal and last. The दर्शपूर्णमासयागड are the model sacrifices of all petty sacrifices and अग्निष्टीम is the model sacrifice of all big sacrifices. In the दर्शपूर्णमासयाग only इत् is invoked; there are मंत्रड for him; when a modified sacrifice is performed, the diety is अग्नि but there are no mantras separately for him. They are only the मंत्रड of इत् By the principle of उद्घ you have to substitute अग्नि in place of इत् and repeat those मंत्रड.

Adhikaraṇa XII. Sutras 29-31. Dealing with इंक्ल्झ्बॉल of Indra at the time of drinking of the अभ्युक्तीत soma juice.

# पुनरभ्युनीतेषु सर्वेषामुपलक्षणं द्विशेष्वात् ॥३।२।२६॥

पुन: again; अध्युत्रीतेंचु in the अध्युत्तीत soma juice cups; सर्वेषा of all;

29. Again in अध्यक्षीत soma juice cups there is उपलक्षण of all by reason of the residue of two.

There are several cups full of soma juice, the first is offered to द्व and then without washing the cup, the second is offered to मैत्रावहण. When the offering is made to द्व the मंत्र "द्वपीतस्य" &c. is read; when मैत्रावहण is invoked, then on the principle of उह, "मैत्रावहणपीतस्य" should be read. The second offering of the juice is called अध्युत्तीत. There is in this cup a residue of two, therefore the term दिशेष is used. The author says that in such a case of अध्युत्तीत all the dieties are to be mentioned on the principle of अपद्यक्षण. When a subject is discussed, it necessarily produces some knowledge of other subjects whether connected with it locally or mentally; such knowledge is called उपद्यक्षण.

# श्रपनयाद्वा पूर्वस्याऽनुपलक्षणम् ॥३।२।३०॥

अपनयात by reason of setting aside; वा on the other hand; पूर्व वा of the foregoing; अनुपत्रक्षण non-mention.

30. On the other hand by setting aside there is non-mention of the foregoing diety.

The objector says that when the second offering is made to another diety, the first diety is set aside and so there should not be a mention of the diety thus set aside.

#### यहणाद्वाऽपनयः स्यात् ॥ ३।२।३१॥

प्रकात by taking; अवनयः setting aside; स्वात is.

31. On the other hand, there is setting aside by reason of taking the soma juice (remnant of Indra's drink.)

There are two views; at the time when अन्युजीत drink is taken, either all the gods be invoked or Indra be omitted. The author accepts the former view.

Adhikarana XIII. Sutra 32-33 dealing with non-mention of Indra's name at the time of drinking पाठीवत our.

# पात्नीवते तु पूर्ववत् ॥ ३ । २ । ३२ ॥

32. On the other hand, in unaffer cup like the preceding.

The objector says that the principle enunciated by you in the preceding adhikarana also applies to the पात्रीवत cup; that Indra &c. gods should all be mentioned when the cup is drunk after the remnant, as in the case of अभ्युक्तीत cup.

#### ग्रहणाद्वाऽपनीतं स्यात् ॥ ३।२।३३॥

83. On the other hand, by taking there is setting aside.

The author says that the principle enunciated in the preceding अधिकरण does not apply in the present case. On drinking the cup, the former god is set aside. In the प्रातः सवन, इंत्रवायू, मैतावरण and अधिवनी the dualgods have the cups. The residual some from the cups is put in a vessel called आदिस स्थाली and then it is transferred to आव्यवस्थाली. The some juice taken from it is called पात्रीवत and the cup in which it is drunk is पात्रीवत cup.

Adhikarana XIV. Stras 34-85 dealing with the non-mention of the name of east when the remnant of englact is taken.

# त्वष्टारं तूपलक्षयेग्पानात् ॥ ३ । २ । ३४ ॥

34. On the other hand are should be mentioned by reason of the drink.

अग्नाइ पश्चीवन सजूरेंवेन स्वष्ट्रा सेासंपिव (तै॰ सं॰ शाधारणात) "O! patnivat Agni, drink soma with god त्वष्टु."

The objector says that the text cited above from the तैत्तरीयसंहिता shows that god agni is invited and is invoked to drink some along with त्वष्ट. From the association of ideas (उपज्ञाण) the name of त्वष्ट्र is to be invoked. This is the gist of the opponent's argument.

### श्रतुल्यत्वात्तु नैवं स्यात् ॥ ३ । २ ।३ ५ ॥

35. On the other hand, by reason of the inequality, it is: not so.

The author says that there is no equality. The god win is invited and he is asked to drink soma in company with रवष्ट. There is no equality; the chief god is win; hence the name of रवष्ट is not to be mentioned. The principle of उपक्रमण does not apply.

Adhikarana XV. Dealing with non-mention of 30, at the time of drinking qualta.

# त्रिंशच परार्थत्वात् ॥ ३।२।३६॥

36. And 30, by reason of being subservient to others.

The author says that 33 gods are mentioned in connection with the drinking of पातीबत सेाम; but this description is subordinate. The god Agni is

principally mentioned; the principal is to be mentioned but not the subordinate. The principle of system does not apply.

#### येभिएने सर्थं याह्यर्वाङ् नानारथंवा विभवो हाश्वाः । पात्नीवत स्निंशतं विश्वास्य देवानमुख्यभावह मादयस्य ॥ (ऋ० सं० ३।६।६)

"O! Agni come unto us with them in thy chariot or in several chariots, because thy horses are powerful bring three and thirty gods with their wives for food and be intoxicated."

Adhikarana XVI. Dealing with the non-mention of angularity diety at the time of drinking soma.

# वषट्कारइच कर्तृवत् ॥३।२।३७॥

37. And pronouncing of auzant is like an agent,

"सोमसाने वीहीसनु वष्ट्करोति" (एँ० इ० ३।५) When drinking some and saying "O! agni, come he pronounces वष्ट्." When a होता drinks some, he recites a mantre. When अध्ययुं drinks सोम he recites a मंत्र; but they are not gods so वष्ट् is not a god. When an offering is thrown into fire the priest pronounces वष्ट्. It is called वष्ट्कार. It is not to be mentioned in association with the invocation of the disties and the principle of वष्टकार does not apply.

Adbikarana XVII. Dealing with the subject of drinking of some without a #7 when god Indra is not connected.

# छन्दः प्रतिषेधस्तु सर्चगामिखात् ॥ ३।२।३⊏॥

38. On the other hand, prohibition of six by reason of its going into all.

The author lays down another principle that every oblation has its #3 but there are some in which no #3 is recited; where god Indra is not invoked, the drinking is done without reciting any #3.

Adhikarana XVIII. Sutras 89-40 dealing with the drinking of some without a mentra when dual gods Indra and Agni are associated.

# ऐन्द्राउने तु लिङ्गभावात्स्यात् ॥३।२।३६॥

39. In the cup of *Indragni* dual gods, by the inferential power of the text, there is a ##.

The objector says that when the some cup is offered to इंद्रापनी, the मंत्र अवीतस्य (See the mantras at p. 105) should be recited because इंद्र is one of the dual gods and so his मंत्र will be recited by the principle of जिंत.

#### एकस्मिन्वा देवतान्तराद्विभागवत् ॥३।२।४०॥

40. On the other hand, one cup will be divided by reason of another diety.

The author says that the cup is offered to the individual god इंद्रानी. He is invoked but there is no संत्र for him. So no संत्र will be recited when soma is drunk from Indragni cup. Otherwise one cup is to be divided into two which is improper. In exegetics, the derivative term is independently considered and its etymological sense is to be set aside. इंद्रानी is entirely a different diety from इंद्र and अधिन.

Adhikarana XIX. Store:41-43 dealing with the application of 'तायत्रहेद्स' mantras in offerings in which several छंद्र। are used.

#### छन्दरच देवतावत् ॥ ३।२।४१॥

41. And siz is like a diety.

The objector says that when a is invoked, there is one metre; but where the soma is drunk with many metres, there will be no mantra.

## सर्वेषु वाऽभावादेकच्छन्दसः ॥ ३।२।४२॥

42. On the other hand, in all, by reason of the absence of one metre.

The author says that as there is an absence of one metre, the mantra is to be recited. In every mantra there is a heading; the metre is mentioned, there are sometimes several metres mentioned; so you can not argue from the analogy of the preceding without that no six is to be recited when there are several six mentioned in connection with it.

The summary of the 11th Margary (Sutres 27 and 28,)

## सर्वेषां वैकमन्त्र्यमैतिशायनस्य भक्तिपानत्वात्स-वनाधिकारोहि ॥ ३ । २ । ४३ ॥

सर्वेषां of all; बा on the other hand; एकमंद्र्य one mantre; ऐतिशायनस्य view of एतिशायन; अक्तिपानस्यात् by reason of many occasions of the drink; सवनाधिकार general subject of squeezing and preparing some; हि because;

43. On the other hand, the view of unantary is that there

is only one #\$\pi\$ for all, by reason of the different occasions of soma drinking; because they all come under the general subject of squeezing and preparing soma.

The view of पतिशायन is that there is one मंत्र for all. We have seen in Adhikarana XVII, that there is no mantra recited where god invoked is not इंद. प्रतिशायन says that everywhere, you are to recite the मंत्र, "इंद्योतस्य" quoted in the भारय on sûtra 24.

END OF PÂDA II.

#### PÂDA III.

Adhikarana I. Satras 1-8 dealing with the subject that loudness &c. are the qualities of the Yeds.

#### श्रुतेर्जाताधिकारः स्यात् ॥३।३।१॥

**श्व**ते: by reason of the text; जाताधिकार: class; स्वात् is.

1. By reason of the direct text, there is a class of the Vedas.

ses should be read aloud and the some verses should also be read aloud and yajus verses should be read low." He says that if the rik verses are in Yajur Veda, they should be read low because this text applies to the class.

#### वेदो वा प्रायदर्शनात् ॥३।३।२॥

2. On the other hand, the Veda by reason of seeing it often.

The author says that this description applies to the Veda but not to the class; whether the verses in the यजुर्वेद be from the ऋग्वेद or not they should be read low. The reason is that there are many such verses from the ऋग्वेद in the यजुर्वेद.

#### ' लिङ्गाच ॥ ३।३।३॥

3. And also by reason of the force of the text.

The auther quotes the Vedic text in support of his view.

श्रुष्तिः पूर्वान्हेदिविदेवईयते । यजुर्वेदेतिष्टतिमध्येश्रन्हः । सामयेदेणास्तमये मही-यते । वैदैरग्रन्यस्त्रिनिरेतिस्यैः (तै० मा० ३११२/६।१। )

"In the forencon, the shining god comes in the heavens with the may verses; in the midday he stays with the an verses; he is glosified with the Sâma verses at sunset; with three Vedas, the complete sun goes back."

## धर्मोपदेशाञ्च न हि द्रव्येण सम्बन्धः ॥३।३।४॥

धमीपदेशात by reason of the description of the property; च and; न not; हि because; दब्येण with the matter; संबंध: connection.

4. And by reason of the description of the quality; because it is not connected with the matter.

The author gives another reason in support of his view; he says that these qualities belong to the Veda but not to the subject matter. There is no doubt that there is no difference between the Sama Veda and the Rigveda as to the quality but the verses sung from the mode after the sacrifice are called साम and constitute सामवेद. This quality attaches to the Veda and has nothing to do with the matter.

#### त्रयीविद्यारूया च तद्विदि ॥३।३।५॥

5. And a person who knows the three Vedas is called knower of the three Vedas.

The term "त्रयोविष" also shows that there are 3 Vedas.

#### व्यक्तिक्रमे यथाश्रुतीति चेत्॥३।३।६॥

स्यतिकारे on confusion; बधाश्चित according to the text; इतिचेत् if it be said.

6. "And on confusion, it should be according to the text" if it be said.

The objector says that there is evident i. e. the verses from the made are found in the under and this anomaly can be reconciled by acting according to the text i. e. reading them aloud.

#### न सर्वास्मिन्निवेशात्॥ ३।३।७॥

7. Not so, by reason of inclusion in all.

The author says that there is no anomaly if you take the quality of lowness and loudness to belong to the entire Veda. The loudness is the quality of the Rig and Sama Vedas and lowness is the quality of the unity. There is therefore no anomaly.

#### वेदसंयोगान्न प्रकरणेन बाध्येत ॥ ३ । ३ । = ॥

8. By reason of the connection with the Vedic text, it is not violated by the context.

The Vedic text quoted in the commentary on sûtra 1 will prevail over the context. 

| The Vedic text quoted in the commentary on sûtra 1 will prevail over the context where the \*\*\* verses occur.

Adhikarana II. Dealing with the subject that in the samular, the Sama verses should be zead low.

## गुणमुरूयव्यतिक्रमे तदर्थःवान्मुरूयेन वेदसंयोगः॥ ३।३।६॥

गुणसुरुपद्यतिक्रमे in the conflict between the principal and subordinate; तद्यत्वात् by reason of its being subservient to it; सुरुपेन with the principal; वेदसंपान: connection with the Veda.

9. In the conflict between the principal and the subordinate, by reason of the latter being subservient to the former, the principal has connection with the Veda.

The अन्यायान is the ceremony connected with the unit and Sama verses are sung there. As the ceremony is the principal and chanting of the hymns, is a part of it, so the principal will govern chanting of the hymns. The Sama hymns will be therefore sung lowly when warrant ceremony is porformed.

Adhikarana III. Desling with the subject that ज्यातिश्रोस is a Yajurvedic act.

## भूयस्त्वेनोमयश्रुति ॥ ३ । ३ । १० ॥

स्यस्त्वेन with the length of description; उभयभृति an act which is described in two Vedas.

10. An act described in two Vedas is governed by one in which it is described at length.

The second

When a sacrifice is described in two Vedas, the question arises "which is the principal description?" The answer is "that is the principal description which goes into details and describes it fully; while the other which has not entered into details is only subordinate." The उपेटियोम is described in the Yajurveda and Sâma Veda, but in the former it is described more fully; so the sacrifice will be governed by the यहाँद.

Adhikarana IV. Dealing with the applicability of context.

## ऋसंयुक्तं प्रकरणादितिकर्त्तव्यतार्थित्वात् ॥३।३।१ १॥

अतंयुक्त unconnected; प्रकाणात from the context; इतिकर्तब्यतार्थित्वात् by reason of its being for an action.

11. When there is no applicability of अति, तिंग and बाचा, the context (प्रकरण) will apply, because it shows how an action is to be done.

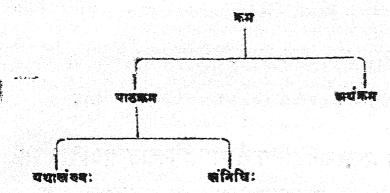
In this सूत्र, the exegetical principles are discussed. There are श्रुद्धि, लिंग and बाह्य. The Sruti is the direct sense of a term; it has been called बहिन्याय, the metaphorical sense of a word is called लिंग; it is called सहिप्याय. In a sentence, we have to see the force of the verb which is an important part and to determine how the principal action is modified. It is called बाह्य. It is technically called आहण्याय. When these three principles do not apply, you will have to fall upon context. It is the dependence of one part of a passage upon another as the outcome of the mental process called expectancy. It is inferior in force to the above principles mentioned.

Adhikarana V. Dealing with the applicability of and (sequence).

## कमर्च देशसामान्यात् ॥ ३ । ३ । १२ ॥

12. And su (sequence) is by the place being common,

The author examines the 5th principle which he calls an or exist; it is called sequence. The thoughts occur in a certain order; the action is also performed in an order. This order is described in chap. V It is first divided into two.

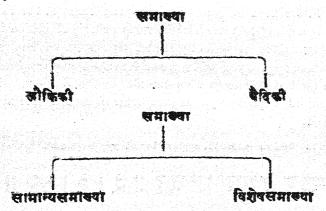


Adhikarana VI. Dealing with the applicability of warrant.

#### श्राख्या चैवं तद्र्थत्वात् ॥ ३ । ३ । १३ ॥

13. And समाच्या also, being subservient.

remover is the last principle and weakest of all. It depends upon the principal statement in a passage. The Achâryas have made artificial division and classification in the Veda; this is called **exercise**. It is also divided into two.



Adhikarana VII. Dealing with the predominance of wife &c. over the one following it.

## श्रुति-लिङ्ग-वाक्य-प्रकरण-स्थान-समाख्यानां समवाये पारदोर्बल्यमर्थविप्रकर्षात् ॥ ३।३।१४॥

14. In the common applicability of अति, लिंग, वाका, प्रकरण, स्थान and समाख्या, the weakness of the latter is by reason of the distance of the sense.

When there are more than one principle applicable to the interpretation of a text, the one which is prior in the above order will apply.

Adhikarana VIII. Sutras 15-16 dealing with the subject that the 12 'upamde' are the parts of signal.

## अहीनो वा प्रकरणाद्रीणः ॥ ३।३। १५॥

15. On the other hand, wells is subordinate by reason of the context.

अहीन is a sacrifice which extends for a period more than one day. It lasts from the 2nd night to the 11th night, द्वादशसान्दस्यापसदःस्युस्तिकांऽइतिस्ययज्ञस्य विकास कियेत तित्र एव सान्दस्यापसदे।द्वादशाहीनस्य वज्ञस्य सर्वार्यत्वाय (तै० से० दाराया) ॥

"There are to be 12 upasads (oblations) of a Jyotistoma sacrifice; of an wifin sacrifice there are to be three; it is to be done in an inverted order. Of a sufficient there are to be three oblations and twelve of wifin sacrice for valour."

Here सान्द्र means ज्योतिष्टीम. The objector says that अहीन from the context appears to be a part of ज्योतिष्टोम.

## ऋसंयोगातु मुख्यस्य तस्माद्पकृष्येत ॥३।३।१६॥

16. On the other hand, being not connected with the principal, therefore there is a backward transference.

The author says that there is nothing in the Vedic passage quoted that shifteen is principal and with is subordidate. The 12 upasads are connected with the principal and are therefore to be transferred to their principal water.

Adhikarana IX. Satias 17-19 dealing with the subject that in angle &c. the verses called niloye are to be transferred forward.

## द्वित्वबहुत्वयुक्तं वा चोदनात्तस्य ॥ ३ । ३ । १७॥

17. On the other hand, connected with two or more by reason of its being ordained.

There are niava was which are chanted in the beginning; in some of them two gods are mentioned and in others more. Are they to be done by two sacrificers or more according to the number of the dieties? The sacrificers in which several sacrificers join.

There are two Rik verses quoted in the way the bearing of which is there shown.

- युवहिस्थः स्वर्पतीइँदृश्चसोम गोपती । ईशाना पिप्यतिष्यः ॥ (ऋ० स॰ ११९११)
- २. एतेअस्यमिंदवस्तिरः पधित्रजाशवः । विश्वान्यभि सौभगा ॥ (९।६।२।१)
- 1. O! Some theu and Indra, you both are lords of heaven, protectors of cows and masters; extend our sacrifice.
- 2. These quick somas all auspicious with reference to wealth are pure, and have been strained by the priests through a piece of cloth.

The first is to be chanted when two यजमानs perform the sacrifice and the second when more than two. So the verses are to be transferred to কুৱাৰ্য্য. This is the siddhanta view of the author.

#### पक्षेणार्थकृतस्येति चेत् ॥ ३।३।१८॥

्रविषेण with the help, support; अर्थहतस्य of the sacrificer; इतिचेत if it be said.

18. If it be said that with the help of the sacrificer.

The objector says that the संत्रs occur in ज्यातिष्टांस sacrifice and you transfer them from there to कुलायबा. It is not proper. A sacrificer who is single in the ज्यातिष्टीस can take help from others in a sacrifice; so the necessity of transferring the mantras from ज्यातिष्टोस to कुलायबा is avoided.

#### नकृतेरेकसंयोगात् ॥ ३।३।१६॥

न not; प्रकृते: of the model sacrifice; एक्सचेगात by reason of the mention of one,

19. Not so; because one sacrificer is mentioned in connection with the model sacrifice.

The author says that उचातिष्टोम which is the model sacrifice has only one यजमान; he can not take any help. So those two mantras of the Rigveda which are chapted in the beginning called अतिप्द बार्ट to be transferred to the कुलायबज्ञ where there are two sacrificers.

Adhikarana X. Satras 19-23 dealing with the subject that the tail of a sacrificial animal is not to be transferred.

## जाघनी चैकदेशत्वात्॥ ३।३।२०॥

2. And the tail of an animal by reason of a part.

The objector says that there is a text जाञ्चा पत्नीः संयाजयित ॥ "He offers the oblations called the प्रतीयंगजा with the tail of an animal." This occurs in connection with the context of दर्गपूर्णमासयाग, but the tail of the amimal is of no use there. It should, therefore, in accordance with the principle laid down in the preceding adhikarana, be transferred to the animal sactifice.

## चोदना वाऽपूर्वत्वात् ॥ ३।३।२१॥

1

21. On the other hand, it is a command by reason of its being an extraordinary and invisible result.

The author says that the tail of the animal is connected with the पदी स्थाज. The पदीसंयाज is therefore principal and the tail of the animal is subordinate. The पदीसंयाज is useless without दश्रीणमासयाग. So there can not be a transference of it to the animal sacrifice as stated by the objector.

#### एकदेश इति चेत्॥ ३। ३। २२॥

22. If you say that a part (stands for the whole).

The objector says that the tail stands for the animal; it means the animal should be killed. So it is a case of transference to the animal sacrifice where the text is of use.

#### न प्रकृतेरशास्त्रनिष्पत्तेः॥ ३।३।२३॥

न not so; प्रकृते: from the model sacrifice; अशास्त्रनिष्यत्ते: by reason of not getting the command.

23. Not so; by reason of not getting the command from the model sacrifice.

The author says that there is only a tail mentioned; we do not find that the whole animal is meant. There is nothing to warrant this in the model sacrifice. In the देशेषुणां स्थापा no animal is sacrificed; further you can have the tail of the animal and make an offering of it. It is therefore not necessary that you should sacrifice an entire animal.

Adhikarana XI. Sutras 24-31 dealing with the subject that fastening is used in a some sacrifice.

## सन्तर्दनं प्रकृतौ क्रयणवदनर्थलोपात्स्यात् ॥३।३।२४॥

्र स्वर्न fastening; प्रकृती in a model sacrifice; ऋयखवतु like the purchase;

अनर्थकोपात् by reason of no loss of anything essential; श्यात् is.

24. In the model sacrifice, the fastening is like the purchase of soma (optional) because there is no omission of anything essential.

The objector says that in a ज्यातिष्टोम sacrifice the purchase of soma is optional, so the fastening is also optional. Under the circumstances the text ("असंत्यो ......दी गैसीमे संत्यो एत्ये" (तै॰ सं॰ ६।२।१९१३). "In the soma sacrifice called दी गैसीम a fastening is to be made for securing steadiness.") is not to be transferred to the sacrifice called दी गैसीम.

#### उत्कर्षो वा ग्रहणाद्विशेषस्य ॥ ३।३। २५॥

25 On the other hand, there is transference forward by virtue of a particular reference.

The reply to the objection is that there is no fastening in the जोतिष्टोत sacrifice; so the text quoted is useless but as there is a special reference to दीवंसाम sacrifice, the text is to be transferred forward in connection with दीवंसाम sacrifice.

#### कर्तृतो वा विशेषस्य तन्निमित्तत्वात् ॥ ३ । ३ । २६ ॥

कर्तः from the agent; वा on the other hand; विशेषस्य of the particular; तिक्षोपस्य by reason of his being the cause of it.

26. On the other hand; from the agent, there is a special reference because he being the cause of it.

The objector says that you are wrong to take the term दोबंसाम to mean the sacrifice of that name; it means one who has performed soma sacrifice for a long time. It is a बहु गीदिसनास. So there is no transference forward.

# कतुतो वाऽर्थवादानुपपत्तेः स्यात् ॥ ३ । ३ । २७ ॥

कतुत: from the sacrifice; या on the other hand; अर्थवादानुपपत्तेः by reason of the proof of अर्थवाद; स्थात् is.

27. On the other hand, from the sacrifice by reason of the force of the अर्थवाद.

The reply to the objection is that well describes the sacrifice; it can not be a quality of the sacrificer. So the sacrifice is meant by the sacrifice and therefore the white can only be the name of a sacrifice and can

not be a quality of the sacrificer. If your interpretation be accepted, it will be an absurdity.

## संस्थाइच कर्तृवद्धारणार्थाविशेषात् ॥ ३।३।२८॥

संस्थाः soma sacrifices; च and; कत्वत् like the agent; धारणार्थ-विशेषात् there being nothing particular in the sense of steadiness.

28. And soma sacrifices like an agent, by reason of the word-

The objector says that there are seven साम sacrifices called संस्थाड, अधिष्टोम, अलग्रिष्टोम, उवध्य, घोडशी, वाजपेय, अतिरात्र. आसोर्याम. If the transference of the text is made to any of these संस्थाs, the word steadiness as used in the text will be meaningless just as you say in the case of the secrificer.

## उक्थ्यादिषु वाऽर्थस्य विद्यमानत्वात् ॥३।३।२६॥

29. On the other hand, in 3427 &c. by reason of the presence of the object.

The reply is that in seed &c. the seven deuts enumerated above, there is an present already. There is, therefore, no necessity of transference of the text there.

## ऋविशेषात्स्तुतिर्व्यर्थेति चेत् ॥३।३।३०॥

अविशेषात by reason of there being no distinction; स्तुतिः praise; स्वया useless; इतिचेत् if it be said.

30. "By reason of there being nothing particular, the praise is useless"; if it be said.

The objector says that the praise of the Soma becomes useless. The text which contains the swing is meaningless.

#### स्यादनित्यत्वात् ॥ ३।३।३१॥

31. It is by reason of its being not permanent.

The author says that the text 'दशस्टी सिंसीते he measures ten handfuls') thereby limiting the supply, is not permanent. The text quoted in the beginning (i. e. Sûtra 24) is therefore not to be transferred but to remain in ज्योतिष्टीम.

There are two stone slabs in a उयोतिष्टोम sacrifice to serve as the receptcle upon which the साम is to be pounded. The joining of these two stone slabs is called संतर्नन

Adhikarana XII. Sutras 32-33 dealing with the subject that the prohibition of para applies to the first performance.

## सङ्ख्यायुक्तं कतोः प्रकरणात्स्यात् ॥३।३।३२॥

संख्यायुक्त connected with the numerals; ऋतें: of the sacrifice; ब्रह्मणान् by reason of the context; स्यात् is.

32. The connection of the numerals is with the sacrifice by reason of the context.

नप्रथमवर्ग प्रश्नुं स्थात द्वितीये तृतीयेवा प्रश्नुं स्थात्। एषवाच प्रथमेवश्नां वर्ग्यतिष्ठोमी य एतेना निष्ट्रा अथान्येनयजेत ॥ "In the first sacrifice the प्रवार्थ ceremony is to be performed, in the second and third sacrifices, it is to be performed. O! इयोतिष्टोम sacrifice is the first of all the sacrifices. He does not perform the उयोतिष्टोम sacrifice but some other." The प्रवार्थ ceremony is as follows:—Soma twigs brought in and received as guests and a bow is made to heaven and earth. Then commences the प्रवार्थ ceremony. The cows are brought out with their calves. An ewe is brought with her young one; they are milked. Altars of mud are built; a vessel called महानीर is prepared, its form being prescribed; the milk ready is poured into it. It is heated. Then its oblations are offered into the गाइपल fire of the first Vedi as distinguished from the उत्तर्वेदी. The objector says that this प्रवार्थ ceremony ought not to be performed at all in a उयोतिष्ठोम; because the 'first' qualifies the sacrifice in the above text.

## ्र नेमित्तिकं वा कर्त्तसंयोगाल्लिङ्गस्य तन्निमित्त-त्वात् ॥३।३।३३॥

नैमिसिक occasional; कर् संयोगात by reason of the connection with the agent; लिंगस्य of the inferential sense; तिश्विस्तत्वात् by reason of its being for it.

33. On the other hand, it is occasiond by reason of the connection with the agent, because the inferential sense is for it.

The author says that the numeral is connected with the agent and the whole text points to it. The meaning therefore is that the usual is not to be performed when the sunfagin is performed for the first time.

Adhikarana XIII. Dealing with the application of the flour offering to quit in a modified sacrifice.

## पौष्णं पेषणं विकृतौ त्रतीयेताऽचोद्नात्त्र-कृतौ॥ ३। ३। ३४॥

34. The offering of flour to qui is known in a modified sacrifice, because there is no such direction in the model sacrifice.

तस्तात् पूचा प्रियमागे। अदंतकेहितं ॥ (तै॰ सं॰ २।६।८।२) The god पूचा is without teeth, so flour offering is made to him. Though the offering to पूचा is mentioned in दर्भपूर्णमास्त्राम, yet as it is not offered to पूचा there, its application in the modified sacrifice i. e. चातुमस्य necessarily follows.

There are two kinds of sacrifices called model and the modified sacrifices. Of all the इष्टांड, the दर्श्यूणंमासयागड are the model and of the soma sacrifices, the अग्निष्टोम is the model.

Adhikarana XIV. Satras 35-38 dealing with the subject that the flour offering to gqr is connected with the boiled rice.

## तत्सर्वार्थमाविशेषात् ॥ ३ । ३ । ३ ५ ॥

35. That is in all purposes, by reason of there being nothing particular.

The objector says that the flour offering to qui is in all oblations as for instance, in animal sacrifices, in rice offerings and given or cake offerings; so there is nothing special about it.

## चरोवाऽर्थोक्तं पुरोडाशेऽर्थवित्रतिषेधात्पशो न र स्यात् ॥ ३ । ३ । ३६ ॥

36. On the other hand, it is ordained in चर offering and in grism offering, it is indispensable and by reason of no use, it is not to be used in animal sacrifice.

The author says that the flour can be mixed with the boiled rice and it is there proper; and utility is made from the flour so it is indispensable there. But flour can never be mixed with flesh; they are both incongruous.

#### चरावपीति चेत् ॥ ३।३।३७॥

37. "In चढ also" if it be said.

The objector says that just as flour can not be mixed with flesh, similarly it can not be mixed with rice.

#### न पक्तिनामत्वात्॥ ३।३।३८॥

38. Not so, by reason of its being a synonym for boiled-

The author says that the term as is synonymous with boiled rice. The flour of rice can be boiled. It can therefore be mixed with flour.

Adbikarana NV. Satras 89 to 46 dealing with the subject that the flour offering to qqq is made, when there is only one god.

#### एकास्मिन्नेकसंयोगात् ॥ ३ । ३ । ३ ६ ॥

39. In one by reason of the connection of one.

Now the question is whether the boiled flour offering is to be made to an alone or it is to be made even when he happens to be joint with other diety. The reply of the author is that it is to be made when he is alone as the following shows:—

"ऐंद्रापौरणंचर " श्यामादक्षिणा" (ते॰ सं॰ शटाटा १) "Boiled rice is the offering for the dual gods—Indra-sun (dual gods)."

#### धर्मावित्रातिषेधाच्च ॥ ३।३।४०॥

40. And by reason of incongruity.

The author gives an additional reason in support of his argument. The portion to be offered to get is flour, and to the other diety it will not be flour. So this mixture is incongruous.

#### अपि वा सद्वितीये स्याद्देवतानि।मत्तत्वात् ॥३।३।४९॥

41. Not so, it applies to dual gods because the gods are the cause.

The objector says that even in the case of the dual gods, the flour offering can be made.

लिङ्गदर्शनाच ॥ ३।३।४२॥

42. And there is also the figurative sense of the text.

The objector gives a reason; सीमापोष्णं चरं ृतिवंपेन्नेमिपिष्टं पशुकाम: ॥ "One who is desirous of cattle should make an offering of half paste to Soma puşa twin gods."

## वचनात्सर्वपेषणं तं प्रति शास्त्रवस्वादर्थाभावाहि-चरावपेषणं भवति ॥ ३ । ३ । ४३

बचनात by reason of the text; सर्वपेषणं the whole flour; तं प्रति to him; शास्त्रवत्वात by reason of its being under a rule; अर्थाभावात by reason of its uselessness; द्विचरी in an offering to the dual gods; अर्थेषणं without flour; भवति is.

43. To the god que the entire offering is of flour by reason of a text, for there is a rule of the Sastra; there being no purpose served in the dual offerings, there is no flour.

The author's reply is that when there is an offering to a single diety, the entire offering consists of flour; but when the offering is double, the flour offering can not be made: it is useless.

## एकास्मिन्वाऽर्थधर्मत्वादैन्द्राग्नवदुभयोर्न स्याद्चो-दितत्वात् ॥ ३ । ३ । ४४ ॥

44. On the other hand in one by reason of its being the quality of the sacrifice like इंद्राजी; to dual dieties there is no such offering because it is not so ordained

The author now clears the whole thing; he says that when at alone is the god, the offering consists of flour because it is the quality of the sacrifice; but when the offering is to be made to dual gods it does not consist of flour because it is nowhere so ordained. The author gives an example of the dual gods that i

## हेतुमात्रमदन्तत्वम् ॥ ३ । ३ । ४ ५ ॥

45. The toothlessness is only reason.

See the text quoted in the commentary on sûtra 34. The author says that toothlessness is an write and gives a reason why the offering of year consists of flour only.

#### वचनं परम् ॥ ३।३।४६॥

43. Further there is a text.

See the text quoted in the commertary on सूत्र 42. It is not a quality of the god but the quality of the action. नेमिपिष्ट is therefore connected with the verb. If it be not so interpreted and if it be considered to be a quality of the god then there will be a split of a sentence which should be avoided under all circumstances by a मीमांसक।

END OF PADA III.

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PADA IV.

Adhikarana I. Satras 1-9 dealing with the subject that निवीत is अर्थवाद ।

# निवीतामिति मनुष्यधर्मः शब्दस्य तत्त्रधानत्वात् ॥ ३ । ४ । १ ॥

1. 'Nivîta' is the duty of man; because of its being principal of the word (veda).

There is a text; निवीतं मनुष्याणां प्राचीनावीतं पितृणामुपवीतं देवानां मुप्ययते देव लक्ष्ममेव तत्कु इते ॥ (तै॰ सं॰ २। अ१२। भा) ''vivita is of men; prachinavita is of the manes: upavita of the gods. He who puts on upavita, accepts the symbol of gods.''

The objector says that this text is सनुदयधर्म i. e, lays down the duty of a man because the Veda is mainly concerned with it. Man is principal and निवीत subordinate.

## अपदेशो वाऽर्थस्य विद्यमानतत्वात् ॥ ३ । ४ । २ ॥

अपदेश: common practice; वा on the other hand; अर्थस्यविद्यमानत्वात् by reason of the presence of the purpose.

2. On the other hand it is a common practice by reason of the object being present.

The objection to the objector is that the wearing of the sacred thread is a common practice and what is a common practice is customary. So a text about it can not be a far or original statement but it is only a restatement or reproduction.

# विधिस्त्वपूर्वत्वात्स्यात्॥ ३।४।३॥

3. It is a command (বিবি) by reason its being (মৃথুৰ্ব) new.

The objector again comes forward and says that the text is a fafu because it lays down a new thing for guidance. It is not an explanatory statement as you say.

#### स प्रायात्कर्मधर्मः स्यात् ॥ ३ । ४ । ४ ॥

4. It is a quality of the action by reason of the context.

There is another objector who says that the text is only a quality of action. In a context where it occurs it shows that it is to be worn in a particular way at the time of the performance of a sacrifice. It is there subordinate and the action is principal.

#### वाक्यरोषत्वात् ॥ ३ । ४ । ५ ॥

5. By reason of the completion of a sentence.

The second objector gives his reason and says that the text is in array ais and is connected with the new and full moon sacrifices and what pertains to array is subordinate. So by the principal of xayu, it is a quality of an action.

## तत्त्रकरणे यत्तत्संयुक्तमवित्रातिषेधात् ॥३।४।६॥

तत् that i. e. अपूर्व विधि; यत् because ; तत्संयुक्तः the connection of the अपूर्व विधि with context ; अविष्ठतिषेद्यात् by reason of there being no prohibition.

6. On accepting the context, there is saya a fatu because its connection with the context is not inconsistent or prohibited.

The 1st objector comes forward in reply and says that there is nothing wrong. If you accept the principle of context, even then there is nothing inconsistent in accepting the text to be an अधूर्वविधि।

## तत्त्रधाने वा तुल्यवत्त्रसंख्यानादितरस्य तद्दर्थ-त्वात् ॥ ३ । ४ । ७ ॥

तत्मधाने on that being principal; वा on the other hand; बुख्यक्यसंख्याचात् by reason of the equal description; इत्रस्य of the other; तद्धांत्वात् by reason of its being for it. 7. On the other hand, if the ngran is principal by reason of equal description of all three, the other is for it.

In the text quoted in the beginning of this अधिकाण that निनीत is formen etc., different modes of wearing the sacred thread are given. When you have to perform the आविध्य ceremony, you have to put the sacred thread in the निनीत way that is to say, to place it on the right shoulder; and if you have to perform the पितृयज्ञ then you have to put it on in a आवीनानीत fashion like a garland; when you have to make an offering to the gods you have to wear it on the left shoulder. The objector says that if you accept that it is निनीत fashion which is man's duty, then other modes are equally good. You can not say that the sacred thread should be in a निनीत fashion always. The particular mode of wearing is prescribed for a particular occasion.

#### ऋर्थवादों वा प्रकरणात् ॥ ३ । ४ । ८ ॥

8. It is अर्थवाद by reason of the context,

The author after discussing the पूर्वपक्ष view of so many different objectors, lays down his own view. He says that it is अर्थशाद by reason of the context.

## विधिना चैकवाक्यत्वात् ॥ ३ । ४ । ६ ॥

9. By reason of being in harmony with the विधि.

The author gives a reason in support of his view and says that it is supplementary to the विधि. The विधि is उपन्यस्ते देवलक्ष्ममेव तरकुर। ध He makes it indeed a sign of gods, when the sacred thread in the उपवीत fashion, is worn. This is important and principal and the other two modes of wearing the sacred thread are subordinate and are therefore occasional.

Adhikarana II. Decling with the अर्थवाद nature of the division of direction.

## दिग्विभागइच तद्वत्सम्बन्धस्यार्थहेतुत्वात् ॥३।४।१ ०॥

10. And the division of the direction is like it by reason of the relationship being for a purpose.

The author says that as we have discussed the pros and cons in the preceding adhikaraha about the sacred thread, similarly the arguments mutatis mutantis apply in the case of the division of direction.

The text is as follows:-

प्राचीन यंशंकरोति देवमनुष्यादिशोष्यभजंत प्राची देवा दक्षिणपितरः प्रतीची मनुष्याउदीचींरुद्राः ॥ (तै॰ सं॰ ६१९१९१९)

"He prepares the ancient place; the gods and men divided the directions, the gods took the east, the manes the south, the man the west and the Rudras the north."

Similarly प्राचीतवंश करोति is a विधि and the rest is अर्थवाद। Adhikarana III. Dealing with the अर्थवाद "क u e of " परुषिदित & ."

## परुषि दितपूर्णघृतविदग्धं च तद्दत् ॥३।४।११॥

11. And similarly are पहिषदित पूर्ण-घृतविदग्ध verses.

The author says that there are 4 texts which are also governed by the same principle laid down in the preceding अधिकरण.

यत् परुषिदितं तद्देवानां यदंतरा तन्मनुष्याणांयत् समूलं तिपतृणां ॥ १ ॥ (तै० सं० १।६।८।६)

योविदग्धः सनैऋतो योऽश्वतः सरौद्रोय श्वतः ससदेवः ॥ २ ॥ (तै० सं० २।६।३।४) यत्पूर्णं तन्मनुष्याणां उपर्यधी देवानां अर्धः पितृणां ॥ ३ ॥ (तै० सं० १।६।=।४) घृतं देवानां मस्तु पितृणां निष्पक्षं मनुष्याणां ॥ ४ ॥ (तै० सं० ६।१।१।४)

- 1. That which is divided at joints is of the gods, that which is of the end is of men, that which is of the root is of manes.
- 2. The burnt up grissin cake is of familia; the unbaked cake is of examination and the baked one is of dual gods.
- 3. That which is complete is of men; the upper half is of gods, the lower half is of manes.
  - 4. Clarified butter is of gods, curd is of manes and whey is of men.

These are all अर्थवादs and are in harmony with the विधि given below:---

- 1. पर्घ प्रतिलुनाति । 2. उपरि विलाद्गृहाति । 3. नवनीतेनभ्यंको । (तै॰ सं॰ ६।१।१।५) 4. तस्मादविदहताशतंक्रत्यः । (तै॰ सं॰ २।६।३।४)
- (1) He cuts at joints. (2) He takes it above the aperture. (3) He anoints it with butter. (4) It is to be baked by one who does not burn it.

Adhikarapa IV. Sûtras 12 and 13 dealing with the subject that prohibition sgainet telling. lies is a quality of a sacrifice. ( কর্মন ) !

#### अकर्म कतुसंयुक्तं संयोगान्निःयानुवादः स्यत् ॥३।४।१२॥

12. Connected with a sacrifice, it is not a duty; being connected with moral rectitude it is a permanent rule of practice.

The objector bases the argument on the text नानृतंबदेत. (तै॰ सं॰ श्रापाद) "Do not tell lies" The question is, whether the text lays down the duty of a man or it is a duty to be performed in connection with the performance of a sacrifice. The passage occurs in द्रश्राणंगान context. The rule as not to tell lies is a conduct of life which one has to lead. The view of the objector is that it is प्रवार्थ and is to be practised for ever in one's life. The श्रांत prevails over the context.

#### विधिवां संयोगान्तरात् ॥ ३ । ४ । १३ ॥

13. On the other hand it is विधि by reason of the connection with another.

We have seen the view of the objector that not to tell lies is a moral precept and belongs to man's conduct in life. When this precept is applied to दर्शाणमास or उपनयन, it is a perpetual अनुवाद but not अपूर्वविधि The author says in reply that not telling lies is to be looked upon from a different point of view in connection with दर्शपूर्णमासयाग. In that view it is a विधि

Adbikarana V. Sûtras 14-16 dealing with the subject that yawning is connected with the context.

## ऋहीनवत्पुरुषस्तदर्थत्वात् ॥ ३।४।१४॥

14. Like ब्रह्मन it is a duty of man, being subordinate to it .

The objector says that there is a text तस्माजजंभ्य मानोत्र या न्मयि दक्षकत् इति प्राणापानविवातमन्थते ॥ (तै॰ सं॥ २।५॥२।३) "Therefore he may yawning violently recite (Mantras). He holds in his soul, the two airs प्राण and अपान that is mental abilities and knowledge."

This text about yawning relates to the moral conduct of man and should not belong to any particular context. He gives an illustration of water. There are 3 kinds of soma libations एकाइ, अहीन and सत्र. एकाइ lasts for a day only, अहीन lasts for 12 nights while सत्र lasts for months and years. In अहीन there are 12 upasads which are described somewhere else; so

they are transferred from their context to the अहीन. The text about yawning should be therefore transferred from its context and applied to general moral conduct of man.

## प्रकरणाविशेषाद्वा तद्युक्तस्य संस्कारो द्रव्यवत् ॥ ३ । ४ । १५ ॥

15. On the other hand by reason of the particular context being connected with it, it is a purificatory rite like a material.

The author gives a reply to the objector's objection. What he says is that the text about yawning occurs in a particular context and therefore belongs to that rite; it may also belong to a particular action in life. For example you take barley; it is used in a sacrifice and also in common life. So the text relates to the practice in the sacrifice.

#### व्यपदेशादपकृष्येत ॥ ३ । ४ । १६ ॥

16. There is a transference by reason of the special mention.

You talk of the transference of 12 दवसद्s to बहीन but there is a special text about it तिस्र एव सान्द्रयोपसदो द्वादशा हीनस्य। तै॰ सं॰ ६. २. ५. १ "There are 3 upsads of सान्द्रवार 12 of बहीन".

Adhikarana VI. Dealing with the subject that threats &c. pertain to man's duty.

## शंयो च सर्वपरिदानात् ॥ ३।४।१७॥

17. And in the passage viz by reason of the application to all.

See the text quoted from तैतारीय संहिता in the आंद्य with some variations (तै॰ सं॰ २१६११०॥१) See at P. 2047 of the Anandâśrama edition. It means, the gods said to शंयु. "तेऽज्ञुतन् योजाहाणायावगुरेत् तंशतेन यातयात् योनिहनत् सहस्रोण यातयात् योलोहितं करवत् यावतः प्रस्कंग्र पांशून् संगुह्यात् तावतः संवत्सरान् पितृलोकं न प्रजानी- यादिति ॥ तस्मान बाह्यणायावगुरेद्धन हन्याद् न लोहितं कृष्यांत् ॥ "They said, he who assaults a Brâhman, should be punished with hundred panis, he who beats him should be punished with thousand panies; he who sheds his blood, shall not be permitted to enter the region of the Pitris for so many years as there are particles of dust saturated with his blood. A Brâhman therefore should not be assaulted, beaten or besmeared with blood." This occurs in दश्चण

मास context. By reason of the context it will appear that the rule prohibiting the assault on a Brahman applies to the द्रश्रेषणमास्याग. The author says that it is not so. Its applicability is for all times; the rule is ethical but not merely liturgical. So it is transferred from the context and to be applied to the ethical code.

Adhikarana VII. Satura 18—19. Dealing with the subject that the prohibition against talking with a dirty woman is ethical ( प्रत्यक्षे )।

#### प्रागपरोधान्मलवद्वाससः ॥ ३ । ४ । १८ ॥

18. By reason of the exclusion of a dirty woman from before.

#### मलवद्वास्त्रसान संवदेत् ..... ... नास्या अन्नमद्यात् ॥ (तै० सं० २।५।१।६)

"One should not speak to a woman in menses; nor should food be taken from her."

The text occurs in connetion with द्रश्रेष्णमास context. It is also ethical not merly liturgical; because she has already been excluded from the sacrifice by reason of her menses; she ought not therefore to be talked to. This is to be transferred from its particular context to the general ethical code.

#### अन्नप्रतिषेधाच ॥ ३।४।१६॥

19. And by reason of the prohibition of the food.

The author in support of his view gives a reason; because taking of food from her is forbidden. This is a general principle of daily life and is not confined to religous acts only.

Adhikarana VIII. Sutras 20-24. Dealing with the subject that wearing of gold is a general principle of daily common life (युन्य धर्म।)

## अप्रकरणे तु तर्द्धमस्ततो विशेषात्॥३।४।२०॥

20, On the other hand not in any context; it is an ethical principle because of this speciality.

दुर्तणोध्य आतन्यः। तस्मात्सुवर्णं हिरण्यंभायं सुवर्णं एव भवति (तै॰ सं॰ २।२।४।६)। सुवाससा भवितन्यं रूपमेव विभित्ते ॥ "His enemy becomes pale; gold should be worn, he becomes comely; one should be properly clad because that enhances beauty."

Wearing of gold ornaments does not belong to any sacrifice. It is therefore an ethical rule and belongs to the daily common life of man.

It is a rule of etiquette.

#### श्रद्भव्यत्वात् तु शेषः स्यात् ॥ ३।४।२१॥

21. On the other hand by reason of its being not a material, it is subsidiary.

The objector says that wherever there is an original statement there is the mention of a deity and the material; but here in the present case we find that there is no mention of the material. So it is a subordinate statement and ought to be connected with the context where it occurs. The rule is therefore liturgical rather than ethical.

#### वेदसंयोगात् ॥ ३।४। २२॥

22. By reason of the connection with the Veda.

The objector gives a reason that the Vedas are divided into kandas; there is अध्यक्ष कांड. Any thing that belongs to it, is शेष and liturgical. So the text should remain where it is appropriate.

#### द्रव्यसंयोगाच्च ॥३।४।२३॥

23, And by reason of the connection with the material.

The objector gives an additional reason that the text quoted has a reference to the material and is to be sacrificially acted upon. It is therefore and is liturgical.

# स्याद्वाऽस्य संयोगवत्फलेन सम्बन्धस्तस्मात्कर्भै-तिशायनः॥३।४।२४॥

स्यात is; बा on the other hand; संयोगवत having connection (with material); फलेन with the fruit; संबंध: connection; तस्मात् therefore; कर्म act of common life; देतिशायन: is the view of the पेतिशायन Risi.

24. On the other hand, its connection with the material is as the connection with the fruit; therefore it is an ethical act. It is the view of **Ranga**!

The author replies the objection of the objector. He says that the action is connected with the material and in also connected with the fruit. It depends upon the effort of a man; it is therefore his duty. It is supported by the view of प्रिशायन. By wearing gold ornament, one

appears splendid and the enemies are afraid of him. So this rule is not restricted to liturgy only but belongs to the common life of man. It is therefore not restricted to any particular context.

Adhikarana IX. Ettras 25-27 dealing with the subject that" victory " #c. are the parts of the vedic rite,

## रोषाः प्रकरणेऽविरोषाःसर्वकर्मणाम् ॥ ३ । ४ । २५ ॥

25. Not in any context, it is subsidiary and by reason of no speciality it belongs to all actions.

The text is quoted from तैसारिय संहिता in the भाष्य. येनकर्मणा इंत्संत् तत्रजयान् श्रह्मात्। राष्ट्रभृतोग्रहोति। अध्यातान् ग्रहोति." (तै॰ तं॰ ३।४।६।२) with modification. "He makes oblations called victories in connection with that action by means of which he seeks to prosper. He offers oblations of the sovereignty. He offers the oblations of expansion." Does it belong to any sacrificial act? or is it a common conduct of life? The objector says that celebrations about victory are secular acts. These texts occur in no context and therefore belong to no particular rite; being general in nature they are acts connected with general conduct of common life.

## होमास्तु व्यवतिष्ठेरन्नाहवनीयसंयोगात् ॥३।४।२६॥

26. On the other hand, the oblations are restricted by reason of the connection with आहवनीय।

The author says that the texts quoted refer to the homas; and they are connected with the आहवनीय fire. So they are vedic rites यदाहवनीये बहुति तेनसेहियासीष्टः भीतः॥ (तै॰ सं॰ ११३१२०१५) "when he makes an offering to अहवनीय, he obtains his object".

#### शेषर्च समाख्यानात् ॥ ३ । ४ । २७ ॥

27. And it is शेष by reason of समाज्या.

The author gives a reason that the preceptors have made a division of the vedas from which it appears that it is give of some vedic rite.

Adhikarana X. Satras 28-29 dealing with the subject that an Ele is to be performed when a gift of a horse is taken in a sacrifice.

# दोषात्विष्टिलेंकिके स्याच्छास्त्रादि वैदिक न दोषः स्यात् ॥३।४।२८॥

दोषात् by reason of the fault; इदि: expatiatory ceremony; लोकिके in a secular act; स्यात् is; शास्त्रात् by reason of its being sanctioned; हि therefore; दिके in the religious acts; न not; दोष: fault; स्यात् is.

28. On the other hand there is an expatiatory rite in the secular acts by reason of the fault; therefore in the vedic act, there is no fault, by reason of being sanctioned.

वरुणो वायतं गृह्णाति योश्वं प्रतिगृह्णाति यावतोऽश्वान् प्रतिगृह्णीयात् तावतो बाह्यान् चतुष्कपालाश्चिषेपेत्॥ (तै० स० २।३ १२।१) पींडरीकेऽश्वसदस्रं दक्षिणा ज्योतिष्टोमे गौश्वाश्वश्च ॥

"God Varuna takes hold of him who receives a gift of horses; he ought to offer as many given cakes based on four pans to Varuna as he gets horses in donation. In a discus, there is a gift thousand horses; in a saider, there is a gift of a cow and a horse.

The objector says that when any fault is made in secular acts there is a penance prescribed; but when an act is done under the sanction of the Veda, then there is no fault. The acceptance of a horse during a sacrifice is allowed and so there is no fault committed and no penance is required.

# श्चर्थवादो वाऽनुपपातत्तस्माचज्ञे त्रतीयेत ॥३।४।२६॥

अधेवाद: recommendation; वा on the other hand; अनुत्पातात् by reason of being no mishap; तस्मात् therefore; यज्ञे in a sacrifice; प्रतीयेत is known;

29. On the other hand, it is commendatory to avoid any mishap, therefore it is known to be connected with the sacrifice.

The author says that in the Vedic text, it is said that one who accepts a horse is afflicted with dropsy; but no disease is seen in a person who takes such a gift. What the text means is that he is affected by some unknown trouble; hence in order to avoid it, an gig is performed. This description is subordinate i. e. aviang.

Adhikarana XI, Bûtres 30-\$1 dealing with the subject that a donor performs

# अचोदित च कर्मभेदात्॥३।४।३०॥

30. And not laid down, by reason of the difference of act.

The objector says that it does not appear who is to perform a second. Is it to be performed by the dones of the horse or by the donor?

The objector's view is that it is to be performed by the donee.

## लिङ्गादाधिजे स्यात् ॥३।४।३१॥

31. That, by reason of the force of the text, is in the sacrificer.

The author says that a arrolls is to be performed by the sacrificer. So it appears from the force of the text. See the texts quoted in the wife.

#### प्रजापतिर्वरणायाश्वमनयत्सः स्वांदेवतामार्छत्सपर्यदीर्यत स पतं वारुणं च तुष्कपात्तमपर्यत्तं निर्वपत् ततो वैस वरुण पाशादमुच्यत । (२।३।१२।१)

Then follows the text quoted in the commentary on sûtra 28.

"Prajapati brought a horse for asw. He decreased his divine power. He was troubled with a disease. He saw purodasa cake to be baked on four pans and to be offered to asw. He offered it; then he was disentangled from the meshes of asw."

Adhikarana XII. Satras 32-33 dealing with the subject that boiled rice should be offered to Some and Indra in case there is mishap in the course of drinking some, in a vedic rite.

#### पानव्यापच तहत्॥३।४।३२॥

32. And a mishap in drinking, like it.

There is a text under which it is said that a boiled rice offering should be made to Soma-Indra if there is vomiting when soma is drunk. The question is whether this offering should be made while Soma is drunk during the sacrifice or during the ordinary course of life. The objector says that this offering is to be made when soma is drunk in the ordinary course of life.

## दोषात्तु वैदिके स्यादर्थाद्धि लोकिके न दोषः स्यात् ॥ ३।४।३३॥

33. On the other hand, by reason of the fault in a Vedic rite; but by reason of the object there is no fault in the ordinary life.

The author's reply is that in a Vedic sacrifice if soma is vomited by over drinking it is a great sin and so a penance should be performed to obviate it; but while drinking soma ordinarily, you take excess; it is

good that you should vomit it so that it may do no harm. So no sin is committed by vomiting the soma overdrunk in ordinary life.

Adhikarana XIII. Shtras \$4.36 Dealing with the subject that the boiled rice offering to Some and Indra is to be made when there is a mishap in connection with the drink of the sacrificer.

## तत्सर्वत्राविशेषात् ॥ ३।४।३४॥

34. That (offering) everywhere as there is nothing special.

The objector says that it is admitted that boiled rice offering is to be made to that and Indra in a religious rite but it should be made in each case where vomiting takes place whether it is by the priest or the sacrificer.

#### स्वामिनो वा तदर्थत्वात् ॥३।४।३५॥

35. On the other hand, the lord of the sacrifice that being for his sake.

The author says no; that the offering is to be made by the sacrificer, as the sacrifice is performed for his sake.

#### लिङ्गदर्शनाच ॥३।४।३६॥

36. And there is the force of the text.

The author in support of his view relies on the texts. There is a text in which it is said, that he who vomits spoils his sacrifice; this means the यजमान.

Adhikarana XIV. Satras 37-41 dealing with the subject that two portions of cakes baked on eight earthen pans and to be offered to Agni are fit for offering.

#### सर्वप्रदानं हाविषस्तदर्थावात् ॥३।४।३७॥

37. The whole offering should be made as it is for it.

The objector says "धदानेयोऽष्टकपाकोऽमावस्थापांच पौर्णमास्थां चाद्युतोभवति". (तै॰ सं॰ दा६।३१३)—"A पुरोहाश cake baked on eight pans and to be offered to Agni on new and full moon days becomes firm." Here the cakes that are baked on 8 earthen pans are to be offered to Agni and no divison is to be made.

#### निरवदानातु शेषः स्यात् ॥३।४।३८॥

38. On the other hand there will be a residue by reason of being cut up.

The author says " दिइ विचोऽनदाति । दृष्यदान जुहोति. "He cuts up twice from the oblations. He sacrifices two offerings." These texts show that the cake is to be divided into two and there will be a residue left.

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## उपायो वा तदर्थत्वात् ॥३।४।३६॥

39. On the other hand it is a device, by reason of its being for that object.

The objector says that it is a mere device to offer the whole

gelsia cake.

#### कृतत्वातु कर्मणः सकृत्स्याह्रव्यस्यगुणभूतत्वात् ॥३।४।४०॥

इतत्वात by reason of its being done; तु on the other hand; दर्भण: of the act; सकृत् once; स्थात् is. वृद्यस्य of the substance; गुणभूतत्वात् by reason of its being subordinate.

40. On the other hand, by reason of the act being done, it is

once because the material is subordinate.

The author says that when the grism cake is divided and offered, the sacrifice is finished and it is done only once because the material is subordinate and it is the sacrifice which is principal. The residue will be kept for use.

#### शेषदर्शनाच ॥३।४।४१॥

41. And by seeing the residue.

शेषात् इडामवणित । शेषास्विष्टकृतं यजित ॥ He cuts up इडा (sacrificial) food, from the residue. He sacrifices from the residue to स्विष्टकृत् fire."

The author relies on the vedic text that a residue is kept for use.

Adhikarana XV. Sutras 42-45 Dealing with the subject that स्विष्टकृत offering is to be made from the residue of all.

## म्बप्रयोजकावादेकस्माक्तियेरञ्जेषस्य गुणभूतत्वा<u>त्</u> ॥ ३ । ४ । ४२ ॥

अध्योजकत्वात not being the means; एकस्मात् from one; क्रियेरच् should be done; शेषस्य of the residue; गुणभूतत्वात् by reason of its being subordinate,

42. By reason of being not the means, an offering should be made from one because the residue is subordinate.

The objector says that there are several offerings; parts of these offerings are reserved as sacrificial food called set and some are reserved as the food of sair priest called sittanana and offering to the objector says that the that offering should be made from one of these residues; because these remnants are of no use.

#### संस्कृतत्वाच ॥ ३ । ४ । ४३ ॥

43, And by reason of a purificatory rite being performed.

The objector strengthens his position and says that in दर्शाणमांस्यागं these three पुरोडाशं mentioned in the commentary on सूत्र 42 are prepared. अयाज and अनुयाज मंत्रड are recited on them only once: So it is proper to take the offering from the residue of one main offering.

# सर्वेभ्यो वा कारणाविशेषात्संस्कारस्य तद्र्यत्वात्।॥३।४।४४॥

44. On the other hand from all by reason of there being no special cause because the purificatory ceremony is for that object.

The author says that this सिष्टकृत offering should be taken from all this cakes; there is no special reason why this offering should be taken from one cake; all are sacrificially acted upon.

## लिङ्गदर्शनाच ॥ ३ । ४ । ४५ ॥

45. And by seeing the force of the text.

The author relies on the Vedic text. देवा वैस्विष्टकृतमञ्जू वर्ग हन्य नोवह । सोऽजवीत् सर्वणे भागो मेंऽस्त्वित । बृणीष्विति रेड्डवर्ग । से अवीदुत्तर हिंदे महा सकृत सकृद्वधात् ॥ "The gods said to स्विष्टकृत "bring its an offering," he said "give me a boon; let there be my portion." They said "Ask a boon." He said "Let there be an offering for me once once from the latter half."

The repetition of the word and (once) shows that the residue is to be offered from all cakes

Adhikarana XVI. Satras 46-47 dealing with the subject that the first offering of should be made from the residue of the first cake.

#### एकस्माचेचथाकाम्यमविशेषात् ॥ ३ । ४ । ४६ ॥

46. If it be taken from one, it should be according to the desire of the sacrificer by reason of there being nothing special.

The objector asks, in what order should the offering be made? There are three cakes; the first offering should be made at random from any cake, because there is nothing special in the text.

## मुख्याद्वा पूर्वकालत्वात् ॥ ३।४।४७॥

47. On the other hand from the principal, by reason of its priority.

The author says that the first offering should be made from the principal cake, being the first in order.

Adhikarana XVII. Sutras 48.51 dealing with the subject that the portions of प्रोडाश are for the purpose of food.

#### भक्षाश्रवणाद्दानशब्दः परिक्रये ॥ ३ । ४ । ४८ ॥

48. There being no word for eating, the word 'gift' is in the sense of purchase.

इदं ब्रह्मण: । इदंहोतु: । इद्मध्वयोः । इद्मग्नीधः ॥ (तै० व्र० ३।३।=।=)
"This is of the ब्रह्म; this is of the होता; and this is of the अजीधः"

These texts show that there are different portions for the different priests as 414. There is no word to indicate that these portions are for the food of the priests. The donation is for securing the services of the priests and so it means purchase. This is the view of the objector.

#### तत्त्संस्तवाञ्च ॥ ३ । ४ । ४६ ॥

49. And by reason of praising it.

र्वावैदर्शपूर्णमासयोदेशिया। "This is the donation of new and full moon sacrifices." The objector gives a reason in support of his view. He says that in the Veda the gift is described as the wages for securing the services of the priests.

#### मक्षार्थों वा द्रव्ये समत्वात् ॥ ३ । ४ । ५ ० ॥

50. On the other hand, it is for the purpose of food; both being equal in the substance.

The author says that as soon as the given cakes are offered to the god they become his property. They are no longer the property of the sacrificer. The priests and the sacrificer have equal rights to them. The residue of the given cakes is finally disposed of by the priests eating it; this constitutes the sacrificant:

#### व्यादेशाद्दानसंस्तुतिः ॥ ३ । ४ । ५ १ ॥

व्यादेशात by reason of division; दानस्तुति praise of gift.

51. There is a praise of gift by reason of division.

The author says that the residue is divided by the sacrificer and the priests. This gift to the priest is praised; from it, it does not necessarily follow that the services of the priest are purchased. It is his honorarium as the Romans would call it.

#### END OF PÂDA IV.

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#### PÂDA IV.-APPENDIX.

There are four Adhikaranas which do not find their place in the authorised books after the Adhikarana I Sûtra 9 of pada IV.

Adhikarana I. Sutras 9-A & 9-B dealing with a subject that the उपवीत is a part of the दर्शपूर्णमासयाग t

## उपवीतं लिङ्गदर्शनात्सवधर्मः स्यात् ॥३।४।६(अ)॥

9-A. sugar, by seeing the force of the text, belongs to all ceremonies.

The doubt is whether **Equita** belongs to the **दर्शप्रांमास** only or to all sacrifices. The objector says that it belongs to all sacrifices because the force of the vedic texts leads one to that conclusion.

#### न वा प्रकरणात्तस्य दर्शनम् ॥ ३।४।६(इ)॥

च not; वा on the other hand; अकरणात by reason of the context; तद्य its;

9-B. Not so, by reason of the context; (the तिंग is) its reference only.

The author says that it is not so; the उपनीत occurs in the दर्भनुष context and the दिन is only with reference to it.

Adhikanan, II. Dealing with the subject that उपवीत is विधि-

#### विधिवी स्यादपूर्वितात ॥ ३ । ४ । ६ (उ) ॥

9-C On the other hand, it is vidhi because it is a new thing.

In the text quoted in the commentary on sûtra 1, there is a passage; इयस्ययते देवलक्ष्ममेव तत्कृहते. The question is whether it is a विधि or अर्थवाद. The author says that it is a विधि and lays down a new thing. See the commentary on sûtra 9.

Adhikarana III. Sutras 9-D & 9-E dealing with the subject that उपवीत and the उद्गमत्व कृत् अनुवादः

## उदक्तं चापूर्वत्वात् ॥ ३ । ४ । ६ (ऋ)॥

9-D. And the quality of being north, by reason of its being a new thing.

There is a passage येपुरोदं चोदभीतान् दक्षिणात्रांस्तृणीयात्॥

"These grass leaves lying in front to the north, should be spread with their front part to the south."

The question is whether पुरादंब is विधि or अनुताद. The objector's view is that it is विधि by reason of the new thing as said in the preceding अधिकरण।

#### सतो वा लिङ्गदर्शनम् ॥ ३।४।६(ल्)॥

9-E. On the other hand, it is already existent by seeing the force of the text.

The author says that it is already known from the long established practice and amriti texts that the grass should be spread with their top; ends towards the north, so it can not be a fals; it is therefore an again.

Adhikarana VI. Dealing with the subject that holding of the sacrificial fuel is a विधि.

# विधिस्तु धारणेऽपूर्वत्वात् ॥३।४।६ (ए)॥

9-F. On the other hand it is a fara in holding by reason of its being new.

There is a pressage in connection with महावित्यज्ञ, "अधस्तात् समिधंधारयञ्च दृद्ध विदेशियो धारयति" "Holding the sacrificial fuel from underneath, he certainly holds it in the sacrifice to the gods." The question is whether समिधं धारयन् is विधि or अनुवाद. The author says that it is a विधि because it is a new thing.

END OF THE PADA IV,—APPENDIX.

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#### PÂDA V.

Adhikarans I. Sutras 1-12 Dealing with the non-performance of such acts as Raggaq.

#### आज्याच सर्वसंयोगात् ॥ ३ । ५ । १ ॥

1. And from the clarified butter by reason of its being connected with the whole sacrifice.

In the Pada IV adhikarna XV, it has been laid down that zer, min and there are to be made from the residue of all given cakes. Upon the same principle, says the objector, the remaining rites such as zer, min and there are to the performed from natural which is connected with the whole zero much and 3rd sacrificial vessel; 1st leather bags; 2nd common vessel and 3rd sacrificial vessel. The latter is called nature. (ghee stored in the vessel called nature) It is sacrificially acted upon and taken out in a vessel called nature, this is with a view to pouring into see (spoon) and offering to see.

#### कारणाच ॥ ३। ५। २॥

2. And because of the reason.

The objector supports his argument by citing authorities quoted in the commentary on सूत्र 45 of पाद 4 of chap. III at p. 137.

#### एकस्मिन्त्समवत्तशब्दात्॥३।५।३॥

3. In one, by reason of the word समनत (oblation).

The objector strengthens his position by assigning another reason. अनम्बे स्विटकृते समन्यति (तै । अविश्वाधि) ॥ अविश्वहेक्दमाच इविषोज्यति ॥ मिश्रस्मान्येन इविषाज्यति "He makes an offering to स्विटकृत् fire; he makes an offering from one butter oblation; he makes an offering mixed with another oblation." He says that the text clearly shows that the offering should be made with clarified butter stored in one vessel. The word समन्या is derived from the same root as समन्यति.

#### ऋज्ये च दर्शनात्स्वष्टकृद्धवदस्य ॥ ३।५।४॥

4. And from seeing in clarified butter, it is अर्थवाद of विष्कृत्।. अवदाय अवदाय भ्रवां प्रत्यभिजारयति। विष्कृतेऽवदाय न भ्रवां प्रत्यभिजारयति "After taking an offering, he besmears the भ्रवा; after making an offering to the विष्कृत् fire, he does not besmear the भ्रवाः" From these texts, it is clearly proved that the oblation of the विष्कृत् is to be made from भ्रवादयाः So the objector strengthens his position by saying that we see in the Vedic

texts the connection of the squary with feather offering. The latter is

therefore an अर्थवाद

#### अशेषत्वात्तु नैवं स्यात्सर्वादानादशेषता ॥३।५।५॥

5. On the other hand by reason, of there being no residue, it cannot be so; there is no residue by reason of taking the whole in use.

The author says that भुवाज्या is used in the whole sacrifice. There is no residue left; and as there is no residue left so there can be no offering of the स्विष्टक्र from the भुवाज्या.

#### साधारणयात्र ध्रुवायां स्यात् ॥३।५।६॥

6. By reason of its being common, there is not in a stat.

The author gives an additional reason and says that the clarified butter kept in the भुषा is for the whole sacrifice; it is common and so no प्रति पिक्स can be performed from it. "सर्वसी वा एतचजाय गुग्रते। यह भुवायामाज्यं". (तै॰ त्र॰ ३।३।५।५) "It is taken for the whole sacrifice; that ghee which is in the भुवा vessel."

## अवत्तलाच्च जुह्वां तस्य च होमसंयोगात् ॥३।५।९॥

अवस्तिवात by reason of being taken; च and; जुद्धां in the juhu; तस्य its; च and;

होमसंवेगगत by reason of its connection with homa.

7. And by reason of its being taken in a 33 and by reason of its being connected with the homa.

The author says that even there is no residue in the IT; because the ghee in IT is also connected with the there cannot therefore be any residue of ghee there.

#### चमसवदिति चेत्॥ ३।५।८॥

8. If you say 'like a spoon'.

The objector says that just as soma juice is left in a spoon; so the gree is left as residue in a E.F.

#### न चोद्नावरोधाद्वविः प्रकल्पनात्वाच्च ॥ ३।४।६॥

न not; चोदनाविरोधात् being contrary to the command; इवि: प्रकृत्पनत्वात् by reason of preparing the oblation; च and.

9. Not so; by reason of this being contrary to the command and by reason of preparing the oblation.

The author says in reply that there is no analogy. In the case of soma, it is both offered to Agni and drunk; while in the case of ghee, it is only offered to Agni. So there is no similarity.

#### उत्पन्नाधिकारास्मति सर्ववचनम् ॥ ३ । ५ । १० ॥

उत्पक्षाधिकारात् by reason of sanctioning the remaining rite if there be residue; सति on the existence; सर्वंबचनं the word 'all'.

10. The word 'all' applies, by reason of sanctioning the remaining rite, if there be a residue.

"तबस्तवें स्वा इविस्य समयग्रति" "He makes an offering from all oblations." The word 'all' in the text quoted is applicable only to the case where there is any residue left.

## जातिविशेषात्परम् ॥ ३ । ५ । ११ ॥

11. And further by reason of a particular species.

The author says in reply to the objector's statement in sûtra 3. He says that the objector referred to the word exact but that is only by way of a species. The text describes the particular species of ghee.

## अप्रत्यमरेकार्थे ॥ ३। ५। १२॥

अंत्र्य last; अरेकार्थ in the sense of not empty.

12. The last reason (is not valid) because it is not empty.

The objector has referred to certain texts in sûtra 4. And infers that the remaining rite is connected with भ्राज्या. The author says that this reason is not good; when स्थित offering is made, the vessel called भ्राज्या is not empty of its ghee. So the remaining rite cannot be performed from the residue as stated by the objector.

Adhikarana II. Dealing with the subject that in साक अस्य sacrifice, the remaining fitter are not to be performed.

## साकम्त्रस्थाय्ये स्विष्टकृदिडञ्च तद्वत् ॥३।५।१३॥

13. In a सार्क्षप्रया sacrifice स्विष्कृत् and ईंडा are in the same way.

The author says that in the सार्क ग्रह्भारय यज्ञ the same principle embodied in sutra 5 of the last अधिकरण applies i. e. the remaining rites स्वष्टकृत् and इडा सक्षण are not performed; सार्क प्रस्थारय is a कांग्वेष्टि and is the modified form of दर्श पूर्णमास.

r Adhikarana 111. Sutras 14-15 dealing with the subject that in सौत्रासणीयाग, the remaining

# सौत्रामएयां च यहेषु ॥ ३ । ५ । १४ ॥

14. And in a सोन्नामणी sacrifice, in the cups.

The सोत्रामणी sacrifice is an animal sacrifice; there are cups called आधित सारस्त and एँद; some of them are full of milk and some of them are full of wine. As there is no residue left, so the remaining rites can not be performed in what is called बहुबचार.

## तद्व शेषवचनम्॥ ३।५। १५॥

15. And the text regarding the residue is like that.

The author says that as to the text about residue, it is to be interpreted and adjusted in the way as in सूत्र 7. उच्छिनष्टिन सर्वे जुहाँति, ब्राह्मण परिक्रीयोग दुच्छेपणस पातारं (तै॰ वं॰ शादि।२)। शतातृष्णायां समवनयति (तै॰ वं॰ शादि।३) "He keeps a residue, he does not offer the whole. A Brahmana should be hired to drink the residue. He washes soma in a vessel having hundred holes."

Adhikarana IV. Sutras 16-17 dealing with the performance of বিষয়কুর, and হুৱা &c. once in a মৰ্থত

## द्रव्येकत्वे कर्मभेदात्प्रतिकर्म क्रियेरन् ॥३।५।१६॥

16. By reason of the difference of the main acts, in the unity of the materials, each act should be done.

In a सर्वपृष्ट there are many main oblations; the objector says that each main oblation should have remaining rites separately i. e. the rites such as स्वष्टकृत, इड़ाभक्षण and प्राशित्र सञ्चण are to be performed separately for each main oblation, though प्रोडाश is common.

#### श्रविभागाच शेषस्य सर्वान्त्रत्यविशिष्ठत्वात् ॥३।५।१७॥

अविभागात by reason of the indivisibility; च and; शेषस्य of the residue; सर्वान् प्रति to all; अविशिष्टत्वात् by reason of no speciality.

17. And by reason of the indivisibility of the remaining half, all are performed at once because there is no special mention about it.

"उत्तराद्धोत्स्वष्टकृते समवद्यति" "He offers to the स्विष्टकृत् fire from the remaining half." The पुरोडाश cake is divided into two halves; the first half is offered to इंद्र as often as 5 or 6 times and the other is not divided; and from it the स्विष्टकृत, इड़ामक्षण and प्राशित्रमक्षण are performed.

Adhikarana V. Dealing with the subject of drinking of the two residues of the soma juice left in the cup known एँद्वायव.

## ऐन्द्रवायवे तु वचनाःत्रतिकर्म भक्षः स्यात्॥३।५।१८॥

18. On the other hand, in a cup called पेंद्रवायद by reason of a text, there will be drinking with each subordinate act.

"द्विश्वायवस्य भक्षयति" "द्विद्धीतस्यवष्ट्करोति" "He twice partakes of the एद्वायव cup; he twice pronounces वषट्कार of this". In a ज्योतिष्टोम sacrifice, the Soma juice is extracted; it is put in cups and then it is offered to the fire, This is called महमचार. In it Soma juice is extracted once and two cups are filled up and offered to इंद्र and वायु. So there is residue left in two cups. The Soma juice should be therefore drunk twice in the एद्रवायव cup.

Adhikarana VI. Sutras 19-21 dealing with the subject that in a Soma sacrifice, the resi. \*\*
due should be drunk.

#### सोमे उवचना द्रक्षो न विद्यते ॥ ३ । ५ । १ ६ ॥

19. In a Soma sacrifice by reason of no text, there is no drin-king.

The objector says that there are several Soma cups in a Soma sacrifice; they are offered to fire. There is residue left; but there is no Vedic text as to drinking of it.

#### स्याद्वाऽन्यार्थंदर्शनात् ॥ ३ । ५ । २० ॥

20. On the other hand, there is, by seeing the other text.

The author says there is drinking, as the texts show मक्षयित सर्वतः परिहारमाधिवनां (तै॰ सं॰ ६।४।९।४) मिक्षताप्यायिताँश्चमसानदक्षिणस्या न सेावलम्बे साद्यंति ॥ "He drinks......turning the aświn cup round his head; drinking the Soma juice they dilute it with water in spoons and arrange them in the frame of a cart to the south."

## वचनानि त्वपूर्वत्वात्तस्माद्यथोपदेशं स्युः ॥३।४।२१॥

21. On the other hand, there are texts by reason of laying down something new; therefore it should be according to the direction.

Adhikarana VII. Dealing with the subject that the residue is to be drunk by the priests called वमसी.

## चमसेषु समारूयानात्संयोगस्य तन्निमित्तत्वात् ॥३।५।२२॥

22. By reason of the **AREA** in the case of spoons and of the mention of the connection being for it.

The priests called होता, बाह्मा,मैत्रावरुण, ब्रह्मणाळेशी and अग्नोझ are called चमसी because they are entitled to drink Soma juice from the cup called चमस. This is based upon the authoritative statement made by the आचार्यs called समाख्या and from the etymology of the word. So the conclusion is that these

priests are entitled to drink Soma juice in a Soma sacrifice.

Adhikarana VIII. Schras 23-26 dealing with उद्गातृ priests' right to drink with.

## उद्गात्चमसमेकः श्रुतिसंयोगात् ॥३।५२३॥

23. One should drink from the उद्गात cup by reason of the Vedic text.

"मैतुहोतुश्चमसः प्रवस्थः प्रोह्मातृथां" "Let the spoon cup of the होता go forward, that of बह्मा and that of बह्मातृङ". There is an बह्मातृ cup; in the text quoted above, the बह्मातृ priests are mentioned in plural. The question is whether a priest should drink the Soma juice or all the बह्मातृ priests should do so. The objector says that one priest should only drink as there is only one cup of the बह्मातृ priests mentioned in the above text.

## सर्वे वा सर्वसंयोगात्॥ ३।५।२४॥

24. On the other hand, all, by reason of the mention of all.

The second objector says that as उद्गात is used in plural so all the उद्गात priests should drink the Soma juice from the cup.

## स्तोत्रकारिणां वा तत्संयोगाद्रहुश्रुतेः ॥३।५।२५॥

25. On the other hand, by reason of its connection, all the singers should drink it, because the plural number is used in the Vedic text.

The third objector comes forward and says that as the plural number is used, all the singers are meant with the exception of सुब्रह्मण्य i. e. उद्गाता, प्रस्ताता, प्रतिहर्शा.

## सर्वे तु वेदसंयोगाःकारणादेकदेशे स्यात् ॥३।५।२६॥

26. On the other hand, all by reason of the connection with the text and by reason that a part represents the whole.

The author says in reply to all the objectors that you ought not to take the term बद्धान to mean बद्धान in its limited sense; it includes all the four priests viz: प्रस्तेक्ता, प्रतिहत्ती, बद्धाना and सुबद्धान्य. There is no doubt that only बद्धाना sings but under the class of बद्धान priest all the above-said priests come. So they are all entitled to drink the Soma juice.

Adhikarana IX. Satras 27-30 dealing with the subject that भावस्तुत् is also entitled to drink साम juice.

## यावस्तुतो मक्षो न विद्यतेऽनाम्नानात् ॥३।४।२७॥

27. The मावस्तुत् is not entitled to a drink by reason of non-mention in the Vedas.

The objector says that आवस्तुत् who comes under the head of होतृ priest is not entitled to drink Soma, because!there is no rule laid down for his drinking, in the Vedas.

### हारियोजने वा सर्वसंयोगात्॥३।५।२८॥

28. On the other hand, in the हारियोजन cup, by reason of the mention of all.

The author says that in the हारियोजन cup, the आवस्तुत् priest is entitled to drink Soma, because in the text all priests are mentioned, so the आवस्तुत् is necessarily included. यथा चमस मन्यांश्चमसांश्चमसिना भक्षयंति ॥ अथैतस्य हारिया जनस्य सर्वे एविङ्ग्सिते ॥ "When from a spoon and from other spoons the spoonbearers drink (the Soma), then from the हारियोजन, all drink it".

#### चमासिनां वा सानिधानात् ॥ ३।५। २६॥

29. On the other hand, the **चमसी** priests, by reason of the close proximity.

The objector says that in the above text the word सर्वे refers to the चमसी priests but not to all priests as you say. As प्रवस्तुत् is not a चमसी, so he is not entitled to Soma drink.

## सर्वेषां तु विधित्वात्तदर्था चमसिश्रुतिः॥३।४।३०॥

30. On the other hand, of all, by reason of the command; the mention of चमसी in the text is with that object.

The author says that the text quoted in the commentary on सूत्र 28 consists of two sentences; the first part is in praise of हारियोजन cup and the 2nd lays down अपूर्वविधि. In this view, it is one complex sentence. The term 'सर्वे' therefore refers to all priests.

Adhikarana X. Dealing with the subject that pronouncing of anatarit is a necessary condition of drinking.

#### वषट्काराच्च मक्षयेत् ॥ ३ । ५ । ३ ९ ॥

31. And one should drink by pronouncing वषद्कार.

"वषर् कतु: प्रथमभक्ष:" "He who pronounces वषर has the first drink." The author says that one should drink after pronouncing वषर्कार and relies on the Vedic text quoted above.

Adhikarana XI. Dealing with the subject that 'homa' and extracting of Soma juice are the necessary conditions of drinking.

#### होमा अभिषबाभ्यां च ॥ ३।५।३२॥

32. And by Homa and extraction of Soma juice.

हिवधोने चर्मञ्जिष प्राविभरिभषुत्वाहवनीयेहुत्वा प्रत्यंचः परेत्य सदिसभक्षयंति "Having extracted juice with stones from the soma placed in a हिवधोन cart and having offered it to आहवनीय fire, they going forward drink it in an assembly." The text is quoted in support of the view embodied in the sûtra; those who extract the Soma juice and offer it to the fire are entitled to drink it.

Adhikaraṇa XII. Sutras 33-35 dealing with the subject that those who pronounce वषट्कार are entitled to drink Soma from चमस cup.

#### प्रत्यक्षोपदेशाच्चमसानामव्यक्तः शेषे ॥३।५।३३॥

प्रत्यक्षोपदेशात् by reason of direct command; च and; चमसानां of the चमस cups; अव्यक्त: general, not undeveloped; शेवे in the residue.

33. And by the direct command of the चमस cups and the general in the residue.

The objector relies on the text "श्रेत्होतुश्चमसः प्रवस्णः श्रोद्धगातृणां" See the commentary on the सूत्र 23 at p. 147. So according to the objector, these priests mentioned in the text are entitled to drink Soma juice from the चमस cups and as the priests pronouncing the वषद्कार are not mentioned, they can drink only from the residue because the general class of priests is to drink from the residue.

## स्याद्वा कारणभावादनिर्देशइचमसानां कर्तुस्त-द्वचनत्वात् ॥ ३ । ५ । ३४ ॥

34. On the other hand, there is no direct statement about the saws cups because there is no reason, but there is a direct state-

ment about one who pronounces वषद्कार.

One who prononces वषट्कार is the same as होता; so in the above text there is a direct statement about a hota drinking from the chamasa cups. भेतुहोतुश्चमसः"

## चमसे चान्यदर्शनात् ॥ ३ । ५ । ३५ ॥

35. And in a chamasa cup by reason of another Vedie text.

There is anothor Vedic text upon which the author relies in support of his view चमसांश्चमसाध्वयंवे प्रयच्छति। तान्सवषद्कर्ने हरति॥ "He hands over the चमस cups to चमस priest; he passes them on to the priest pronouncing वषद्."

Adhikarana XIII. Satras 36-39 dealing with the subject that a 'hota' priest is first entitled to drink.

## एकपात्रे क्रमादध्वर्युः पूर्वो भक्षयेत् ॥ ३।५।३६॥

36. In one cup in an order, the अध्वयु priest drinks first.

The objector says that because there is one cup and there is also an order of precedence, so the way comes first and he therefore drinks first from the cup and then others follow him.

## होता वा मन्त्रवर्णात् ॥ ३।५।३७॥

37. On the other hand, होता by reason of his mention in the text.

होतुश्चित पूर्वे हिवरद्यमाशत (ऋ० सं० १०१९४१२)। होतेवनः प्रथमः पाहि (ऋ० सं० ५।४३।३) "Even before the होता, they obtain the offering first." "Drink for us first like as होता." The author says that these texts clearly show that a होता is to drink first.

#### वचनाच्च ॥ ३ । ५ । ३८ ॥

38. And by reason of the direct text.

The author strengthens his position by quoting the direct text. वर्ष्ट्र कर्तु: प्रथम भक्ष: ॥ See the commentary on सूत्र 31 at p. 149.

## कारणानुपूर्व्याच्च ॥ ३।५।३६॥

39. And by reason of the sequences of causes.

The author says that the order in which the sacrifice proceeds also strengthens the view expressed by him. The वष्ट्कार is pronounced first by the होता and then the homa is performed by अध्वयुः So the होता drinks first and next follows the अध्वयुः।

Adhikarana XIV. Dealing with the subject that drinking is preceded by permission.

#### वचनादनुज्ञातमक्षणम् ॥ ३ । ५ । ४० ॥

40. By the direct text, there is drinking after obtaining permission.

"तस्मात्से मो ना जुपहू तेनपेय:" "Soma should not therefore be drunk by one who is not invited to it." So the author says that one should not drink it without getting an invitation first.

Adhikarana XV. Dealing with the subject that the permission is to be given by the Vedic words.

## तदुपदूत उपह्वयस्वेत्यनेनानुज्ञापयेलिङ्गात्॥३।५।४१॥

41. Then "you who are invited, invite;" from this, permission is given by reason of the force of the text.

There is the Vedic text "वपहूत वपह्नयस्व" By this mantra permission is given. The force of the text shows it. This मंत्र is recited when permission is given.

Adhikarana XVI. Dealing with the subject that the reply to the invitation should be made by the Vedic मंत्र.

## तत्रार्थात्त्रतिवचनम् ॥ ३ । ५ । ४२ ॥

42. There, by the object is the reply.

The text is उपहूत उपहयस्वेत्यवेन अनुजाययेत्।। "permission should be given 'you who are invited, invite." The author says that the text itself shows that there is a reply. The order in the text should be reversed. It is thus 'उपह्यस्व' 'invite,' and the reply is उपहूत 'called'. The artha i.e. the object shows that it indicates the acceptance of the invitation.

Adhikarana XVII. Dealing with the permission to those who drink from one cup.

#### तदेकत्राणां समवायात् ॥ ३ । ५ । ४३ ॥

43. That applies to those who drink from the same cup by

reason of their collecting (for the object).

The invitation to drink and the acceptance of the same are in the case of persons who can drink from the cup and who have congregated there with that object.

Adhikarana XVIII. Sútras 44.46 Dealing with the subject that sacrificer himself is entitled to the sacrificial food.

#### याज्यापनयेनापनीतो भक्षः प्रवरवत् ॥ ३।५।४४॥

याज्यापनये when याज्या verses are not read; न not; अपनीत: is deprived of; भक्ष: food; प्रवर्वत् like the appointment.

44. When **याज्या** is not recited, there is no deprivation of food like the appointment-

Both होता and यजमान perform the sacrific, the होता recites the याज्या; but when it so happens that a यजमान himself recites the याज्या in a ज्यातिष्टोम, the Hotâ does not recite the याज्या verses. The objector says that होता gets the food in spite of not reading the याज्या just as there is no obstacle in the way of his appointment as होता.

## यष्टुर्वो कारणागमात् ॥ ३।५।४५॥

45. On the other hand, of the यजमान by virtue of the reason.

याज्याया अधिवषद्करोति । स्वयंनिषय यजित. "After याज्या he pronounces वषद्; he himself performs a sacrifice." When याज्या is recited, the वषद्कार is pronounced and after वषद्कार has been pronounced the sacrificial food is taken. So the person who reads याज्या is entitled to the sacrificial food. This is called कारणागम i.e. the existence of reason.

#### प्रवृत्तत्वात्प्रवरस्यानपायः ॥ ३ । ५ । ४६ ॥

प्रवृत्तत्वात् by reason of the commencement; प्रवरस्य of the appointment; invitation; अनपाय: anulment.

46. There can not be anulment of the appointment by reason of the commencement of the act.

The author says that the illustration given by the objetor does not apply, because when an appointment is already made it can not be annulled; but the reading of the **unsur** carries with it the emolument in the form of the sacrificial food.

Adhikarana XIX. Satras 47-51 dealing with the subject that the ghee in a fruit cup is intended for the sacrifice.

#### फलचमसो नैमित्तिको मक्षविकारः श्रुतिसंयोगात् ॥ ३ । ५ । ४ ९ ॥

फलचमसः fruit cup. नैमित्तकः conditional; occasional. सक्षविकार substitute for food. श्रुतिसंयोगात् by reason of its mention in the Vedic text.

47. The fruit cup is a conditional substitute for food, by reason of its mention in the Vedic text.

सयि राजन्यं वावैश्यं याजयेत्॥ सयि से।मंविसक्षयिवेत् न्यत्रोधस्तिमीः श्राराह-त्याःताः संपिष्य द्धति उन्मुज्य तमस्मै भन्नं प्रयच्छेत्रसामं॥

"If a kṣattriya or a vaiśya be assisted in performing a sacrifice and if he wished for Soma drink, then young sprouts of udambara tree should be pounded and their juice mixed with curd should be given to him for a drink; no Soma is to be given". The question is whether this mixture intended as substitute for Soma is for the usure.or for offering as well. The view of the objector is that it is a substitute for soma as laid down in the above quotation.

## इज्याविकारों वा संस्कारस्य तदर्थत्वात् ॥शश४८॥

48. On the other hand it is a substitute for oblation because the sacrificial purification is for that object.

The author says that this mixture is a substitute for oblation; because all preparations in a sacrifice are made with that object.

#### होमात् ॥ ३ । ४ । ४ ६ ॥

49. By reason of the homa.

यदान्याश्चमसान्जुद्धति अथैतस्य दर्भतरुगहेनोपहत्यगुहोति "When he makes an offering from other चमसः, he by striking it with any young shoot of दर्भा grass makes an offering." This text also shows that this mixtrure is a substitute for oblation.

## चमसैश्च तुल्यकालत्वात् ॥ ३। ५। ५०॥

50. And by reason of contemporaneousness with the cups "यद्। न्यांश्चमसान् उन्नयति अधैनं चमसं उन्नयति " "When he raises other

चमसङ, then he raises this चमसं."

The author strengthens his position by quoting the text. When they lift up other cups, then they lift this cup ( This shows that all cups are to be lifted up for oblation simultaneously.

## लिङ्गदर्शनाच ॥३।५।५१॥

51. And by seeing the force of the text.

The author gives the third reason and says that "तमस्मैभक्ष प्रवच्छेडसोमं" "Give him this drink but no soma." When this substitute is prepared; the soma is not drunk. From this, it follows that this substitute is intended for oblation.

Adhikarana XX. Sûtras 52-53 dealing with the subject that the significance follow the 'chamasa' of the kastriya in a procession.

## अनुत्रसर्वेषु सामान्यात् ॥ ३१५१५२॥

अनुप्रस्थिषु in a procession; सामान्यात् by reason of its being common.

52. In the procession by reason of its being common.

शतंत्रहाणाः सामान् अक्षयंति । दशदशैकैक व्यमसमनुत्रसर्पति "Hundered Brahmanas drink Soma; ten-ten follow each cup."

There is a zerou sacrifice in a unique. It is a substitute for unum There 100 Brahmans drink some; there are 10 cups: each ten carry one in a procession to the sacrificial seat. In this procession, says the objector, both the mains and analyse carry ten cups according to the principle called the princi

#### ब्रह्मणा वा तुल्यशब्दत्वात् ॥३।५।५३॥

53. On the other hand the Brahmanas by reason of the word 'equal'.

The author's view is that the procession consists of Brahmanas alone, because then only there will be homogeniety.

END OF PÂDA V.

#### PÂDA VI.

Adhikarana I. Sutras 1-8 dealing with the subject that the textenjoining of wood &c. for construction of wall &c. is connected with the model satisfice.

## तत् सर्वार्थमत्रकरणात् ॥ ३।६।१॥

तन् that; सर्वार्थ to all cases; अवकरणात् by belonging to no context:

1. That belongs to all cases by reason of the text not belonging to any context.

The text in this connection is as follows: "यस्य खादिरः स्वाभवति छंद सामेद रसे ॥ वयति सत्सा अस्याद्वत योभवंति" (तै॰ सं॰ ३।५।७।१) "He whose ladle is made of khadir wood, offers the oblation with the juice of the Veda; his offerings become full of juice."

The objector says that the text about the sacrificial ladle does not belong to any context; it is therefore applicable to all sacrifies whether model or modified.

## प्रकृती वाऽद्विरुक्तत्वात्॥३।६।२॥

2. On the other hand, it applies to the model sacrifice by reason of no repetition.

The author says that this text should be applied to the model sacrifice; if you do not accept it and if you insist upon its application to both model and modified sacrifices, then there will be a repetition; as it is laid down that the modified sacrifice should be performed like a model sacrifice. As there should not be a repetition, it is therefore proper that the text should be applied to the model sacrifice only.

## तद्वर्जे तु वचनप्राप्ते ॥ ३।६।३॥

तहर्ज excepting that; त on the other hand; वचनक्र को on getting or obtaining.

3, On the other hand excluding it, the direct text is applicable.

The objector says that the Vedic texts are of two kinds direct same and inferential आनुमानिक. When there is a conflict between the two, than former prevails. So the text quoted is direct and applies to both them model and modified sacrifices.

#### दर्शनादिति चेत् ॥३।६।४॥

4. If it be said that by reason of seeing (Vedic text).

The objector further says that there are two kinds of texts, one general and the other particular. In some cases, general text is quite sufficient and the particular text is unnecessary. In other cases general text is not quite sufficient and particular text is absolutely necessary. Take the illustration of प्राप्तs; in some modified sacrifices they are made and in other they are not made.

#### न चोदनेकार्थात्॥३।६।५॥

5. Not, by reason of a चोदना being for the same end.

The objector says that the general and the particular texts both supplement each other. As for example general statement applies to all sacrifices and a particular statement adapts it to a particular sacrifice. So the particular statement supplements the general statement.

#### उत्पत्तिरिति चेत् ॥३।६।६॥

6. If it be said that there is 'a priori' ground.

The word उत्पत्ति in the above sutra is used in the meaning of शेषवत् of Gotam's न्याय. It is a kind of अनुसान where you infer the cause by seeing the effect. As for instance seeing the flood in a river you infer the previous fall of rain on the upper land.

The objector says that when there are abridgment and enlargement described in the Vedas you make an inference that they describe a model sacrifice; there are abridgment and enlargment described in the wanter (general statement); so it is applicable to used sacrifice.

#### न तुल्यत्वात् ॥३।६।७॥

7. Not by reason of parity of reasoning.

तुल्य is used in the sense of सामान्यतोदृष्ट' of Gotama's न्याय. The objector replies the objection raised to his view. He says that such abridgment and enlargment are described in both the general and the particular statements. So this is not an invariable guide.

# चोदनार्थकात्म्न्यांतु मुख्यवित्रातिषेधात्प्रकृत्यर्थः ॥ ३ । ६ । ८ ॥

चोदनार्थ कारस्त्यांत् by reason of the chodana serving all purposes; तु on the other hand मुख्यवित्रतिषेचात् by reason of the general text being applicable to both; प्रकृत्यर्थ: applicable to the model socrifice.

8. On the other hand, a particular statement serving all purposes and the general text being applicable to both, it is applicable to the model sacrifice.

The author gives his own view finally after the discussion of the views of the objector. There are three kinds of Vedic texts. 1. अनारभ्यविधि general statement, these are texts which belong to no context; (2) प्रकृतिवाक्य text laying down the model sacrifice; (3) चोदकवाक्य, texts showing the relationship between the model and the modified sacrifices. So the author says that अनारभ्यविधि should be connected with the model sacrifice and by virtue of the चोदकवाक्य, it is connected with modified sacrifice; the general statement is therefore connected with the model sacrifice.

Adhikarana II. Dealing with the subject that Samadheni size which are 17 in number should be used in a modified sacrifice.

Samadheni mantras are recited while offering sacrificial fuel in a sacred fire.

## प्रकरणविशेषात्तु विकृतौ विरोधि स्यात्॥ ३।६।६॥

9. On the other hand, by reason of the particular context, there will be contradictions in the modified sacrifice.

(प्रकृति प्रकरण पठितं) पंचदश सामधेनीरन्वाह। (तै० सं० २।५ ६,२) "He says after, 15 सामधेनी verses."

(श्रनारभ्यविधिः) समद्भासधिनी रतुत्र्यात्॥ (ए० वा० १।१) "He ought to say after, 17 सामधेनी verses."

Now there are two texts; the first is already in connection with the model sacrifice and the other is a general statement; if the latter were also connected with the model sacrifice, there will be a conflict. So in such a case of conflict the waterafals is applicable to the modified sacrifice.

Adhikarana III. Dealing with the subject that the texts about the milking atensils are connected with the model sacrifice.

## नेमित्तिकं तु त्रकृतौ तद्धिकारः संयोगविशेषात ॥३।६।१०॥

10. On the other hand, the occasional should be used in usfa and the exclusion of the other by reason of particular mention.

चमसेन अप: प्रणयेत्। गोदोहनेन पशुकामस्य प्रणयेत्। बैट्नो यूपी नवित । ब्रह्म-वर्चस मबर थे ॥ (तै० सं० २ १। दा१) "Carry water with the spoon; one desirous of cattle should carry water with the गोदोहन vessel; one who is desirous of splendour of knowledge, should have a सूप of bel wood."

"By means of a cup, water is carried." The text is read in connection with the full and new moon sacrifices. बादाइनेन &c. i. s. with the vessel of milking cows the water is carried by one who is desirous of cattle. This text can not be applied to the model sacrifice in accordance with the rule laid down in the preceding adhikarana as two texts will be contradictory, one laying down a cup and the other a milking vessel. So according to the objector the latter text applies to the modified sacrifice. The author says no, because there is a निवास or reason for doing so i.e. one who desires cattle, should carry water in a milking vessel. In that case the text should be connected with the upfa un.

Adhikaran IV. Satra: 11-13 dealing with the subject that आत्म्याचान is not a part of प्रमानेष्टि.

### इष्ट्यर्थमग्न्याधेयं प्रकरणात् ॥३।६।११॥

11. By virtue of the context, the establishment of fire is for प्यमानेष्टि.

पदमानेष्टि is performed for renewing the power of the sacred fire already established. The objector therefore says that अञ्चाधान is a part of a पदमानेष्टि.

#### न वा तासां तदर्थत्वात् ॥३।६।१२॥

12. Not so, because they are for it.

The author says that the प्रवासनेष्टिंड are for the establishment of fire and so the अस्पाधान can not be subordinate to the प्रवासनेष्टि.

#### लिङ्गदर्शनाच ॥३।६।१३॥

13. And by seeing the force of the text.

The author relies on the vedic texts. यथावे पुरुवाश्वा गाँतींवित्येव मिनिस्हितो जीविति संवत्यस्य वस्त्रहामियाव मानीभिहरतिष्टते पुनर्वव मैक्सि जर्रकराति ॥ (तै॰ सं॰ शपाणा३) "Inst as a man, horse or a cow becomes old, so the established fire becomes old in a year; subsquently it is praised by means of प्रमान; it is again made new and youthful." The force of the text shows that the अस्याचान is not a part of the प्रमानेष्टि.

Adbikarapa V. sutras 14 -15. Dealing with the subject that agranging subserves the purpose of all the sperifices.

#### तस्त्रकृत्यर्थे यथान्येऽनारभ्यवादाः॥३।६।१४॥

14. That is for the model sacrifice just as other general statements.

The objector says, you have laid down in the sutra 2 that अनार श्विक is to be connected with the model sacrifice; upon this principle I say that the sacrifice should be connected with the model sacrifice.

#### सर्वार्थे वाग्न्यधानस्य स्वकालत्वात् ॥ ३।६।१५॥

15. On the other hand, it is connected with all sacrifices by reason of marriages having its own time.

The author says that when ence fire is established, it is taken for all ceremonies. So warrant is connected with all sacrifices.

Adhikarana VI. hutras 16-17 dealing with the subject that प्तमानेष्टि are to be performed in the unconsecrated fire.

## तासामाग्नः प्रकृतितः प्रयाजवस्यात् ॥३।६।१६॥

तासों of their; अग्नि fire; प्रकृतितः from the model sacrifice; प्रयाजवत् like प्रयाज; स्वात् is.

16. Their fire from the model sacrifice like the warm:

The objector says that as name was are transferred from the model sacrifice to the modified sacrifice, so the fire prepared for the model sacrifice is taken to the quantile.

#### न वा तासां तदर्थत्वात् ॥ ३।६।१७॥

17. Not so, their being for that.

The author says that there is no similarity. The प्रयाज offerings are related to the model and modified sacrifices as parts. The चादक text directs the अतिदेश namely "perform modified sacrifice like the model sacrifice." While on the other hand प्रयानेष्टिंड are related to the model sacrifice as cause and effect. For the establishment of fire the प्रयानेष्टिंड are performed. The प्रयानेष्टिंग्राम्बा sacred fire for the model sacrifice and is therefore related to it as cause and effect, while प्रयाज offerings are made both in the model and modified sacrifices: they are therefore related as parts to the whole.

Adhikarana VII. Suiras 18-27. Dealing with the subject to at the subsidiary operation are to be performed on the Agni Somiya animal.

## तुल्यः सर्वेषां पशुविधिः प्रकरणाविशेषात् ॥३।६।१८॥

18. Equal is the animal ceremony in all sacrifices by reason of there being nothing special about the context.

The पशुविधि or पशुधमें consists of (1) उपाकरण preparatory ceremony (2) उपानयनम् bringing it to the sacrificial ground (3) अक्षयावधः tying it to a peg (4) यूपेनियोजनं putting it to sacrificial post (5) सञ्चपनं suffocating it to death and (6) विशयनं dissecting it.

There are three kinds of animals; (1) अग्निकेमीय: (2) सवनीय and (3) अनुर्वध्य.

The objector says that in a ज्यातिष्टोम sacrifice there is only one context containing a description of a sacrificial animal; the पशुविधि therefore applies to all animals equally. Then there is a सवनीयपशु context where the animal ceremony is described; by reason of this context, the पशुविधि may apply to a सवनीय animal only.

#### ि स्थानाच्च पूर्वस्य ॥ ३ । ६ । १६ ॥

19. By reason of location, it would apply to the first.

The other objector says that on account of the order in which the animals are described, the quality applies to the surdnill animal. The day preceding the extraction of the soma juice is called sinquevity. On this day the sacrificial animal called sinquevity is prepared and killed. On the next day the soma juice is extracted and unimal is killed; this day is called gaig. According to this quits view, in the order in which the animals are killed, the sinquevity animal ceremony should be performed on him but it may be mentioned here that

the context is stronger than the order according to the Mîmâmsâ rules of interpretation.

## इवस्त्वेकषां तत्र प्राक्श्रुतिगुणार्था ॥ ३।६।२०॥

श्रः following day; एकेवां of one set; तत्र there; प्राक्शुति first description; गुंगाथाः for the purpose of describing quality.

20. According to one, the un alw of the succeeding day is described first with a view to describe the quality.

The author's view is that the पशुविधि is to be performed on the अभिषेत्रीय animal, though in the context the सबनीय animal is described with a view to describe the quality of a sacrificial animal; it is not a विधि. Further this description is to be met with in some of the recensions of the Veda; not in all.

## तेनोत्कृष्टस्य कालविधिरिति चेत् ॥ ३।६।२१॥

21. "By this means, it is laying down of time of the transferred" if you say.

"विषयामातः सवनेवरंति" They make an offering of the tallow in the morning. The objector says that you base your argument on this text and say that the अग्निवासीय animal is killed on the औपवसन्याह and the animal ceremony is to be performed on the अग्निवासीय animal; but on the other hand, it is a rule laying down time, on which day the संवसीय animal is to be killed.

#### नैकदेशस्वात् ॥ ३। ६। २२॥

22. Not so, by reason of the partial (context):

The author says that can not be; the tallow is only a part of an animal: by reason of it there can not be a transference forward nor can there be any fixing of time. The saidann is a big sacrifice; its principal materials are animal and som. The whole animal is sacrificed and by reason of a part of an animal, there can not be a transference forward of a text as to the time of sacrifice by means of a partial description. So the context being set aside we have to depend upon sequence only.

## अर्थेनेति चेत्॥ ३।६। २३॥

23. If you say by the sense.

" सृष्टिनाविधाय वयोद्धरणमासीत आवपादीमान्" By closing the fist and covering

the tallow, he must sit till the aught. The objector says that the tallow is the tallow of the animal killed on the preceding day i. e. aluanaus; it is very cumbersome to remain sitting with the fist closed and keeping the tallow covered till the next morning; the reasonable inference, therefore, is that it is as an animal that is meant and the text quoted in the commentary on sutra 21 is with a view to lay down time of the sacrifice of the animal.

## न श्रुतिविप्रतिषेधात्॥ ३।६।२४॥

24. Not so, by reason of the two Vedic texts of equal force.

The author says that there are two texts of equal force; the second text quoted by you can be very easily interpreteted. You have pointed out the difficulty of a युजामन sitting silently with closed fist and tallow covered in it. It is indeed cumbrons, but the difficulty can be removed; he can cover the tallow with grass made into the form of a fist. He should not be confined to one place; but he may attend other business as well.

## स्थानातु पूर्वस्य संस्कारस्य तदर्थःवात् ॥३।६।२५॥

25. On the other hand by reason of the sequence; because the former purificatory ceremonies are for it.

The author finally sums up his view; he says that there are two principles involved; one of context and the other of place. Here in the present case the principle of context is not applicable; the qualk is prescribed in connection with the animal sacrifice but not in the context of sunction. The animal ceremony is only a purificatory ceremony and is described as any in connection with animal sacrifice. In this view, the context being set aside the location remains intact and by virtue of it, the suntin animal comes first.

## लिङ्गदर्शनाच ॥३।६।२६॥

26. And by seeing the force of the text.

The author in support of his view relies on the Vedic texts व्यवाहात: सबनेवरंति । पुरोबाक्षेनमाध्यं दिनेसवने ॥ "They make an offering of tallow in the morning libation and of पुरोबाक्ष cakes in the midday libation."

### अचोदना गुणार्थेन ॥३।६।२७॥

27. There is no injunction with a view to describe the quality.

The author says that the texts which have been discussed in the अधिकाण are not of the बेदना class as they are more descriptive of the details.

Adhikarana VIII. Storas 23-29 dealing with the subject that fetching of a branch so belong to both the milking times.

#### दोहयोः कालभेदादसंयुक्तं श्वतं स्यात् ॥३।६।२=॥

दोहवा: of morning and evening milkings; कालभेदात by reason of difference of time; अत्रुक्त unconnected; श्रत heated milk; स्वात् is.

28. By reason of the difference of time in the milking, the heated milk is unconnected.

The objector says that in दर्भ ग्राजनायमा, milking of cows is done in the morning and evening; and in connection with this a branch of a tree is brought for driving off calves; cows are praised and are sent to the forest for grazing. According to the principle of sequence these sacrificial operations apply only to the evening milking. You also know that data is prepared from heated milk. So there will be no connection with the heated milk in the morning.

## प्रकरणाविभागाद्वातत्संयुक्तस्य कालशास्त्रम् ॥३।६।२६॥

29. On the other hand by reason of the indivisibility of the context, the time of the two milkings connected with each other is pointed out.

The author says that the description of the milking of the cows is given at one place and so the context is the same; the description therefore applies to both the milking times. So the time of the milking of the cows is connected with each other. If you do not milk the cows on the previous evening, there will be no curd in the morning.

Adhikarana IX. Dealing with the subject that washing of the some cups and placing them on the alter should be performed then when some juice is offered to the sacred fire.

#### तद्वत्सवनान्तरे यहाम्नानम् ॥ ३ । ६ । ३० ॥

बद्धत् like it; सदनांतरे at different times of some offerings; ब्रह्मसानं direction about the cups.

30. Similarly is the description of the cups at different times of soma offering.

The savana consists of bringing in some creeper, pounding it, sprinkling water on it, extracting its juice, putting it in a sacrificial cup and offering it to Agni. There are three such स्वर in an अधिशेम sacrifice. In the context where these savanas are mentioned, the cups are also mentioned. The author says that the same principle which was laid down in the preceding अधिकास applies to the cups. They are connected and they are to be washed at every time the savana is performed.

Adhikarana X. Dealing with the subject that the reins made of grass consisting of three twists belong to all animal sacrifices.

## रशना च लिङ्गदर्शनात् ॥ ३।६।३१॥

31. And the bridle by seeing the force of the text.

In a क्योतिष्टोम sacrifice, a string or bridle is described; त्रिवृद्धवित दर्भमयी अवित प्रविद्याच "It is made three-fold, it is of darbha grass; and it is made of pounded grass." By the context the description applies to अधियोमीय animal; but by the Vedic sentence it applies to all sacrificial posts. आधिन प्रहेगृहीत्वा त्रिवृतायूर्ण परिवीया ग्लेंच प्रशुमुपाकरोति. "Taking the aswin cup, and tying the three-fold string round the sacrifical post, he prepares the sacrificial animal." According to the मीमौता rule of interpretartion, a sentence (वाक्य) predominates over a context (प्रकरण). So the author says that the rope with three twists applies to all animal sacrifices.

Adhikarana XI. Sutras \$2.34 dealing with the subject that washing and placing on the altar &c. are to be performed on sign and sugrest cups.

## अगराच्छिष्टुमसंयुक्तमितरैः सन्निधानात् ॥३।६।३२॥

भारात at a distance; शिष्ट् laiddown; असंयुक्तं unconnected; इतरे with others; संशिधानात् by reason of the proximity.

32. What is laid down at a distance is not connected by reason of its proximity with others.

The अनुवाक्य verses are repeated at the time of बरासद sacrifice and are given in a chapter; the cups called अंशु & अदाश्य are described there. They are distantly connected with ज्यातिष्ट्रोभ sacrifice.

The objector says that washing and placing of the cups relate only

to those cups described in the context but not to those cups which are in a इयातिष्टोम sacrifice by reason of the distant connection.

## संयुक्तं वा तद्थत्वाच्छेषस्य तान्निमित्तत्वात्।।३।६।३३॥

33 On the other hand, they are connected by reason of their teing for it; because their use is for the residual sacrificial act.

The author says that the cups known अंशु and अहाभ्य subserve the purpose of the उपातिष्टाम sacrifice though the अंशु and अहाभ्य are not described in connection with the cups; yet by force of the वाक्य what happens in the case of the other cups will apply to the cups called अंशु and अहाभ्य connected with the उपातिष्टाम sacrifice.

## निर्देशाद्व्यवतिष्ठेत ॥ ३।६।३४॥

निर्देशात by reason of special enunciation; व्यवतिष्ठेत is to be adjusted or fixed upon.

34. The interpretation of the text is to be adjusted by reason of special enunciation.

The author says that a context gives a general description and a sentence gives a particular description; but this is not true in the case of the cups called अंशु and अदाभ्य. The general description is given in the sentence quoted in the text on Sûtra 30 in the आध्य while particular description is given in the context. दशापवित्रेण बहुसंसाष्टि "He cleans the cups with the filtering cloth."

Adhikarana XII. Dealing with the subject that the bricks called चित्रिणी &c. are the parts of the Agnichayana.

## अग्न्यङ्गमप्रकरणे तहत्॥ ३।६।३५॥

35. Though not in a context, similarly they are parts of the अधिचयन.

Just as we have seen in the case of अंशु and अदाश्य cups that they are described in a context, and in a sentence, the cups connected with the अमेतिष्टोम sacrifice are described; so in the same way चित्रिणी and बिज्णी bricks are described in a context and the other bricks are described in the Agnichayana ceremony. So the ceremonies that are to be performed upon चित्रिणी and बिज्णी are to be performed upon the bricks in the अमिन्यन sacrifice.

Adhikarana XIII. Dualing with the subject that such sacrificial operations as fixing the quantity of Sema twigs, taking them down ceremoniously, buying them ceremoniously and pounding them into juice belong to all Soma sacrifices.

## नोमित्तिकमतुल्यत्वादसमानविधानं स्यात् ॥३।६।३६॥

36. The casual by reason of being not equal, there is unequal description.

There are two kinds of texts namely निख and नैमिरिक. The former are permanent and general and नैमिरिक are occasional and particular. In a साम याग certain ceremonies are performed; but when फल्डमस is used these ceremonies are dispensed with. The Soma juice is drunk only by a Brâhman but when a kṣattriya or a vaiśya drinks, he drinks फल्डमस. as the following text shows:—

सयदिराजन्यं वा वैश्यं वा याजयेत् सयदिसामं विभक्षयिषेत् न्यमोधस्तिभीराहत्य ताः संविष्य द्विन्डन्मृत्य तमस्मैभक्षंप्रयक्षेत् न सेतमं ॥ "If a kṣattriya or a vaiśya be assisted in performing a sacrifice and if he wished for a soma drink, then young shoots of udambara tree should be pounded and their juice mixed with curd should be given to him for a drink; no soma is to be given."

Adhikarana XIV. Satras 37-39 dealing with the subject that the sacrificial operations to be performed upon the principal substance, should be performed upon its substitute.

#### प्रातिनिधिइच॥ ३।६।३७॥

37. And similarly the substitute.

नीवार is a substitute for जीहि. The objector says that similar principle of असमानविधान which applied in the preceding अधिकरण will apply in the case of a substitute i. e. the sacrificial operations should not be performed upon the substitute.

#### तद्वस्त्रयोजनैकत्वात् ॥ ३।६।३८॥

38. Like it, by reason of there being one object.

The author says that नीवार is like ब्रोडि, so there will be समानविधान i.e. the similar sacrificial operations will be performed on the substitute as would be done on the principal, their object being the same; the substitute serves the purpose of the principal while in the case of फरायमस, it was different; it was a drink intended for particular castes; it is therefore easual (नैमिरिक).

अशास्त्रलक्षणत्वाच्च ॥ ३ । ६ । ३ ६ ॥

39. By reason of there being no distinctive quality mentioned.

The author gives another reason in support of his view. He says that the principal is directly described and the Mimamsa rule of An applies to it. The substitute is not directly described but it can be only inferred by the second principle known as An. There is no relationship of model and modified sacrifices between them while such is the relationship in the case of a wound. The same relationship which exists between a model sacrifice and a modified sacrifice exists between Soma and wound, but between a principal and its substitute, there is no such connection as described above.

Adhikarana XV. Dealing with the subject that the sacrificial operations to be performed apon the principal are to be performed upon the substitute mentioned directly in the Veda.

## नियमार्था गुणश्रुतिः॥३।६।४०॥

40. Description of qualities is with a view to restriction.

In the preceding without we have seen that the sacrificial operations are to be performed on the substitute which is not directly mentioned but inferred from the same; but where the substitute is directly mentioned, the same operations are a fortiori to be performed. The term number means a description which directly restates qualities and from is that which prescribes originally what substance is to be taken and what act is to be performed exclusively and thus narrowing the application of a general original statement. When a substance is directly and distinctly mentioned then it is a case of from, because the choice is restricted to it only.

Adhikarana XVI. Satras 41 to 47 dealing with the subject that the sacrifices such as श्रीक्षणीय देश. are the parts of अभिष्ठीय.

## संस्थास्तु समानविधानाः प्रकरणाविशेषात् ॥३।६।४१॥

41. On the other hand, संसाड are समानविश्वान by reason of their occuring in no context.

What are संस्थाs? The ज्योतिष्टोस is the model sacrifice. The modified sacrifices are अग्निष्टोस, अत्यक्षिष्टोस, वक्ष्य, चाइशी, अतिरात्र, असोयाँस: and sample: They are also called संस्थाs. The objector says whatever oblations and other sacrificial ceremonies are performed in a ज्योतिष्टास, the model sacrifice, the same should be performed on the samsthas; the reason is that

they are not described in any context stating that they belong to the model sacrifice only.

## व्यपदेशइच तुल्यवत् ॥ ३ । ६ । ४२ ॥

42. And the designation is alike.

The objector assigns a reason for it. He says that both the model and modified sacrifices are equally described and no distinction is made in the Veda.

## विकारारुतु कामसंयोगे नित्यस्य समत्वात् ॥३।६।४३॥

43. On the other hand, the modifications in connection with the desire, are of the permanent (sacrifice) by reason of the equality.

The author says that the model or the permanent sacrifice is an end in itself, while the modified sacrifice is a means to some other end, because they fulfill certain desires. The minor oblations are prescribed for a उथा-तिस्टाम; but by virtue of the चादकवाका they are applicable to the modified sacrifice also.

#### श्रिप वा द्विरुक्तः वात्प्रकृतेभीविष्यन्तीति ॥३।६।४४॥

44. Or also by virtue of want of repetetion they will belong to the model sacrifice.

The author gives a reason that both ज्योतिष्टाम and अग्निष्टाम are the same with the exception that one is the model sacrifice and the other is the modified sacrifice. All the minor इष्टिंड are to be performed in both. So the author concludes that in order to avoid repetition these minor sacrifices are mentioned in connection with ज्योतिष्टाम only.

#### बचनातु समुचयः ॥ ३।६। ४५ ॥

45. On the other hand by reason of the Vedic text, all sacrifices collectively.

बिद् अप्रिष्टोमे। जुहोति। यदि उद्ययः परिधिमनिक। यदि अतिरात्रः एतदेव यज्ञान हविधानं अतिपद्येत। आग्नेयमजमनिक्दोमे आत्मोत्। एँद्राग्नेद्वितीयं उद्योगे पदं वृष्णं तृतीयं पोडशिनि॥ "If he performs Agnistoma, if he anoints the three sacrificial sticks with ghee in an उक्थ्य, if in an अतिराज्ञ muttering the yajus silently obtains the हिन्दानं cart, he shall sacrifice a goat sacred to Agni in the Agnistoma, the second sacred to Indra and Agni in the ukthya, the third sacred to इंद्र in the पोड्शी sacrifice."

The gaque view is that in the अधिक्षा one of the modifications of क्योतिक्षा the first, second and third sacrificial animals are described in order. As all the sacrifices are collectively described, they are therefore equally important. The author in reply says that the terms 'second' and 'third' make particular original statements. This is the purpose they serve. By means of a particular original statement, it is shown that they are modified sacrifices.

## प्रतिषेधाच पूर्वलिङ्गानाम् ॥ ३।६।४६॥

46. And by reason of prohibiting the preceding texts.

यदि अग्निष्टोमा जुहोति। यदि उक्थ्यपरिधिमनक्तित जुहोति. "An agnistoma is performed; if in an उक्थ्य the sacrificial fuel is annointed, he does not perform the sacrifice."

When उन्ध्य is performed, the butter is annoited and no sacrifice is performed. The author says that the previous text is prohibited; this fact also shows that उन्ध्य is a modification of अधिद्यास.

#### गुणविशेषादेकस्य व्यपदेशः ॥ ३ । ६ । ४७ ॥

47. There is the designation of one by reason of special quality.

They are all one but on account of the qualities they are different in name. The model sacrifice is one but the modified sacrifices which are named differently are on account of their different desire-accomplishing qualities.

END OF PÂDA VI.

PĀDA VII.

....: () :-----

Adhikarana I. Sutras I to 5 dealing with the subject that grass &c. are the parts both of दश्रिणोसास्यागुड and their constituent parts.

प्रकरणविशेषादंसयुक्तं प्रधानस्य ॥ ३ । ७ । १ ॥

1. By reason of the special context, the un-connected belongs to the principal.

The objector says that the full description of दशेषूणंमास is given in a context; this description belongs to the principal and is not connected with their constituent parts.

## सर्वेषां वा शेष वस्याऽतत्त्रयुक्तत्वात् ॥३।७।२॥

2. On the other hand, of all because of their subsidiary nature, they are not described.

The author says that principal operations are though no doubt described in a context and the subsidiary operations are described in a sentence. The operations are made applicable to the constituent parts also.

#### श्रारादपीतिचेत् ॥३।७।३॥

आहात by reason of the immediate relationship; अपि also; इतिचेत् if it be said.

3. If it be said by means of the proximate relationship.

Those that serve the purpose of the principal directly are surgestand and those that serve the purpose of the standard and thus subserve the principal indirectly are assumptions of the standard and thus subserve the principal indirectly are assumptions. Take for example, smaller rivers supply the water to the Ganges, it in its turn falls into the ocean. The ocean is principal. The smaller rivers are the remote costituent parts of the ocean and the Ganges is the direct constituent part. The commentators have given the example of and grass. It is taken from the jungle in a religious way and a ceremony is performed. The oblation is the principal part and the assessment is purpose; there are other subsidiary operations which are performed on the assessment and are therefore remotely connected with the main oblation. The objector asks whether it is a case of immediate relationship as explained above.

## न तद्वाक्यं हि तद्र्थत्वात् ॥ ३।७।४॥

4. Not so; because that statement is for that purpose.

The author says that it is not so; the ani grass is prepared in animal means the sentence occurs in connection with their context. No where its preparation is mentioned in connection with the design,

## लिङ्गदर्शनाच ॥ ३।७।५॥

5. And by seeing the force of the text.

The author relies on the text and shows how his position is established by force of the texts स वे भूवा मेवाग्रेडिमघारयतिततोहि प्रथमाबाज्यभागीयक्ष्यन् भवति । "He first saturates the भूवा with ghee, because then the first two parts of the ghee he sacrifices."

Adhikarana II. Dealing with the subject that the purificatory ceremonies which a master undergoes are for the principal.

## फलसंयोगात्तु स्वामियुक्तं प्रधानस्य ॥ ३।७।६॥

6. On the other hand by reason of the mention of the fruit, (all ceremonies) connected with the master are for the principal.

The author says that in the **straign** an action is very important; it depends upon volition. The volition is divided into two. The mental effort and the fruit. The latter is invisible and the former is visible. The visible effort and the invisible fruit and the subsidiary operations for securing it constitute an act called sacrifice. The sacrificer enjoys the fruit and certain purificatory ceremonies are performed upon him. The hair on the head and his beard are shaved. He has to live on milk only and practise austerities. All these purificatory operations are subservient to the principal.

Adhikarana III. Dealing with the subject that the alter in a some sacrifice is a constituent part of both the principal and its constituent parts.

#### चिकीर्षया च संयोगात्॥ ३।७।७॥

7. By reason of the connection with the volition.

The objector says that the purificatory ceremonies that you have mentioned in connection with the master should be done everywhere, because volition is connected every where in a sufficient sacrifice. The alters &c. are therefore for the sacrifice.

Adhikarapa IV. Sûtras 8-10 Dealing with the subject that touching is a constituent part of both the principal and its constituent parts.

#### तथाऽभिधानेन ॥ ३।७।८॥

8. Similarly by the name.

The objector says that in connection with the full and new moon sacrifices, there is अभिनशेन (touching) ceremony mentioned. It is for the principal. The full moon and new moon sacrifices are principal because the full moon and new moon sacrifices expressly mentioned in the Vedas.

# तयुक्ते तु फलश्रुतिस्तस्मात्सर्वचिकीर्षा स्यात्।। ३।७।६॥

9. On the other hand, in connection with that there is a text about the fruit; therefore there is volition of all.

The author replies to the objection raised in the sûtras. The altar not only subserves the purpose of the principal but it serves the purpose of all its parts. The reason is that the principal sacrifice being acomplished, the reward is obtained and the success of the principal depends upon the performance of all its constituent parts.

### गुणाऽभिधानात्सर्वार्थमभिधानम् ॥ ३।७।१०॥

10. By naming the parts, the whole is named.

The author replies to the objection raised in Sûtra 8. What he says is that you have argued on the strength of naming and from it you say that अभिमर्शन is for the principal; but when the parts are named and described, the whole is also named and described. So the अभिमर्शन serves the purpose of the principal as well as the purpose of its constituent parts.

Adhikarana V. Sütras 11-12 dealing with the subject that initiation and donation are for the principal.

## दीक्षादक्षिणं तु वचनात्प्रधानस्य ॥ ३ । ७ । १ १ ॥

11. On the other hand initiation and donation under a text belong to the principal.

तिस्रोदीक्षाः। तस्यद्वादशशतं दक्षिणाः। दीक्षासोमस्य। दक्षिणः सोमस्य॥ "There are three initiations, their donation is twelve hundred; the initiation of Soma, the donation of सोम." The दीक्षा and दक्षिणा belong to the main sacrifice.

## निस्तिदर्शनाच ॥ ३।७। १२॥

12. And by seeing the cessation.

They enure for the whole sacrifice. The anthor relies on this argument in support of his view expressed in All. The appointment of a priest lasts for the whole sacrifice and the payment of fees is also for the whole of it.

Adhikarana VI. Sutras 13-14 dealing with the subject that the interior altaris not a part of the sacrificial post.

## तथा यूपस्य वेदि ॥ ३।७। १३॥

13. Similarly the altar is not a part of the sacrificial post.

The objector says that just as दीक्षा and दक्षिण are the parts of the soma sacrifice as stated in the preceding अधिकरण, so is an interior altar a part of the sacrificial post.

#### देशमात्रं वा शिष्टेनैकवाक्यत्वात् ॥ ३।७।१४॥

14. On the other hand, it is only a part of the locality by reason of its being in harmony with what is incapable of being enjoined.

The author says that it is only a part of space; to mark off certain space, it is described in the Veda; but it is nowhere said that it is a part of the gq.

Adhikarana VII. Satras 15-17 dealing with the subject that a cart is not a part of the सामधेनी

## सामधेनीस्तद्वाहारीत हविर्दानयोर्वचनात्साम-धेनीनाम् ॥ ३ । ७ । १५ ॥

15. "Then they recite the सामधेनी verses"; two carts under the word are the parts of the सामधेनी.

उत्यत् सुन्वति सामधेनी स्तद्नवाहुः॥ "Or as on the carts on which soma is extracted, so they recite the मंत्र called the सामधेनी"! 'on the carts' means 'near the cart'. So the description of the carts and the mantras called सामबेनी are connected with each other as parts with a whole. This is the view of the objector.

### देशमात्रं वा प्रत्यक्षं हचर्थकर्म सोमस्य ॥३।७।१६॥

16. On the other hand a part of the space; the object of the soma sacrifice is visible or evident.

दिल्लिश्विधिन सीममालाइयति। यस्य हिवधिनस्य समीपे सुन्वेति तत्संबद्धाः सामिधेन्योपि अन्ति समिधनार्थं उपादेयाः ॥ अपरेणवेदिः ॥ "He places सोम in the southern हिवधिन cart; those सामधेनी verses which are connected with the cart near which soma juice is extracted are to be recited for kindling the fire."

The author says that हविश्रांन refers to a certain space where सेम्म juice is extracted; if you do not accept this interpretation then there will be a defect of वाक्यभेद. It is therefore a part of space where southern cart stands and सामधेनी verses are recited.

#### समारूयानं च तद्दत्॥ ३।७।१७॥

17. And the naming is accordingly.

The author says that the etymology of the word **glasin** (a cart) also shows that is is a portion of the space. **glasin** means a place where offering is placed. So the description in the Veda relates to the place but not to the cart.

Adhikarana VIII. Satras 18-20 dealing with the subject that the parts of the principal can be performed through another.

## शास्त्रफलं प्रयोक्तरि तल्लक्षणत्वात्तरमात्स्वयं प्रयोगे स्यात् ॥ ३ । ७ । १८ ॥

18. The fruit enjoined accrues to the sacrificer, by reason of his quality; therefore he must perform it personally.

The objector says that the fruit of the sacrifice accrues to the performer; it is so laid down in the Vedas. As it is so, he must perform the sacrifice himself.

## उत्सर्गे तु प्रधानत्वाच्छेषकारी प्रधानस्य तस्माद-न्यः स्वयं वा स्यात् ॥ ३ । ७ । १ ६ ॥

19. On the other hand in donation by reason of the principal; and the subsidiary acts subserve the principal, they may therefore be performed by himself or by another.

The second objecter says that the sacrificer should pay the fee which is the most important and the principal in the sacrifice and all other acts which subserve the principal may be performed either by the sacrificer himself or by some other on his behalf.

## श्रन्यो वा स्यात्परिक्रयाम्नानाद्विप्रतिषेधातप्रत्यगा-त्मिन ॥ ३ । ७ । २० ॥

20. Or another may perform by reason of the Veda laying down the hiring (of the priests) and by reason of the prohibition of the performance by one's self.

The author gives his own view and says that the Veda provides for the employment of the priests. The priests are to perform the subsidiary acts and the principal act which is the main oblation, is to be done by the sacrificer. It is a नियमविधि.

Adhikarana IX. Sutras 21-24 dealing with the subject that the number of the hired priests is fixed.

### तत्रार्थात्कर्त्वपरिमाणं स्यादिनयमोऽविशेषात् ॥३।७।२१॥

21. There by reason of the object, there is a limit of the workers; there is no rule or limit by reason of there being nothing special.

The objector says that according to the nature of the sacrifice the number of the officiating priests may be increased or decreased, because there is nothing special about it in the Vedas.

## ऋपि वा श्रुति भेदात्प्रातिनामधेयं स्युः ॥३।७।२२॥

22. Or also by reason of the different vedic texts, there are different officiating priests named for each.

The vedic texts directly mention the names of the officiating priests and their functions. So the number can be determined. तान्युरोऽध्वयु विभावति प्रतिप्रस्थातार्मश्चिनपुद्धति । नेष्टा पद्म मञ्जुदायति । उन्नेता जमसान्यव्यति । अस्तोता प्रस्तोति । उत्तादा उद्गायति । प्रतिद्धतां प्रतिद्धति । सुन्नसण्यः सुन्नसण्यामाद । होता प्रातर्शुवाक मनुन् ते । मैत्रा वक्ष्णः प्रविद्यतिचानुचाद । अस्त्रावाको यजित । प्रावस्त्रत् प्रावस्तात्रीयामन्वाद ॥ "The अध्वयु priest divides them before; the प्रतिप्रस्थाता sacrifices from the मंथी vessel; the नेष्टी brings forward the wife of the sacrificer. The उन्नेता uplifts the समस cups; the प्रस्तोता utters praises; the उत्ताता sings; the प्रतिद्धता removes sacrifical articles from one place to sacrificer;

the सुत्रहण्य recites सुत्रहण्या verses; the होता recites प्रातरनुवाक hymns; the सैत्रावरण gives order and recites after (another); the अच्छवाक makes an offering; the प्रावस्तुत recites प्रावस्तित्रीय mantras."

#### एकस्य कर्मभेदादिति चेत् ॥ ३।७। २३॥

23. If it be said "of one by reason of the difference of duties."

The objector says that one priest can perform all the duties and can be so called by different names on different occasions.

#### नोत्पत्तौ हि ॥३।७।२४॥

24. Not so, because at the time of appointment.

The author says that the different priests are appointed by their different names at the commencement of the sacrifice. So their number can be determined.

Adhikarana X. Dealing with the subject that चमसाध्यय s are separate.

#### चमसाध्वर्यवर्च तैर्व्यपदेशात् ॥ ३।७।२५॥

25. And चमसाध्वयुंs by reason of their being mentioned separately.

The author says that the चमसाध्वयुं s are separate as they have separate names.

Adhikarana XI. Dealing with the subject that चमलाध्ययुं s are many.

## उत्पत्ती तु बहुश्रुतेः ॥३।७।२६॥

26. On the other hand at the time of appointment by reason of the Vedic text mentioning many.

The vedic text which enjoins the appointment of the चमसाध्ययु , uses the number in plural which shows that there are many चमसाध्ययु s.

Adhikarana XII. Dealing with the subject that the आसाध्य s are ten in number.

## दशस्वं लिङ्गदर्शनात् ॥ ३।७। २७॥

27. Ten, by seeing the force of the text.

The author says that there are 10 बमसाध्वयुं s. दश बमसाध्वयं वो दशदश एके

कंचमस मनुसर्पति। एतस्मात्कारणह दशपेया भवति ॥ "There are 10 चमसाध्वयु priests; each ten go to the चमस cup; for this reason, the दशपेय is so-called."

Adhikarana XIII. Satras 28-29 dealing with the subject that affiliat is not different.

### शमिता च शब्दभेदात् ॥३।७।२८॥

28. And nfiat is (different) by reason of having a separate word.

The objector says that शमितां (a priest who kills a sacrificial animal) is different from the ऋत्विक् and वमसाध्वयु's; because we have a separate word for him.

#### प्रकरणाद्वीत्पत्यसंयोगात् ॥ ३।७।२६॥

29. On the other hand by reason of the context and there being no original text.

The author says that the शिमता is not a separate priest; an ordinary priest can do the business of killing a sacrificial animal; further there is no Vedic text for the appointment of a separate शिमता priest.

Adhikarana XIV. Dealing with the subject that 301 (assistant singer) is not a separate priest.

### उपगार्च लिङ्गदर्शनात्॥ ३।७।३०॥

30. And the assistant singers, by reason of the force of the text.

The author says that the assistant singer is not separate; any ऋत्विक् can take up the duty as the text shows. न अध्ययु उपगायेत् ॥ "An अध्ययु shall not assist in singing."

Adhikarana XV. Dealing with a subject that a seller of Soms is a different person.

## विक्रयी त्वन्यः कर्मणोऽचोदित्वात् ॥३।७।३ १॥

31. On the other hand, a seller is a different person because his function is not prescribed.

The author says that a seller of soma is a separate priest; the reason is that his function is nowhere described in the Veda.

Adhikarana XVI. Satras 32-35 dealing with the subject that a "margaranter is not to perform all sacrificial works.

## कर्मकार्यात्सर्वेषामृत्विक्वमिशेषात् ॥३।७।३२॥

32. By doing the sacrificial works all are makes, because there is nothing special.

The objector says that any one who officiates as a priest is a आदिवक. "सोम्यस अध्वास्य यज्ञकोः सपदश ऋत्विजः" There are seventeen ऋत्विकः in a Soma sacrifice. It is a case of अवयुत्यवाद. A general description is given, which determines that so many things are to be done by such and such a class of priests; but when it is again laid down that any one of those things is to be performed by a particular priest out of the class, it is a case of अवयुत्यवाद.

#### न वा परिसंख्यानात्॥ ३।७।३३॥

33. Not so, by reason of exclusive specification.

The author says that it a case of परिसंदगः. The difference between अवयुर्यवाद and परिसंदग can be explained thus. He who fights is a soldier. There are 700 soldiers in this battalion. The first is a general statement. This general statement is narrowed down by the second sentence. It is a case of अवयुत्यवाद In परिसंदग there are three defects. (1) स्वार्थहानं (2) परार्थकल्पना (3) प्राप्तवादः Take for example पंचनलाः अभञ्जयः The animals with five claws should not be eaten; it is स्वार्थहानं Animal diet with the exception of पंचनल may be taken; there is परार्थ कल्पना One's natural desire to take flesh is controlled; this is प्राप्तवादः Let us see how this परिसंख्या applies in the present case. Every one has a natural desire to become a ऋत्विक; this desire is controlled; any one who performs a sacrifice is a ऋत्विक; this sense is set aside but one who performs the functions mentioned in the Veda is a ऋत्विक; this sense is accepted. It is therefore a case of परिसंख्या but not of अवयत्युवाद.

#### पक्षेणोति चेत्॥ ३।७।३४॥

34. If it be said "by either way."

The objector says that you may apply either of the principles; the Vedic text can be interpreted by either of them in the manner I have suggested.

न सर्वेषामधिकारः ॥ ३। ७। ३५॥

#### 35. No, all are not entitled.

The author says that you can not make a general statement since all are not entitled to perform a sacrifice and become ऋत्विक. It is therefore not a case of अवयुत्यवाद. When 12 is mentioned, it can include 8. As हादशकपाल may include अष्टाकपाल. This is अवयुक्तवाद But in the present case 17 priests are directly mentioned and finally settled.

Adhikatana XVII. Satras 36-37 dealing with the subject that many &c. who are mentioned in the text laying down initiation and donation are 17 in number.

## नियमस्तु दाक्षिणाभिः श्रुतिसंयोगात् ॥३।७।३६॥

36. On the other hand, there is a (नियम) restrictive rule by reason of the connection of the Vedic text with the donation.

The author says that by reason of the restrictive rule, the number of the market is limited to 17 only. There is a text which mentions what denations are to be made to the different priests.

## उक्त्वा च यजमानत्वं तेषां दीक्षाविधानात् ॥३।७।३७॥

37. And having described the position of the sacrificer by reason of the description of their initiation.

मध्यपुं गृहपति दीश्वियत्या ब्रह्माणं दीश्वति । ततउद्गातारं । ततो होतारं । ततस्तं प्रति प्रस्थाता दीश्वयित्वा अद्धिना दीश्वयित । ब्राह्मणाच्छ्रंशिनं ब्रह्मणः । प्रस्तोतारं उद्गातुः । मैत्रावरणं होतुः । ततस्तंनेष्टा दीश्वयित्वा तृतीयिनो दीश्वयित । अध्यीधं ब्रह्मणः । प्रतिहर्तारं उद्गातुः । अच्छावामं होतुः । ततस्तमुन्नेता दीश्वयित्वा पादिनो दीश्वयित । पोतारं ब्रह्मणः । सुब्रह्मण्यं उद्गातुः । प्रावस्तुतं होतुः । ततस्त मन्यो ब्राह्मणो दीश्वयित । ब्रह्मचार्य प्रवितः ॥ "Adwaryu after initiating the master of the house initiates ब्रह्मा then ब्रह्माता, then होता; then प्रतिष्ठस्थाता initiating him, initiates the second group, ब्रह्मणाच्छंसी from ब्रह्मा group, प्रस्तोतारं from ब्रह्माता group, मैत्रावरण from Hota group; then नेष्ठा initiating him initiates the third group, आक्वाच from ब्रह्मा group, प्रतिहर्ता from ब्रह्माता group, अच्छावार्क from होता group; then ब्रह्मणा विता group, स्वत्र क्रिण होता group; स्वत्र क्रिण होता group, स्वत्र क्रिण होता group; स्वत्र क्रिण होता group;

#### DESCRIPTION.

अध्वयुगण	हागृगण	ब्रह्मगण	उद्गातृगण
अध्वर्यु	होता	ब्रह्मा	उद्गाता
प्रतिप्रस्थाता	मैत्राबरुण	वह्मणाच्छुंसी	प्रस्तोता
नेष्टा	अच्छावाक	<b>আ</b> য়ীঘ	प्रतिहर्ता
<b>उन्ने</b> ता	<b>यावस्तुत्</b>	पोता	सुब्रह्मण्य

Adhikarana XVIII. Dealing with the subject that the master are 17 in number,

### स्वामिसप्तद्शाः कर्मसामान्यात् ॥ ३। ७। ३८॥

38. The master completes the 17th number by reason of the function being common.

We have seen in the preceding अधिकरण that there are only 16 ऋदिवक्ष The author says that the sacrificer completes 17th number, because they all act with the common object. सदस्य can not be the 17th number.

Adhikarana XIX. Sûtras 39-40 dealing with the subject that the sacrificial functions of the specific across section of the specific across sections across sec

# ते सर्वार्थाः प्रयुक्तत्वाद्ग्नयर्च स्वकाल्यात्।।३।७।३६॥

- ते they; सर्वार्थाः performing all duties; अयुक्तत्वात् by reason of the appointment; अग्नयः fires; च like; स्वकालत्वात् by reason of the fixed time.
- 39 By reason of their appointment, they perform all duties just as sacred free by reason of their fixed time.

The objector says that though the **at feas**s are appointed for separate functions yet they can perform all duties; he gives an illustration in support of his view; the fire is consecrated at its proper time, but it can be used for all sacrifices.

# तसयोगाकर्मणो व्यवस्था स्यात्संयोगास्यार्थव- स्वात् ॥ ३।७।४०॥

40. By reason of its relationship, the arrangement of the duties has been made by reason of the significant power of the relationship.

The words and their etymology show that the functions of the different priests are separate. As for instance आध्वर्यंत्र, होत्रं, औद्भात्रं. This is the reply of our author to the पूर्वपक्ष view of the objector.

Adbikarana XX Sutras 41-42 dealing with the subject that functions known from the etymology of the words are some times set uside.

## तस्योपदेशसमाख्यानेन निर्देशः ॥३।७।४१॥

41. Its nature is known from the direct statement and authoritative adjustment.

Sometimes there is a direct command by which a function is to be performed by a certain priest; the command overrides the etymology of the word; and sometimes the etymlogy is the guide. As for example तस्मात मैत्रावरणः प्रेटपतिचानुचाह। पेत्रीयांनेष्ट्रीयां॥ (ते॰ सं॰ ३१२२११५) "मैत्रावरण priest therefore gives commands and recites after, the verses of the Rig-veda called पोत्रीय and नेष्ट्रीय (which are generally recited by पोता and नेष्ट्रा priests respectively.)"

# तद्रच लिङ्गदर्शनम्॥ ३।७।४२॥

42. And similarly by seeing the force of the text.

The author in support, relies on the text. यत्रहोतुः प्रातरनुवाकमनुब् वत उपशुण्यात् ॥ उद्गीय उद्गानृष्णामुचमण्य उन्थशंतिनां प्रतिहारो अध्वयूष्णां ॥ योवाअध्वयीः स्वेवेद स्वानेवभवति । तै॰ सं॰ ३।१।२।३) "Where he ought to hear the होता reciting the morning अनुवाक, the उद्गीय of the उद्गाता, the प्रणव with the ऋक् verse of the उन्थ singers and प्रतिहार of अध्वयु s. He who knows the truth of the अध्वयु , becomes wealthy."

Adhikarana XXI. Sutras 43-45 dealing with the subject that the duties of the मैत्रावरुण priest are the after-recitation and order that are described.

# त्रैषाऽनुवचनं मैत्रावरुणस्योपदेशात् ॥३।७।४३॥

43. The command and after-repetition are the functions of the मैत्रावहम, by reason of the direct Vedic text.

The objector says that there is a Vedic text तस्तात् मैत्रावरणः प्रेष्यतिचानुचाह ॥ (See the translation in the commentary on सूत्र 12). Under this text the duties of the सैत्रावरण is to give sacrificial command and to do the afterrecitation.

# पुरोऽनुवाक्याधिकारो वा प्रेषसन्निधानात् ॥३।७।४४॥

44. On the other hand he has a right to gingara, by reason of the proximity with the sacrificial command.

The author says that the पुरोनुवाक्य and प्रेष are described in juxtaposition and the duty of the मैत्रावरुण is to repeat the पुरोनुवाक्य.

# प्रातरनुवाके च हे। तदर्शनात् ॥ ३। ७। ४५॥

45. And in (the repetition of) प्रातरचुवाक, by seeing (the text authorising) the होत्।

The author in support of his view says that the होता is mentioned in some texts repeating the प्रातर्तुनाक-"यत्रहोतुः प्रातर्तुनाक मनुगुनत उपशुणुगात तदा- ध्वयु गृह्वीयात् ॥ "Where he ought to hear होता reciting the morning अनुनाक, then अध्वयु should take it up." This shows that मैत्रावरुण is not entitled to all after-recitations.

Adhikarana XXII. Sutras 46-49. dealing with the subject that in a चमसहोम an officiating priest is entitled to act.

# चमसांइचमसाध्वर्यवः सामाख्यानात् ॥३।७।४६॥

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46. The चनसाध्वयुंs ought to make an oblation from the cups by reason of the authoritative adjustment.

The objector says that when an oblation is to be made from the चमस cups a चमसाध्ययु should be engaged, because the etymology of the word shows it.

# मध्वर्युर्वा तन्नचायत्वात् ॥ ३।७४७॥

47. On the other hand sway by reason of the principle.

The author says that you are not right; the stag who makes an oblation from the sum cup is a summand:; the stag is therefore principal and summand is subordinate. The principal predominates over the subordinate.

# चमसे चान्यदर्शनात्॥ ३।७।४८॥

48. And in a **चमस** cup, by seeing other (priest).

The author gives an additional reason in support of his view; he says that other priests also offer oblations from the उसस cups.

चमसांश्वमसाध्वयंवेषयञ्ज्ञति । तान् सवषर् कत्रे हरति । योवाध्वयोः स्वंवे-दस्ववानेव भवति । स्रुग्वा अध्वयोः स्वंवायव्यमस्य स्वंचमसोऽस्यस्व ॥ "He hands over the chamasa cups to the चमसाध्वयुँ; he passes on to the reciter of वपर्; one who knows the truth of अध्वयुँ, verily becomes wealthy. The स्रुक् belongs to अध्वयुँ: it is dedicated to वायु; the चमस cup belongs to him."

## श्रशकों ते प्रतीयेरन् ॥ ३।७।४६॥

49. In weakness, they are to be recognised,

The चमस cups belong to the sacrificer and the अध्ययु s use them; if the अध्ययु s are incapable of using them, then चमसाध्ययु s; are to be engaged.

Adhikarana XXIII. Sutras 50-51. Dealing with the subject that श्येन & वाजपेय are to be performed by many.

# वेदोपदेशात्पूर्ववदेदान्यत्वे यथोपदेशं स्युः ॥३।७।५०॥

50. By reason of the direct statement in the Veda like the preceding; if it be otherwise in the Veda, it should be according to the direction.

The objector says that if there is any thing described in the Veda under a certain chapter, you may be guided by समाख्या. As for instance under the chapter of ओइगात्र, the श्येनयाग and in the chapter of आध्वयंच the वाजपेय are described. By the principle of समाख्या, the वाजपेय is to be performed by the अध्वयु and श्येनयाग is to be performed by the उद्गाता. When on the other hand, in the Veda no other description is given, then it should be performed according to the direction; the principle of समाख्या is not applicable.

# तद्गुणाद्वा स्वधर्मः स्याद्धिकारसामध्यात्सहां-गैरव्यक्तः शेषे ॥ ३ । ७ । ५ १ ॥

51. Or by accepting it, there is one's duty; by virtue of the literature, it should be along with the constituent parts; in the

rest indeterminate.

There are 4 parts of the sûtra, in the first part the author gives a flat denial; in the second part, it is said that if there is a direct statement it lays down a rule and it should be complied with, as prescribed: in the third part he says that by virtue of the चादक text, the duty should be performed with all its constituent parts. When, 4 thly there are no such direct texts or चादक texts, then you may be guided by समाख्या. This recaptulates the whole discussion of the chapter.

शवर says that by accepting the details of the model sacrifice, it becomes connected with the चादकवाका and by virtue of it, you have to perform all the details. As the ज्यातिष्टोम is the model sacrifice, it should be followed and many ऋत्विक्ड should perform the वाजपेय and श्येनयाग. This sûtra is very obscure.

#### END OF THE PÂDA VII.

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#### PÂDA VIII.

Adhikarana I. Satras 1.2 dealing with the subject that hiring is the duty of the master.

# स्वामिकर्मपरिकयः कर्मणस्तदर्थत्वात् ॥३।८।९॥

1. The duty of the master is hiring, because the sacrifice is for his sake.

The author says that it is the sacrificer who engages the mercans, because the sacrifice in which the priests are engaged is to secure his object.

# वचनादितरेषां स्यात्॥ ३। ६। २॥

2. By a direct text of others also.

The power of appointment originally vests in the sacrificer but sometimes the avage can also appoint a make it is only when there is a direct Vedic text.

Adhikarana 11. Sutras 3-8 Dealing with the subject that the purificatory acts such as shaving of the head &c. belong to the sacrificer.

# संस्कारास्तु पुरुषसामध्ये यथावेदं कर्मवद्वयव-तिष्ठेरन् ॥ ३ । = । ३ ॥

3. On the other hand the purificatory ceremonies are in human power; they are to be performed according to the Veda like the sacrificial act.

The objector says that as wearg priest performs the sacrifice according to the Veda, so the purificatory ceremonies should also be performed on him; these ceremonies pruduce certain power in him. It is he who goes through the elaborate ceremony and it is he who should be shaved &c.

दंतो धावते। केशश्मश्रुवपते। नखानि निक्नन्तते ..... स्नाति॥ (तै॰ सं॰ ६।१।१।२)
"He cleans his teeth, shaves his hair and beard, pares off his nails and takes his bath."

# याजमानास्तु तत्त्रधानस्वात्कर्भवत् ॥ ३ । = । ४ ॥

4. On the other hand, of the sacrificer; because he is principal like the sacrifice.

The author says that the purificatory ceremonies are to be performed on the sacrificer, because he is principal and the fruit of the sacrifice accrues to him.

#### व्यपदेशाच्च ॥ ३ । = । ५ ॥

5. And by reason of the designation.

The author says that we also find in the text quoted in the commentary on sútra 3, that the आत्मनेपद form of the verb is used. The reason is that the fruit accrues to the sacrificer. The परसेपद indicates the act is to be done for another.

# गुणत्वे तस्य निर्देशः ॥ ३ । = । ६ ॥

6. It is prescribed in the case of being subordinate.

In a sacrifice persons and materials are used and upon both of them purificatory ceremonies are performed. When the purificatory ceremonies are performed upon a person they are principal but when they are performed upon the materials they are subordinate. The author says in the

सूत्र that the application of समाख्या is in the case of the subordinate but mot in the case of the principal.

## चोदना प्रति भावाच्च ॥ ३। ८। ७॥

7. And by reason of the connection with चोदना or the extra-ordinary principle.

The author gives an additional reason. There are several preparatory acts performed in a sacrifice upon the materials and the persons. The sign is the extraordinary principle which is obtained. The materials in a sacrifice serve the purpose in two ways; one set subserves the purpose directly; they are singulated and others serve the purpose indirectly; they are singulated. As for instance in a dinner the food that is taken is satisfied and the table and chairs are singulated. So in the same way the preparatory ceremonies are performed on the persons. The under is directly connected with the sign and the sign and the sign are to be performed upon the principal person and material in the first instance and then upon the subordinate person and materials afterwards. The author therefore says that according to this principle also, under who is directly connected with the sign should have the purificatory ceremony performed upon himself first.

# ष्प्रतुल्यत्वादसमानविधानाः स्युः ॥ ३।८।८॥

8. By reason of the inequality, the directions are not of similar nature.

The functions of the sacrificer and the market are different; a make can not perform the functions of a यजमान. So there is an inequality in their position; the functions of a यजमान are principal and those of a make are subordinate. So the यजमान is principal in relation to the magi. There are different duties laid down for them.

Adhikarana III. Satras 9-11 dealing with the subject that the sacrificer is entitled to perform austerities.

# तपर्च फलसिदित्वाह्वोकवत् ॥ ३। ८। ६॥

9. And the austerities, by reason of obtaining the fruit as in ordinary life.

ह्रयहंनाश्नाति । त्यहंनाश्नाति. "He does not eat for two days; he does not

eat for three days." The question is who is to observe these fasts. The author says that as the **यजमान** obtains the fruit of the sacrifice, he is to practise austerities just as in common life we see that persons who derive the benifit, do the act.

## वाक्यशेषइच तद्वत् ॥ ३। = । १०॥

10. And filling up of the ellipsis is like that.

The completion of a sentence in the text which supports the view and is also like it; वाक्यों। therefore completes a sentence or its sense. A principle is laiddown and the argument which supports it, is वाक्यशेष.

यदावैपुरुषे न किंचनांतर्भवति। यदास्य कृष्णचञ्चषानश्यति। अथमेध्यतमः । यदा अनशनं तदा मेथाईः। मेथश्च यज्ञोयज्ञश्चल्यागः । त्यागं कर्तुं महः तपसा क्रियते ॥ "When in a person there is nothing inside, when the blackness of his sight is destroyed, he is most fit for a sacrifice; when fasting, he is fit for a sacrifice. A sacrifice is holy; a sacrifice is relinquihsment; in order to make one fit for relinquishment, it is done by austerities." It also shows that a यजमान is to practise austerities.

#### वचनादितरेषां स्यात् ॥ ३। ८। १९॥

11. By a direct text, of others also.

The author says that ऋ त्विक्s also practise austerities if there is a direct text of the Veda. सर्वे ऋ त्विजडपवसंति: "All the ऋत्विक्s fast."

Adhikarana IV. dealing with the subject that आकाश्या is to be set aside: wearing of the red turbans &c. are the duties of the priests.

# गुणत्वाच्च वेदेन न व्यवस्था स्यात् ॥३।=।१२॥

12. And by reason of its being subordinate, there is no adjustment by means of the Veda.

लोहितोष्णीषा लोहितवसना कृ त्विजः प्रचरंति । हिरण्यमालिन कृ त्विजः प्रचरंति ॥ "कृत्विक्ष, wearing red turbans and red clothes perform a sacifice; the कृत्विक्ष, putting on gold neck-ornaments perform a sacrifice." In the Veda, the प्रधान and गुण are described. The समाख्या applies to the description of the principal and it is of no use in the description of गीण. It is by the authoritative Vedic text that a गुण is described. There in the text quoted, the कृत्विक् is principal and red turbans are subordinate. So you can not take the help of समाख्या; but you can only by the direct authority determine the nature of the गीण.

Adhikarana V. Sutras 13-14 dealing with the subject that the desire for rain pertains to the sacrificer.

# तथा कामोऽर्थसंयोगात्॥ ३। = । १३॥

13. And similarly desire, by reason of the connection with the object.

यदि कामयेत वर्षेत् पर्जन्यः। नीचैः सदोमिनुयात्। ज्ये।तिष्टोमेन स्वर्गकामा यजेत॥ 'If one wishes that rain may fall, he shall measure the place for a low shed; one who is desirous of heaven should sacrifice with ज्ये।तिष्टोम."

The desire of a sacrificer is fulfilled; it is he who is connected with the desire. If the desire is to have a rain-fall, it is the यजमान who should perform the sacrifice.

## व्यपदेशादितरेषां स्यात् ॥ ३। ८। १४॥

14. By designation of others also.

The author says that others can have also their desires fulfilled, if there is a direct vedic text. उद्गाता आत्मने वा यज्ञमानाय वा यंकामं कामयते तामागायति। "An उद्गाता for himself or for his client sings with the wished for object."

Adhikarana VI. Satras 15—I6 dealing with the subject that the mantras commencing with suggi are connected with the sacrificer.

# मन्त्राइचाऽकर्मकरणास्तद्वत् ॥ ३ । ८ । १५ ॥

15. And the mantras which do not describe the sacrificial acts are likewise.

There are two sorts of mantras; one class lays down the sacrificial act and the other consists of chanting मंत्रs and are called अकर्मकरण in the sûtra. The author says about these मंत्रs, that they are connected with the sacrificer like the act stated in the preceding अधिकरण. "आयुदी अनेस्या युमेंदेहिवचींदाऽग्नेऽसिवचींमेदेहि ॥ (तै० सं० १।५।५३) "O! Agni, giver of lief

give me life. O! fire giver of light, give me light." These मंत्रs are given in the मृत्यक्षांड and so by the principle of समास्या these verses would belong to the officiating priests; but as they describe the fruit which is connected with the sacrificer, they belong to the sacrificer.

# वित्रयोगे च दर्शनात्॥ ३। =। १६॥

16. And by seeing on separation.

The author gives a reason that when the यजमान is travelling, he praises fire (अरन्युपस्थान). These उपस्थान मंत्रs are in the chapter on ऋत्विक् but they belong to the sacrificer. The result is that the अक्सेंक्रण mantras belong to the यजमान.

Adhikarana VII. Dealing with the subject that a mantra twice repeated in the Veda is to be used by both.

# द्रवाम्नातेषूमौ द्रचाम्नानस्याऽर्थवन्वात् ॥३।=।१७॥

17. When a mantra is repeated twice, it is to be used by both because there is a purpose in the repetition.

There are some मंत्रs which are read in the यजमानकांड and repeated in the आध्ययंवकांड. The author says that such मंत्रs are to be used by both the sacrificer and the priest.

Adhikaraṇa VIII. Dealing with the subject that it is only the literate who is entitled to pronounce the mantras.

# ज्ञाते च वाचनं न हचविद्यान्विहितोऽस्ति ॥३।=।१=॥

18. And in a literate, there is the repetetion of the mantras; because an illiterate is nowhere permitted.

The author says that if the sacrificer is a literate person, he can then pronounce the vedic mantras during the performance of the sacrifice but an illiterate person is nowhere permitted.

#### क्रसोर्यजमानंवाचयति । उज्जितीर्यजमानंवचयति ॥

A priest should make the यजमान repeat कृती मंत्र and उजिती मंत्र s. See White यजुर्वेद 9.21. आयुर्वज्ञेनकल्पताम् &c. These are called कृती मंत्र and the mantras commencing from 9.31. of White यजुर्वेद are called उजिती मंत्र s.

Adhikarana IX. Sûtras 19 20 dealing with the subject that 12 sets of utensils are connected with the functions of an आध्यप्

# याजमाने समारूयानात्कर्माणि याजमानं स्युः॥३।५१९॥

19. By reason of being described in the याजमानकांड, the sacrificial acts pertain to the sacrificer.

The Veda is divided into ais; in some of them the duties of the sacrificer are described; it is called **unaments** and there is another ais in which the duties of the aray are detailed; it is called arrayatais. There are certain functions connected with the sacrificial utensils which are mentioned in the unaments. The objector says that these duties are to be performed by the unament as they occur in unaments section of the Veda by the principle called unitar.

# ऋध्वर्युर्वा तद्थीं हि न्यायपूर्व समाख्यानम् ॥३।८।२०॥

20. On the other hand, आध्वयु; it is for him and the समाख्या is based on reason.

The author says that you are wrong, the way should perform all these duties because he has been engaged and appointed on fee for that purpose; the principle of समाद्या is based on reason and it is applicable when there is no other proof available. Here we have a direct text that the way is hired by the sacrificer.

Adhikarana X. Dealing with the subject that a होता is to perform the duties of an अध्वयु.

# वित्रतिषेधे करणः समावायविशेषादितरमन्यस्तेषां यतो विशेषः स्यात् ॥ ३ । = । २१ ॥

21. On conflict, the performance is by reason of special connection; the other by another out of them: because there is a distinction.

The sûtra is divided into three 'parts. The first part says that it is laid down that a Hotâ is to perform the duty of an aray; how can a sint perform two functions? In the first part it is therefore said that a Hotâ is to perform the duties of an aray. The second part says that out of so many arcas any arcas may perform the duty of the sint, when the latter acts for the aray. The third part says that this distinction should be maintained because a sint can not perform two duties. In a suitable, two functions are performed; the animal's cord is tied round a gu by the array and the sint repeats the mantra. In connection with the sinting there is a Vedic text distance and: The Hotâ is, Adhyaryu. The Hotâ

therefore ties the cord round the सूत्र. In this view as expressed in the सूत्र, another ऋदिक् repeats the mantra instead of the Hotâ.

Adhikarana XI. Dealing with the subject that the command and carrying out of the command are to be performed by separate persons.

# त्रेषेणु च पराधिकारात् ॥ ३। = । २२॥

22. And in commands by reason of another's right.

प्रोत्तणीरासाद्य। इध्माविह रूपसाद्य। सुचः संमृद्धि। पत्नी संनह्य आज्येने।देहि. "Place प्रोक्षणी (water-vessels; place the sacrificial fuel and grass; wash ladle; having girded the loins of the sacrificer's wife rise with the clarified butter."

These texts occur in आध्य येवकांड. By the principle of समाख्या it will appear that both the commands and carrying out of them are to be performed by the अध्ययु ; but this is simply absurd. One priest is to give order and the other is to carry it out. This is what the sûtra lays down; the reasen is obvious; one is dependent on the other.

Adhikarana XII, Sûtras 23-24 dealing with the subject that the command and carrying out of the command are to be performed by the अध्वयु and आसीध् respectively.

# श्रध्वर्युस्तु दर्शनात् ॥ ३। ८। २३॥

23. On the other hand, way by seeing the Vedic text.

The objector says that the ঝাল্ব is to carry out orders and the ঝামান is to give them. He relies on the following texts.

बज्रोवैस्प्या । तदन्वं चधारपेत् बज्रेग्रध्वयुः कारवीत ॥ पुरुस्तात् तिर्यं चं धारयति ॥ (तै० त्र० ३।२ १०।१) "Wooden sword is certainly a thunderbolt, when he may hold it upwards; in a thunder-bolt an अध्वयु perishes; he holds it in front and slantingly."

# गौणो वा कर्मसामान्यात् ॥ ३। ८। २४॥

24. On the other hand, it is subordinate by reason of the function being the same.

The author says in reply that you are mistaken; the word atage is used in the secondary sense in the text quoted by you, because the function is the same; the atage gets it done by the anits priest. It is done by his command, so it is his act.

Adhikarana XIII. Satras 25-27 dealing with the subject that in the कर्यामंत्रs the reward for the master is hoped for.

# ऋित्वक्फलं करणेष्वर्थन्वात् ॥ ३। = । २५॥

25. Inकरणमंत्र's, there is the reward of the ऋत्विक; because it is for his purpose.

There are two kinds of संत्रs (1) करणसंत्र and (2) अकर्मकरणसंत्र. The former regulates the sacrificial operation; the latter is chanted in course of a sacrificial operation. There is a text which says that a ऋत्विक् should say समाग्ने वर्षो विह्वेष्वस्तु. (तै॰ सं॰ धाराधार) "O! fire, let there be my splendour in the offerings." Here the ऋत्विक् wishes splendour for himself. The objector says that the fruit of the करणसंत्र accrues to the priest because it is he who performs the sacrifice.

# स्वामिनो वा तद्रथंत्वात् ॥ ३। ८। २६॥

26. On the other hand, of the master by reason of its being for him.

The author says that it is the master for whom the sacrifice is performed; so he gets the fruit. Though the ऋदिवर repeats the mantra, yet the splendour referred to in the मंत्र is the splendour of the sacrificer. Though the victory is of the general, yet every individual forming the army considers it his own victory.

# लिङ्गदर्शनाच ॥ ३। ८। २७॥

27. And by seeing the force of the text.

The author supports his view by the Vedic text. यांवैकांचन ऋत्विज आशिष-माशासते यजमानस्य एवसा. "Whatever desire a ऋत्विक् hopes for, it is of his client." It is technically called वर्चीन्याय.

Adhikarana XIV. Sûtras 28-29 dealing with the subject that in the करणानंत्र, the fruit of the actions accrues to the priest.

# कर्मार्थे फलं तेषां स्वामिनं प्रत्यर्थवत्वात् ॥३।=।२=॥

28. On the other hand, their reward is the success of the sacrificial act by reason of its being for the purpose of the master.

The reward of the sacrifice accrues to the यजमान but where the

object is to achieve the act itself, it is the reward of the priest. The reward of the principal act is to accrue to the sacrificer. The reward of the subordinate acts accrues to the priests. अनाविष्णू मावानक्ष्रिणं विजिहाणं मा मा संतास ॥ (तै॰ सं॰ ११९६२१९) "O! Agni and Visnu, I have not crossed you; be separated for my passage; do not trouble me."

# व्यपदेशाच्च ॥ ३। ८। २६॥

29. And by the designation also.

The ऋत्विक् also gets a fruit, if there is special mention of it. किमत्रभद्र तन्नौसह। (ते॰ सं॰ ११३१२११) "What good is there? Let it be for us both."

Adhikarana XV. Dealing with the subject that the preparatory rites on the materials subserve the purpose of the constituent parts and the principal.

# द्रव्यसंस्कारः प्रकारणाऽविशेषात्सर्वकर्मणाम्।।३।८।३०॥

30. The purificatory ceremony on the materials by reason of there being no speciality in the context, belongs to all sacrificial acts.

The author says that in the context no distinction is made in describing the sacrificial acts. The purificatory ceremonies that are performed on the materials serve two purposes; one that of a constituent part consisting in a sacrificial substance and the other that of the whole sacrifice. When the purpose of the constituent part is served, the purpose of the whole sacrifice is served.

Adhikarana XVI. Dealing with the subject that the extraordinary princip I of the model sacrifice does not belong to the modified sacrifice based upon the same.

# निर्देशात्तु विकृतावपूर्वस्याऽनिधकारः ॥३।=।३१॥

31. On the other hand, by the direct Vedic statement the extraordinary principle does not apply to the modified sacrifice.

There are three model sacrifices; द्वांग्रंगमासयाग, निरूद् पशुवंध and ज्योतिष्टोम. The modifications are 1. इष्टींड (2) पशुयाग (3) संस्थाड. The पशुवंध includes many of the operations of द्वांग्रंमास and ज्योतिष्टोम includes many of the operations of the first two mentioned above. These operations as said are included in the model sacrifices but not in their modifications; if they are included, there will be two extraordinary principles which is absurdable the author says that the extraordinary principle does not apply to

the modified sacrifice. Hence no subordinate operation or preparatory operations connected with the द्शीयूर्णमासयाग can be extended to the modified sacrifice or पशुर्व or ज्योतिष्टोम.

Adhikarana XVII. Dealing with the subject that विश्वति and पवित्रा should be made of प्रिभोजनीय दर्भा grass.

# विरोधे च श्रुतिविशेषाद्व्यक्तः शेषे॥३।८। ३२॥

32. On the conflict, by reason of the special text and the indirect in the remainder.

The दुनों grass is brought from the jungle; it is sacrificially operated upon. The grass that is not sacrificially operated upon is called परिभोजः नीय दुनों grass. In the Veda, it is said that the altar should be covered with the purified grass but nothing is said about the making of the पवित्र and विश्वति. It is silent as to which kind of grass, they should be made of. This is the conflict; the author says that where there is a conflict the direct text prevails i. e, the altar should be covered with the purified darbha grass but in the case where it is silent, the other common grass should be used i. e, the पवित्र and विश्वति should be made from the परिभोजनीय grass.

#### "सनावप्रच्छिन्नाप्रौद्भी प्रादेशमात्रौ पवित्रे क**ोति । अरिल मात्रे विधृति ।**"

"Two front stems of grass, equal and uncovered to the extent of a span are called पवित्रा; if they are one cubit in extent they are called विद्वति"

Adhikarana XVIII. Dealing with placing of the griggar cake of the model sacrifice.

# अपनयस्वेकदेशस्य विद्यमानसंयोगात् ॥३।**८।३३॥**

33. On the other hand, the transference is of a portion by reason of the connection with the one existing.

"पुरोडाश शकल मैंद्र वायवस्यपात्रे निद्धाति" "धानाआश्विनपात्रे" "पयस्यां मैत्रावरुणपात्रे" "He places a piece of पुरोडाश in the vessel belonging to Indra and Vâyu; parched rice in the vessel belonging to Aświnas; and prepared milk in the vessel belonging to मैत्रावरुण dieties"

We hear these texts in connection with the उपातिष्टोम sacrifice. Now the question is whether the slice of a पुरोदाश cake that is to be placed in the प्रवायन vessel should be taken from the cake prepared for the model sacrifice or another cake should be prepared as laid down in the preceding अधिकरण. The author says that the principle laid down in the

preceding अधिकरण, does not apply. There will be a transference, because there is already a cake existing. Why should another cake be prepared?

Adhikatanı XIX. Sûtras 34-35. Dealing with the subject that low pronunciation of the mantras in the desire-accomplishing sacrifice belongs to the principal.

# विकृतौ सर्वार्थः शेषः प्रकृतिवत् ॥३। = ।३४॥

84. In a modified sacrifice, the subordinate acts fulfill all objects as in a model sacrifice.

" यज्ञाथर्वणंवै काम्या इष्टयः ता उपांशु कर्तव्याः।"

"All the desire-accomplishing sacrifices are यज्ञाथवेण; they should be performed inaudibly."

The objector says that the चिक्कति is to be performed like the मक्कि Just as the preparation of the altar and the clarified butter are for both the constituent parts and the principal in the model sacrifice, so they are also in the modified sacrifice. The श्रेष is all accomplishing i. e. both for the constituent parts and the principal. The purificatory ceremony is both for the principal and its parts. Low reading of the Vedic mantras belongs both to the principal and its constituent parts.

# मुख्यार्थो वाऽङ्गस्याचोदितत्वात् ॥३।=।३५॥

35. On the other hand, it is for the principal because the constituent parts are not directly mentioned.

The author says no; you are mistaken. The authors have certain objects in view. The principal and subordinate acts are performed. The principal act leads to the end in view, while the subordinate acts subserve the principal. The Vedas describe the principal act and so low reading in the course of the authors pertains to the principal.

Adhika ana XX. Satras 36-88. Dealing with the subject that the constituent part of श्येन is to be performed with butter.

# सन्निधानाविशेषाद्सम्भवेदतद्गानाम् ॥३।=।३६॥

36. On impossibility, by the reason of the special juxtaposition; its constituent parts.

The श्येनयाम is a sacrifice which is performed to destroy an enemy. In this, altars are erected in the form of hawks. By the force of the prin-

ciple called 'order' the butter comes in place of soma in the श्येनयाग; but it is imposible to perform it with ghee alone and soma juice is absolutely necessary. The author says in such a case the constituent parts should be performed with ghee.

# श्राधानेऽपि तथेति चेत् ॥ ३। = । ३७॥

37. If it be said "similary in अगन्याधान".

The objector says that a प्रामिश is performed for Agnyadhana and अन्याधान is for श्येनयाग. The conclusion is that the प्रामिश is for the sake of श्येनयाग. It is therefore a constituent part of the श्येनयाग. The result from your proposition is that butter should be used in a प्रामानेष्टि.

# नाऽत्रकरणःवादङ्गस्यातन्निमित्तत्वात् ॥३।८।३८॥

38. Not so, by reason of the context being not similar; because the constituent parts are for the principal.

The author says that the श्येनयाग and अवन्याधान do not occur in the same context and they can not stand in relationship to each other as a part to the whole. The parts constitute the whole, but the अवन्याधान is not a part of the श्येनयाग.

Adhikarana XXI. Sutras 39-41 dealing with the subject that all the constituents parts of the श्येन्या should be performed with butter.

# तत्काले वा लिङ्गदर्शनात् ॥ ३। = । ३९॥

39. On the other hand, at the time by seeing the force of the text.

The objector says that at the time of extraction of soma juice, some offerings are made to the fire. These offering should be of butter.

# सर्वेषां वाऽविशेषात् ॥ ३। = । ४०॥

40. On the other hand, of all, by reason of there being nothing special:

The butter should be used in all the constituent parts of the इयेनया। and the texts quoted below mentions nothing special about it.

"सहपद्धना लमते । अग्नीषोमीयस्यस्थानेऽग्निषोमीय पुरे।डाशः। अनुवंध्यायाः स्थाने मैत्रावरुषीयस्यः॥ 'He offers with animals; in the place of अग्नीपामीय animal a cake pertaining to Agni and Soma should be used; in the place of अनुवंध्या sacrificial animal a cake pertaining to मैत्रावर्ण dieties should be used.'

# न्यायोक्ते लिङ्गदर्शनम्॥ ३। ८। ४९॥

41. The inference from the text is based on reason.

The author says that you rely on the inference from the text. It is based on reason. No inference can be made from the text quoted by you in your favour.

Adhikarana XXII. Sutras 42-44 dealing with the subject that the सवनीयपुरोडाश is made of flesh

# मांसं तु सवनीयानां चोदनाविशेषात् ॥३।८।४२॥

42. On the other hand, the सवनीय cakes are of flesh by reason of a special text.

संस्थिते संस्थितेऽहिन गृहपतिम् गयां याति । सतत्रयान् मृगान् हंतितेषां तरसा पुरोडाशः सवनीयाभवंति ॥

"In each departure of the day, a master of the house goes a-hunting; with the fiesh of those deers which he kills there, the cakes are made"

The sacrifice of the Śâkyas lasts for 36 years; in connection with this it, is stated that the सवनीय cakes are of flesh. Now the question is whether all the cakes are of flesh or only the सवनीय cakes are made of flesh. The author's reply is that only सवनीय cakes should be made of flesh as it is specially mentioned in the text.

# भक्तिरसन्निधावन्याय्येति चेत्॥ ३। ८। ४३॥

43. "Metonymy is improper when there is no juxtaposition", if you say.

The objector says that a gricular cake is made of rice flour; if you substitute flesh for rice, it is a case of metonymy. The metonymy is applicable when things are described in order; such is not the case here and the principle of metonymy is therefore not applicable.

# स्यात्त्रकृति।लिङ्गाद्धेराजवत् ॥ ३। ८। ४४

44. It may be by reason of the signs of the model sacrifice like बेराज.

#### उक्थ्यावैरूपसामा एकविंश षोडशी वैराज सामा।

"The song called वैरूप belongs to उक्थ; there are twenty one songs in a पोडशी sacrifice known as वैराज ".

There in the vedic text वैराज is used but instead of वैराजसाम, वैराजपृष्ट is sung. So by the principle of metonymy वैराजसाम stands for वैराजपृष्ट. In the same way in the शाक्यानामयन, flesh cakes are prepared in the place of rice cakes.

END OF PÂDA VIII.

END OF CHAPTER III.

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#### CHAPTER IV.

#### PÂDA Î

Preliminary Introduction.

In the third chapter श्रुति, लिङ्ग, वाक्य, प्रकरण, स्थान, समाख्या, and शेष have been defined. The author now proceeds to show the difference between पुरुषार्थ: and क्रत्वर्थ:. Subsidiary action is क्रत्वर्थ:, and the principal one is पुरुषार्थ: फलविधि: is पुरुषार्थ: कलविध: is क्रत्वर्थ:

Adhikarana I laying down the proposition for enquiry.

# अथातः क्रत्वर्थपुरुषार्थयोर्जिज्ञासा ॥ ४ । १ । १ ॥

अथ now; अतः therefore; क्रत्वर्थ पुरुषार्थयाः of the क्रत्वर्थः and पुरुषार्थः; जिज्ञा-सा enquiry.

1. Now therefore is the enquiry about कत्वर्थ and पुरुषार्थ.

This satra lays down a stast a kind of promise on the part of the author as to what he is going to deal in the chapter.

Adhikarana II. dealing with the definition of ऋत्वर्थ: and पुरुषार्थ: ।

# यस्मिन्प्रीतिः पुरुषस्य तस्य लिप्साऽर्थलक्षणाऽवि-भक्तत्वात् ॥ ४ । १ । २ ॥

यस्मिन् in which; श्रीति: love, desire; पुरुषस्य of a man; तस्य of that; लिप्सा desire; अर्थलक्षणा indicated by or dependent upon certain object; अविभक्त-तत्त्वात् on account of its being inseparable.

2. (पुरुषार्थ: is that) in which there is a love of a man and that love is indicated by (a certain) object (which is) inseparably connected (with it.)

The author defines पुरुषार्थ:. It is a natural prompting of a man to obtain certain object without any scriptural command to that effect. The action so prompted is called पुरुषार्थ:; and the opposite is called करवर्थ:।

Adhikaraņa 111. Satras 3.6 प्रजापति व्रत is Purusartha.

# तदुत्सर्गे कर्माणि पुरुषार्थाय शास्त्रस्यानितशङ्क्यत्वास्त्र च द्रज्यं चिकीर्ष्यते तेनार्थे नाभिसम्बन्धात्क्रियायां पुरुष-श्रुति: ॥ ४ । १ । ३ ॥

तदुत्त्सर्गे there being no love; कर्माणि actions; पुरुषार्थाय are for पुरुषार्थः; शास्त्र of the scripture; अनितिशंक्यत्त्वात् of being infallible; नच not; द्रव्यम् material substance; चिकीर्ष्यते produced or purified; तेन by that; अर्थेन with the object; अभिसंबंधात् by connection; कियायाम् in an action; पुरुष श्रुतिः direct signification that it is पुरुषार्थः।

3. (There are) actions in which there is no natural prompting (but are done, on account of the infallibility of the scripture; nor is there any material substance purified (but) in an action it is connected with the object (and also) there is a direct signification that it is genus: 1

In the preceding Ahikaraṇa पुरुषार्थ: is defined as the action! of a person which is naturally prompted by his desires; in the present Adhikaraṇa, the author says that there are certain actions which are not so prompted nor is there any material substance purified but they are done under the command of the scripture and they are said to be पुरुषार्थ:. The illustration is given "नाय तमादिय etc. He should not see the rising sun; nor the setting sun because that delivers him from the sin; this is his vow." The question is whether this sentence is पुरुषार्थ:. The negative action enjoined is not prompted by a natural love for it nor is any material substance produced; because it is laid down that by refraining from seeing the rising and setting sun, a man becomes free from sin, it should therefore be done. Because the benefit is to accrue to the performer, it is therefore पुरुषार्थ:!

# अविशेषात्तु शास्त्रस्य यथाम्नुति फलानि स्युः ॥१।१।१॥

अविशेषात् there being no distinction; तु again; शास्त्रस्य of the scripture; यथाश्रुति according to the text; फलानि fruits; स्यु: shall be.

4. Again there being no distinction of the passages of the scripture, the fruits shall accrue as described in the text (of the Veda).

The siddhanta is laid down in Satra 3, the objector comes forward with another passage of Taittiriya Samhita "समिशो यजति तनूनपातं यजति, तै॰

सं ३. ६. १. १. नानृतं बदेत ॥ ते अं ३. ५. ५. ६. "He makes an offering into Samidha; he makes an offering in Tanûnapât. He shall not tell a lie." "If that be your view," says the objector, "upon your reasoning the passage from the Taittirîya Samhitâ is also a पुरुषार्थ:; because the scripture makes no distinction and the rewards accrue according to the text laid down in the Veda." The reply is embodied in the next sûtra.

#### अपि वा कारणाऽग्रहशो तद्र्थमर्थस्याऽनभिसम्बन्धात् ॥ ४ । १ । ५ ॥

अपिवा not so; कारणामहणे on not accepting the cause; तदर्थम् the object of a person; अर्थस्य of the object; अनिभतंबधात् being not connected.

5. Not so; on not accepting the cause, there is the object of a person; the object being not connected ( with the cause ).

The reply of the author to the objector is that it is not so; when the six modes of interpretation mentioned in Chapter III, as श्रुति, लिङ्ग, वाक्य, अकरण, स्थान, and समाख्या do not apply, the text should be considered पुरुषार्थ: As the text quoted from the Taittirîya Samhitâ can be interpreted by any of the modes, it is करवर्ष and serves the purpose of the sacrifice.

#### तथा च लोकभूतेषु ॥ ४। १। ६॥

तथा similarly : च and ; लोकभूतेय in the conduct of worldly affairs.

6. And similarly in the conduct of the worldly affairs.

The author concludes the Adhikarana and strengthens his view by giving the example of the worldly action. We see that the principal action is the main object which a person aims at and there are other minor actions which lead to the principal action and are therefore considered subordinate.

Adhikarana IV Sutras 7-10. relating to the sacrificial materials being restated.

#### द्रव्याणि त्वविशेषेणाऽनर्थक्यात्प्रदीयेरन् ॥ ४ । १ । ०॥

त्रथाणि materials; तु again; अविशेषेण without any particular description; आनथकात् on account of meaninglessness; प्रदीयरन् should be offered.

7. Again materials should, without any distinction, be offered (in the fire to avoid) meaninglessness.

The purvapaksa view embodied in this sutra is based on the preceding Adhikarana; there is a passage of the Taittiriya Samhita;

स्प्यश्चकपाठानिचान्नि होत्र हवणी च शूर्णंच कृष्णाजिनं च शम्या चोल्खलं च मुसलंच दूषच्चेापलाचैतानिवै दश यज्ञा युधानि॥ तै० सं०१.६.८३.

"The wooden spade, cups, sacrificial dishes, a winnowing fan, black deer skin, cudgel, mortar, pestle, slab and muller are the ten sacrificial weapons." According to the principle, laid down in the preceding Adhikarana, the passage should be considered to be মুখার্য; and accordingly these weapons should be offered to Agni.

# स्वेन त्वर्थे न सम्बन्धो द्रव्याणां पृथगर्थत्वात्तस्माद्मथा स्रुति स्युः ॥ ४ । १ । ८ ॥

स्वेन own; तु on the contrary; अर्थेन with the object; द्रव्याणाम् of the materials; पृथगर्थत्वात् on account of their being of different use; तस्मात् therefore; मथाश्रुति: according to the text; स्यः be.

8. On the contrary the materials are connected with their own object. On account of their different uses, they are ( to be used ) according to the text ( of the Veda ).

This is the reply to the objection in the preceding sûtra. In the Tairttirîya Samhitâ, different uses of the ten weapons are given, as for instance the spade for digging the ground and other weapons also for other purposes.

हफ्येन वेदि मुद्धंति।तै० सं० ६. ६. ४. १.। कपालैष्वधिश्वयति। तै० सं०२ ३. ६, २, अग्नि होत्र हवण्यां निर्वयति। शूर्पंण विविनक्ति। कृष्णाजिन मुलूखलस्याधस्ता-दवस्तृणाति। शम्यायां दृषद् मुपद्धाति । प्रोक्षिताभ्या मुलूखलमुसलाभ्या मवहंति प्रोक्षिताभ्यां दृषदुपलाभ्यां पिनष्टि।

"He digs the altar with a wooden sword. He bakes on the earthen pans; he winnows with a basket; he spreads black deer's skin under the mortar; heplaces the stone slab on a cudgel. He pounds with consecrated pestle and mortar; he grinds with consecrated slab and muller.

These are all subsidiary to the main purpose. The passage is there fore क्रत्वर्थ; and the object of the weapons is served by uses for which they are meant under the Vedic text. They are therefore not meant to be offered in the fire.

## चोद्मन्ते चार्थकर्मसु ॥ ४ । १ । ९ ॥

चे।बन्ते are enjoined; च and; अर्थ कर्मसु in the main or principal action.

9. The offering of the sacrificial cakes is also enjoined in the principal act.

The author fortifies his view by stating that purodâśa cake is enjoined to be offered in the fire, so the weapons cannot be said to be so offered आहितामि ममिभिद्दंति यज्ञ पात्रेश्च "They burn the performer of Agnihotra with the fire and sacrificial vessels."

#### लिङ्गदर्शनाच्च ॥ ४ । १ । १० ॥

लिङ्गदर्शनात् from seeing indication ; च and.

10. (There are) indications also (to that effect).

The author finally relies on the Vedic text from which he comes to the same conclusion by the method of interpretation called लिङ्ग. चतुर्श पौर्ण-मास्या माहुतयोह्यंते। त्रमेदशाऽमावस्यायां ॥ Fourteen oblations are made on the full moon day and thirteen on the new moon day.

Adhikarana V Sûtras 11-16. Dealing with the unity of an animal,

# तत्रैकत्वमयज्ञाङ्गमर्थस्य गुणभूतत्वात् ॥ ४। १। ११॥

तत्र there; एकत्वम् unity; अयज्ञाङ्गम् not a part of a sacrifice; अर्थस्य of an object; गुणभूतत्वात् being subordinate.

11. There unity is not a part of a sacrifice because of its being subordinate to the main object.

The sûtra embodies the pûrvapakşa view. The objector says that upon the principle laid down in the preceding Adhikarana, the number of an animal is an anuvâda.

#### योदीत्ततो यद्ग्नोषोमीयं पशुमा लभते। तै० सं०६।१।११।६। श्रनुड्वाहीः युनक्ति। वसंताय कपिंजलानालभते।श० ब्रा०१३।५।१३।

"Then the initiated one sacrifices an animal to Agni and soma. He yokes two bullocks." "He offers partridges to spring." The passage gives the number but nowhere it is stated how many animals are to be taken; the animals are only subsidiary and do not form the main part of the sacrifice.

# एकस्रुतित्वाच्च ॥ ४ । १ । १२ ॥

एकश्रुतित्वात् the indication of one; च and.

12. And on account of one being used in the Veda.

The objector supports his argument by the method of interpretation called श्रुति and says that number used in the passages are meaningless.

#### प्रतीयते इति चेत्॥ ४। १। १३॥

प्रतीयते it appears from the usage ; इति चेत् if so.

13. If you say that it also appears from the usage.

This is an objection to the pûrvapakṣa view. If you say that it is used in common parlance also; for example one says to bring one animal, one is brought; if more than one is ordered, then the same number of animals is brought; a reply to this objection is embodied in the next sûtra.

## नाऽशब्दं तत्प्रमाणत्वात्पूर्ववत् ॥ ४ । १ । १४ ॥

न not ; अशहम् meaningless ; प्रमाणत्वात् being authoritative ; पूर्ववत् like the east.

14. Not so, that (number) is meaningless, being authoritative like the 'east.'

The reply of the pûrvapakṣa is that the number is not the integral part of the passage, but it is suggestive just as east suggests 'west.'

The suggested meaning of a word is not therefore integral part of it.

# शब्दवत्तूपलभ्यते तदागमे हि तद्दुश्यते तस्य ज्ञानं हि यथाऽन्येषाम् ॥ ४ । १ १५ ॥

शब्दवत् like a word; उपलभ्यते known; तदागमे on hearing it; तहदृश्यते that is known; तस्य of that; ज्ञानम् knowledge; यथा just like; अन्येषाम् of others.

15. It (number) is known along with the word; on the pronunciation of it, the number is known. Its knowledge (is obtained) just like other (things).

The siddhanta view is embodied in the present sutra. The author refutes the objection raised in the purvapaksa by laying down the proposition that the number of a word is known as soon as the word is uttered by its form and is therefore connected with the main action.

## तदुच्च लिङ्गदर्शनम् ॥ १ । १ । १६ ॥

तद्वत् like that; च and; लिङ्गदर्शनं indicative power of the Vedic text.

11. And the same (is from the) indicative power of the text.

The author supports his view from the texts of the Veda which he says also signifies the number used therein.

#### कर्णायामा अवितारीद्रा नभारूपाः पार्जन्याः ॥ वा० सं० २४ । ३।

"Three animals as white as moon to be offered to यस and three proud animals to Rudra and three animals as blue as sky to be offered to Rain-god."

Adhikarana VI. In continuation of the preceding Adhikarana relating to the gender of a word conveying sense.

#### तथा च लिङ्गम् ॥ ४ । १ । १७ ॥

तथा in the same way ; च and ; लिङ्गम् Gender.

17. In the same way, gender (is known).

The same reasoning which was applicable in the case of the number applies to the case of the gender of a word.

Adhikaran, VII Sutras 18-20 Relating to the अदृष्ट living in the constituent parts.

#### ञ्राष्ट्रियिष्वविशेषेण भावोऽर्थः प्रतीयेत ॥४। १। १८॥

आश्रयिषु in the constituent parts. अविशेषेण Generally; भावः, भावना principal act; अर्थः object: अतीयेत is served.

18. In the constituent parts generally the purpose of the main act (sacrifice) is served.

In order to obtain heaven, a sacrifice is performed. By performance of a sacrifice the performer becomes fit for heaven and invisible result is produced which the Mîmâmsikas call अपूर्व. And the act, which achieves it, is called भावना. The principal act, which is भावना is made up of many minor acts which constitute the भावना. It is the भावना that achieves the invisible fruit called अपूर्व. In the present Sûtra, the author says that he अपूर्व also resides in the constituent acts which go to make up the final and principal act.

# चेादनायां त्वनारम्भेाऽविभक्तत्वान्त ह्यन्येन विधीयते ॥४।१।१९॥

चोदनायाम् in the Vedic command; तु on the other hand; अनारम्भ: does not pertain, is not involved; विभक्तत्वात् on account of the parts being separate; न not; अन्येन by another; विधीयते justified, commanded, regulated.

19. The Vedic command does not pertain to the parts on account of their being separate; nor can they be regulated by another (command).

The objector says that the Vedic command relates to the principal action and as the constituent acts are separate they cannot be regulated by another Vedic command. The Apurva cannot therefore reside in the constituent parts.

# स्याद्वा द्रव्यचिकीर्षायां भावोऽर्थे च गुणभूतताऽस्रया-द्विगुणीभावः ॥ ४ । १ । २० ॥

स्याद्वा not so; इड्यचिकी पांयाम् in the purification of the sacrificial materials; भाव invisible effect; अर्थे in the object; च and; गुणभूतता dependence; अश्रयात् by reason of its being a principal; गुणीभाव being subsidiary.

20. Not so; in the purification of the sacrificial materials, there in an invisible effect (अपूर्व); in the object ( of purification ) there is dependence by reason of its being subsidiary to the principal act.

The reply of the author i. e the Siddhanta view is embodied in the sutra. As all the minor acts depend upon or lead to the principal act which produces the invisible effect called Apurva, the minor acts also share the apurva so produced though each of them separately produces a visible effect.

Adhikarana VIII Dealing with the proposition for enquiry

# अर्थे समवैषम्यता द्रव्यकर्मणाम् ॥ ४ । १ । २१ ॥

अर्थे in the fulfilment of the object; समवैषम्यतः by virtue of the parity and disparity; द्रव्यकर्मणाम् of the sacrificial materials and acts.

21. There is a parity or disparity of sacrificial material or act in the fulfilment of the object.

Having so far dealt with the principal and subsidiary acts, the author proceeds to examine the principle of parity and disparity. When in the performance of an act different effects are produced, one of which is directly connected with the principal object and the other is not, it is a case of disparity. While, on the other hand, the different effects so produced are directly connected with the main object, it is a case of parity.

Adhikarana IX. Sutras 22 to 24 Dealing with the preparation of आभिक्षा by bringing curd and putting it into hot milk,

#### एकनिष्पत्तेः सर्वं समं स्यात् ॥ ४ । १ । २२ ॥

एकनिष्यत्ते: by producing different effects by one set; सर्वम् sll; समस् squal; the case of parity; ₹गत् be.

22. It is a case of parity when different effects are produced by means of one act.

The Sutra contains the purva pakes view. The objector says that one act produces different results which are all equally connected. It is a case of parity.

#### संसर्गरसनिष्पत्तेरामिक्षा वा प्रधानं स्यात् ॥४।१।२३॥

संसर्गरसनिष्यत्ते: by virtue of the production of whey by contact; अभिक्षा curd-dish; वा ण ; प्रधानं principal; स्यात् be.

23. By reason of the production of whey by contact, the Amikea (curd) is principal.

The Amikṣâ—dish is prepared by putting curd into hot milk. The milk thickens and two substances are formed; one is solid called curd or Amikṣâ and the other liquid, sour in taste, called whey. According to the objector, both being the results of one act are equally connected with the principal act, viz., the preparation of Amikṣâ. In the present Sûtra the Siddhânta view of the author is embodied. He says no; the curd is the chief thing in the Amikṣâ-dish and the whey is incidentally produced which is not a necessary ingredient of the Amikṣâ-dish

#### मुख्यशब्दाभिसंस्तवाच्च ॥ ४ । १ । २४ ॥

सुख्यशब्दाभिसंस्तवात् by reason of the praise of the principal: च and-

24. By reason of the praise of the chief object.

It may be stated in this connection that the curd is प्रभाजक and that whey which is incidentally produced is called अपयोजक:. The author strengthens his view by a statement that the curd which is the principal thing has been praised in the Vedic passage on which it is based.

#### मिथुनं वैद्धि च श्रतं च अथयत्सं सृष्ट मंडिभवमस्तिवव परि च दृदृशे गर्भ एयसः

"The curd and hot milk are a pair: and when they are mixed, something like a solid mass and something like a watery substance are visible which constitute a feetus."

Adhikarana X. Deal ng with the suberdiary nature of walking of a cow when brought-

## पदकर्माप्रयोजकं नयनस्य परार्थत्वात् ॥ ४ । १ । २५ ॥

पदक्रम making a cow walk; अत्रयोजकम् Subsidiary act; not the principal act. नयनस्य; of brining it; परार्थत्वात् subservient to another act.

25. Causing a cow to walk is a subsidiary act because the bringing of it is subservient (to some other act).

In the Tyotistoma sacrifice., Soma is purchased by means of a cow, red in colour and of one year in age and is made to walk seven steps.

Here there are two acts which are performed in order to transact the business of purchase; (1) bringing of the cow and (2) making it walk some steps. The chief act is the transaction of purchase; the walking is only incidental and is therefore अपयोजक subsidiary.

Adhikarana NI Treating the subsidiary nature of throwing off of the husk with the earthen-pans.

## अर्थाभिधानकर्मे च भविष्यता संयागस्य तिकमित्तत्वा-त्तदर्थो हि विधीयते ॥ ४ । १ । २६ ॥

अभिधान कर्म the action of naming connected with the purpose; च and; भविष्यता with the future (sacrificial cake); संयोगस्य of the connection; तिमिन्ततात् on account of that; तद्र्थ: the purpose of that; हि certainly; विधीयते is described.

26. The action of naming पुराहाश कपाछ is based on the main object; on account of the connection with the future पुराहाश कगाछ that object is described.

In the Vedic text it is stated that sacrificial cakes are baked on the earthen pans and that husks are thrown by them. The earthen pan for baking the sacrificial cake is called प्राचा कपाल. It is so called on account of its main object, that is the baking of the sacrificial cake which is to come into existence in future. The throwing off of the husk by the earthen pans is only incidental (अप्रोजक).

Adhikarana XII. Dealing with the incidental nature of dung and blood of an animal.

#### पशावनालम्भाल्लोहितशकृतोरकर्मत्वम् ॥४।१। २०॥

पश्चै on the animal; अनलम्भात् by reason of its being not sacrificed; कोहितशकृतोः of the blood and dung; अकर्मत्वम् not pertaining to the action.

27. When an animal is not killed, the blood and dung do not constitute the (essential) act.

In the sacrifice of an animal according to the text of the Taittirîya. Samhitâ, three things are performed; the animal is to be killed, the heart and tongue are to be offered to the gods, and the blood and dung are to be cast away. The first two acts are essential and the third is incidental; so the principle of disparity is involved. When an animal is killed and no blood and dung are obtained, in that emergency no other second animal is killed. So the author in the present sûtra gives the Siddhânta view that the fact that in such emergency, the second animal is not killed, shows the incidental nature of the act of throwing off of the blood and dung of the animal killed for sacrificial purpose.

Adhikarana XIII. Satras 28 to 32 Dealing with the incidental nature of स्विष्टकृत्

#### एकदेशद्रव्यस्त्रोत्पत्तौ विद्यमानसंयोगात् ॥ १। १। १८॥

एकदेशद्रव्यः a portion of the whole; च and; उत्पत्तौ in the origin; विद्यमानः संयोगात् by reason of presence of the relationship.

28. (स्वरूत offering) is a portion (of the sacrificial cake) being in existence with the whole in the beginning.

A purodasa cake is prepared in the course of a sacrifice; this cake is offered in fire and a portion of it is cut off and offered in the swistakrit fire. Now the question is whether this स्विष्ट त् offering is अप्रयासक or not. The author's view is embodied in the sûtra; he says that the part is included in the whole. The स्विष्ट त् portion of the cake which was set apart, was one whole with the purodâsa cake in the origin. So it is not a case of parity but of disparity and the स्विष्ट त् offering is incidental.

## निर्देशात्तस्यान्यदर्थादिति चेत् ॥ ४ । १ । २० ॥

निर्देशात by reason of special description; तस्य of it; अन्यत् another (purodâsa); अर्थात् from the object; इति चेत् if so.

29. If it be said that on account of the special description of it; another (purodasa cake should he prepared) from the object.

The purvapaksa view is embodied in the present sutra. The objector says that as soon as the purodasa cake is offered in the fire, there is no part left and so another purodasa cake should be prepared and the swistakrit offering be made from it. So it is a case of parity, and these two acts are independent and necessary.

#### न शेषसन्त्रिधानात् ॥ ४ । १ । ३० ॥

न no ; शेष सन्निधात् on account of the remainder being near.

30. No; on account of the remnant being near.

To the objection embodied in sûtra 29, the reply of the author is that a portion of the purodâśa has been cut off and reserved for swistakrit offering; so by reason of this reserved portion there is no necessity of preparing another purodâśa cake and it is therefore not a case of parity.

#### कर्मकार्यात् ॥ ४ । १ । ३१ ॥

कर्मकार्यात् by reason of the performance of the act.

31. By reason of the performance of the act.

The praises are sung in the Vedas. It is said that the gods said to swistakrit to carry the offering and swistakrit asked the gods to give him a portion of it. We see in the world that a master partakes of the dish and gives the remnant to his servant. The author in this satra strengthens his view by the reason of swistakrit's performing the business of a carrier and getting the remnant as the reward for his services.

#### लिङ्गदर्शनाच्च ॥ ४ । १ । ३२ ॥

िन्नदर्शनात by reason of the suggestive sense (of the Veda).

32. By reason of the suggestive sense of the Vedic text.

The author finally fortifies his view by the text of the Vedas. श्रेषादिड्मवद्यति। श्रेषात् स्विष्टकृतं यजिति॥ "He cuts off इड offering from the remainder; he sacrifices in स्विष्टकृत् from the remainder."

Adhikarana XIV Sustas 33 to 39. Dealing with the non-use of the vessels for holding the planified butter and the remnant thereof in sprinkling the clarified butter.

# अभिचारसे विप्रकर्षादनूयाजवत्पात्रभेदः स्यात् ॥४।१।३३॥

अविधारणे in sprinkling; विष्रकर्षात् by distance; अनुयाजवत् like an अनुयाज effering; पात्रभेदः difference of vessel; स्यात् be.

33. In sprinkling of ghee by reason of distant connection, there must be a separate vessel as in an Anuyaja offering.

अभिवारना is an act of sprinkling of ghee on the parts of the body of an animal for offering. In the नाजपेय sacrifice, several animals are killed, some are offered in the morning and some in the noon. The ghee is aprinkled on the parts offered and the remnant is kept in the vessel for aprinkling in the noon. The question is whether there should be a

se parate vessel as in अनुयाज offering because the same vessel should not be used twice. The purvapakṣa view embodied in the sûtra is that a separate vessel should be used for keeping the remnant of the ghee.

#### न वा पात्रत्वादपात्रत्वं त्वेकदेशत्वात् ॥ ४ । १ । ३४ ॥

न वा not so; अयात्रत्वात् by reason of there being no vessel; अपात्रत्वं absence of vessel; तु and एकदेशत्वात् being a portion.

34. Not so; by reason of the absence of a vessel and the absence of the vessel is by reason of its being a portion (of the whole ghee).

The siddhanta view is embodied in the present satra. The author says that in the noon there is no sprinkling of the ghee as the vessel is emptied in the morning and as there is no remnant left, so no vessel is required.

#### हेतुत्वाच्च सहप्रयोगस्य ॥ ४ । १ । ३५ ॥

हेतुत्वात् by reason of ; च and ; सहप्रयोगस्य of using both at the same time.

35. And there is a reason for using both at the same time.

The author strengthens his view by assigning a reason. When an animal is killed in the morning, abhigharana is performed at that time and no sprinkling is done in the noon. So there is no necessity of a separate vessel.

#### अभावदर्शनाच्च ॥ ४ । १ । ३६ ॥

अभाव दर्शनात् by seeing its absence; च and.

36. And by seeing its absence.

Because in the Veda, it is said that omentum should be dry, so no sprinkling is performed.

#### सति सञ्यवचनम् ॥ ४। १। ३०॥

सति, there being sprinkling of ghee; सब्य यचनं the term savya.

37. When there is alhigharana, the term was is used.

The objector says that the term सन्ध is used when अभिवारणा is performed, that it means 'wet' but not 'dry.'

#### न तस्येति चेत्॥ १। १। ३८॥

न Not. ; तस्य of it ; इतिचेत् if you say so.

38, If you say that it does not pertain to it ( the omentum.)

The objector goes on replying a hypothetical question raised by him. He contends that if you say that it does not refer to the omentum, then the omentum which has become wet once by ब्रह्मसाम cannot become dry. Once wet, it is always wet though no अभिनासणा is performed at noon. So the term सन्य means wet but not dry.

#### स्यात्तस्य मुख्यत्वात् १।१।३९॥

स्यात may be; तस्य of it; मुख्यत्वात् on account of its being principal:

39. May be so, on account of its being principal.

The author meets the objection and says that the omentum was drybefore the performance of अभित्रणा and after roasting it, it again becomes dry; so the term सुद्ध means dry but not wet as you assert.

Adikarana XV Sû ra $^3$  40 -41. Dealing with the principal nature of the quality of the clarified butter of the samanayana.

## समानयनं तु मुख्यं स्याल्लिङ्गदर्शनात्॥ १।१।४०॥

समानयनं samanayana ceremony; तु on the other hand; मुख्यं principal; स्यात् is; लिङ्गदर्शनात् by reason of the significant power of the Vedic text.

40. On the other hand, Samanayana is principal by virtue of the significant power of the Vedic text.

There are five prayaja offerings made; the first is समित्, the 2nd is. तन्मपात; the third is इड. the fourth is वहि: and the fifth is स्वाहाकाार: The gheeis kept in a large vessel from which it is taken in a big wooden speon called उपमृत् and from it the ghee is taken in a smaller spoon called जह which is kept for sacrificial purpose. The three offerings are made from this ghee in the sacrificial spoon called gg and then the ghee is again taken from the big wooden spoon called उपस्त and the fourth. offering is made from it. Carrying of ghee from the 3171 to the 35 for the 4th offering is called समानमनः The objector says that according to your view embodied in the former adhikarana, the samanayana is अप्रयोजक. The author lays down his own view that it is principal and the view is supported by the sense of the Vedic texts. अतिहायेडोबहि: प्रतिसमानयति जुह्वामौपभृतं । चतुर्भृहीतान्याज्यानि भवंति नहिस्त्रत्रानुयाजान् यश्यन् भवति ॥ "After having made offering called इड he takes ghee in जुह from उपस्त forthe offering called at : The ghee is taken four times (up to, this) and no. अनुयाज offerings are made."

#### वचने हि हेत्वसामध्यम् ॥४ । १ । ४९ ॥

वचने in the Vedic text; हेत्व सामध्ये absence of the power of the reason.

41. In the Vedic text or authority the power of the reason is absent.

The author has in mind the Vedic text where चतुर्हीतानि आज्यानि shows that the ghee is twice taken from the उपभूत् into the जुहू for प्रयाज offerings. The first lasts for three offerings and the 2nd one for the 4th and 5th offerings; this fact also supports the view of the author that समानयन is principal.

Adhikaran: XVI Suties 42 to 45. The ghee taken in उपभृत् and जह is respectively for अयाज and अन्याज both and that taken in the sacrificial spoon is not for both.

#### तत्रीत्पत्तिर्रावभक्ता स्यात् ४ । १ । ४२ ॥

तत्र there (new or full noon); उत्पत्ति production (but here it means the clarified butter taken); अविभक्ता undivided; स्यात् is.

43. There what is taken is undivided.

The objector says that the ghee taken, being undivided should be offered as occasion arises for अनुयाज and प्रयाज offerings.

# तत्र जौहवमनूयाजप्रतिषेधार्थम् ॥ ४ । १ । ४३ ।।

तत्र there; जोहर्व the ghee taken in जुहू; अनुयाज प्रतिषेधार्थ for the prohibition of अनुयाज.

44. There the ghee taken in जुहू is for the prohibition (that it is not to be used) for अनुयाज offerings.

The ghee taken in उपसृत् is to be used for both अनुयान and प्रयान while taken in जुहू is to be offered for प्रयान only. This is the siddhanta view of the author.

#### प्रौपभृतं तथेति चेत् ॥ ४ । १ । ४४ ॥

भौपमृतं ghee taken in उपमृत् ; तथा similarly ; इति चेत् if you say.

44. If you say that the glee taken in उपभृत् is similarly (prohibited.)

Just as the ghee taken in चहु is interpreted to be impliedly prohibited for Anuyaja offering, so is the ghee taken in चार्च impliedly prohibited for prayaj offering. This is the reply on behalf of the objector.

## स्याज्जुहूप्रतिषेवान्नित्यानुवादः ॥ ४ । १ । ४५ ॥

स्थात् is ; जुहू प्रतिषेधायत् by reason of the prohibition relating to जुहू ; नित्यानुवादः permanent restatement.

45. By reason of the prohibition relating to 35, there is permanent restatement.

There is a direct text of the तैत्तरीय ब्राह्मण in which it is said that the ghee taken in उपभृत् is to be used for both अनुयान and प्रयान offerings and the text referred to by शतपत्र ब्राह्मण says that the ghee taken in उपभृत् is to be used in अनुपान offering. यद्षानु भृति प्रयानानु यानेभ्यस्तद्रगृह्णाति ॥ ते व्राट्ट ३. ५. ५. अनुपानेभ्योहितद्रगृह्णाति ॥ श० प० व्रा० १. ३. ६. ९.

"That which he takes in उपन्त he takes for प्रताज and अनुयाज."
"He takes it verily for अनुयाज." The first text states that it is to be used for both, and the second restricts it. It is a case of permanent restatement see III. 4. 12. at P. 128. This is the reply which our author advances to the objector.

Adhikarana XVII Sutras 46 to 48. Dealing with the act of taking ghee twice four times in the ব্ৰকৃত্

# तद्ष्टसङ्ख्यं श्रवणात् ॥ ४ । १ । ४६ ॥

तत् its, of the clarified butter; अष्ट संख्यं eight times श्रवणात् on account of the direct text.

46. On account of the direct text of number eight for it (clarified butter.)

The objector says that in the Vedic text it is said that ghee should be taken eight times in the wooden spoon (उपभूत्) and this is an original statement and is प्रयोजक अष्टाबुग्हिति तै०स० ३.३.५.५. "Eight times in उपभूत्."

### अनुग्रहाच्च जौहवस्य ॥ ४ । १ । ४९ ॥

अनुप्रहात् on account of serving the purpose; च and; जीहवस्य of the ghee taken in a जह

47. Because of its serving the purpose of the ghee in a বহু

The objector supports his objection by saying that an उपभूत is a larger spoon and contains more glee than in a जुहू. So the glee from the उपभूत can be taken in the जुहू several times.

## द्वयोस्तु हेतुसामधर्यं प्रवणं च समानयने ॥ १। १। १। १।

ह्या: of two; तु on the other hand; हेतु सामध्ये the power of reason; अवण the direct authority; च and; सनानयने in carrying the ghee for the fourth offering.

48. Of the two there is the force of reason and direct authority in समानयन.

The reply of the author is embodied in the present sûtra. We have observed in commenting on the sûtra No. 40 that the समानयन is the 4th offering in a prayaj and an anuyaj. So necessarily the ghee required in उपद्वत which serves the purpose of both should be twice four times. This, the author says, is quite in keeping with the text and reason.

END OF PÂDA I.

#### PÂDA II.

Adhikaran, I surras 1.6 dealing with the incidental nature of the act of cutting off of the

# स्वरुस्त्वनेक निष्पत्तिः स्वकर्मशब्दत्वात् ॥ ४। २। १॥

स्वरः swaru; अनेकनिष्पत्तिः not from the one and the same tree; स्वक्रमें शब्दत्वात् by reason of the direction about its preparation.

1. Svaru is to be made from a different tree because there is a direct on of its preparation.

According to the rules of sacrifice, a tree is to be selected for preparing a au (sacrificial post). The tree is to be felled from a certain height, from it aux a wooden ring to mount on the top of the aux is prepared. From the bottom of the tree felled, a cubit in length is chiselled into 8 or 4 faces. One of the chips is called at and the other three are reserved for props to the aux when fire is churned out.

Now the question is whether the tree so felled is for the purpose of preparing a gq and the preparation of सह is incidental or whether the preparation of the सह is principal and a different tree should be felled for it. The qq qq of the objector is embodied in the present sûtra and according to him, सह should be prepared from a different tree and therefore the preparation of the सह is principal.

# जात्यन्तराच्च शङ्कते ॥ ४। २। २।।

जात्यंतरात् from another tree; च and ; शंकते he doubts.

2. Because a स्वर is prepared from another tree, he doubts.

The objector supports his view from the quotation of a Vedic text. न अन्यस्य स्वरं कुर्यात । यद्यन्यस्य वृक्षस्य स्वरं कुर्यात् नेवर्यक्षकं मन्वारोहेयुः ॥ यूपस्य स्वरं करोति ॥ "A स्वरं should not be made from another; if a स्वरं is made from another tree, others will ascend into his region; a स्वरं is therefore made from a यूप." He says that a स्वरं is to be prepared from another tree; this fact shows that the preparation of a स्वरं is independent (a case of parity).

# तदेकदेशो वा स्वरुत्वस्य तन्त्रिमत्तत्वात् ॥४।२।३॥

तदेकदेश: being a portion of it; वा or (has the force of negation); स्वरत्वस्य of the quality of being a स्वर; तिज्ञिभित्तत्वात् by reason of its being for its sake.

3. On the other hand, the very nature of the स्वर is a portion (of the युप) and its very purpose is for it (युप:)

In the present sûtra, the author's siddhânta view is embodied. He says that the tree is felled for preparing a स्व and the chips that are cut are incidentally prepared. So the preparation of the स्वह is not independent but it is a case of disparity.

# शकलम्भुतेम्च ॥ ४ । २ । ४ ॥:

शकल श्रुते: by reason of the Vedic text of its being a chip ; च and!

4. And also by reason of the Vedic text to the effect that it is a portion.

The author supports his view that in the Vedic text the स्वरु is described as a chip from a सूप; it appears that it is not an independent description. यः प्रथमः शक्लः परापतेत् सस्तरः कार्यः ॥ "The first piece that falls off should be made into a स्वरु."

## प्रतियूपं च दर्शनात्॥ १। २। ५॥

प्रतियूपं for each यूप ; च and:; दर्शनात by seeing:

5. Because it is seen with each यूप.

The author gives additional reason in support of his view. He says: that in पश्चेकादशनी यज्ञ there are 11 animals and so there are eleven यूपड़, so for each यूप there is a separate स्वरः If it had been an independent action, one स्वत would have been quite sufficient.

#### आदाने करोतिशब्दः ॥ ४ । २ । ६ ॥

आदाने in (the sense of) taking ; करोति शब्द: the word 'makes.'

6. The word 'makes' (is used) in (the sense of) taking.

There is a Vedic text. यूपस्यस्व कोति। 'He makes a स्वर out of the यूक्' When the यूप is made from the tree felled, the first chip that is chiselled out is taken for the स्वर. So the construction of the स्वर is not independent. The word 'makes' used there, is in the sense of taking the first chip thus separated.

Adhikarana II dealing with bringing of a branch.

#### शाखायां तत्प्रधानत्वात् ॥ ४। २। ७ ॥

शासामां in the branch ; तत्प्रधानत्वात on account of its being principall.

7. In (the sense of a) branch on account of its being

principal.

There is a a Vedic text to the effect, "Bring the east." The question is whether it means the eastern direction or branch. The author says that bringing of the east is impossible; so prachi means branch. यत्याचीसाहरेत्। देवेलो हमभिजयेत्। यदुरीची मनुष्ये लोकं। प्राचीसुदीचीमाहरित । उभये लोगेरिमिजिलें ॥ (तै॰ बा॰ ३।२।३) "If he brings 'east,' he conquers the region of the gods: if he brings the 'north,' he conquers the region of men: he therefore brings both 'east' and 'north' for the conquest of both the regions,"

Adhikarana III. Dealing with the purpose of felling a tree for securing a branch.

# शाखायां तत्प्रधानत्वादुपवेषेण विभागः स्याद्वैषम्यंतत्॥ ॥ १ । २ । ८ ॥

शालायां in the branch; त्रप्रधानत्वात् by reason of its being principal; उपवेषेण with the उपवेष (lower portion); विभागः division; स्यात् is; वैषम्यं the case of disparity; तत् that.

8. On account of its being principal in the branch, there is a separation with the lower portion; it is a case of disparity.

A tree is felled in order to secure a branch; it is then divided into two parts; the upper portion called शाखा or branch is used for driving off the calves; the lower portion which is called **उत्तेष** is used for arranging the earthen pans. So the author says in the present sûtra, that the tree is felled for the main purpose of securing the branch and the **उत्तेष** is incidentally prepared. It is therefore a case of disparity.

#### श्रुत्यपायाच्च ॥ १। २। १॥

श्रुत्यपायात by reason of the absence of the Vedic text; च and.

9. And by reason of the absence of the Vedic text.

The author supports his view from another fact where उपवेष is not prepared. When शाखा is prepared उपवेष is necessarily prepared. When शाखा is not prepared वपवेष is not prepared though it is required. As for instance on paramast sacrifice no calves are to be driven off, so no शाखा is prepared but उपवेष is required for arranging the pans, but it is done by other means.

Adhikar na IV. Sotras 10-18 dealing with the nfa ufa nature of securing of the branch,

#### हर्गो तु जुहोतियोगसामान्यादद्र ज्यांणां चार्थशेषत्वात्। ॥ ४ । २ । १० ॥

हरणे in throwing; तु on the other hand; जुदोति: sacrificing; वे।गसामान्यात् by reason of its use in common; द्रव्याणां of the materials; ज and; अर्थ शेषस्वात् by reason of its being subsidiary to the object.

10. On the other hand the term 'throwing' means sacrifice by reason of its being used in common and by reason of the materials being subsidiary to the object.

There is the Vedic text सहशाख्या प्रतांपहरति. "With the branch he throws off the bundle of grass." The objector says that it is the sacrifice of the शाखा so it is अर्थ कर्म. The sacrificial acts are of two kinds अर्थ कर्म that is the action which is principal and the fruit of which is invisible while the प्रतिपत्ति कर्म is the final disposal of sacrificial material which is no longer required and which is used up. The effect of this act is visible. When the शाखा has been used up, it is finally disposed of along with grass and consumed in fire. The question is whether it is अर्थकर्म or प्रतिपत्ति कर्म. The objector says it is an अर्थकर्म.

#### प्रतिपत्तिर्वा शब्दस्य तत्प्रधानत्वात ॥ ४ । २ । ११ ॥

अतिपत्तिः final disposal of the thing no longer required; वा or; शब्दस्य of the word; तन्त्रधानत्वात् by reason of its being principal.

11. It is the final disposal (पतिपत्तिकर्म) by reason of the word being principal in this connection.

The author gives the reply to the objection raised by the पूर्वपञ्च embodied in the preceding सूत्र He says that the word शासा is principal, it is used in the instrumental case while प्रस्तर is used in the objective case; but in sense the शासा is also in the objective case and the offering of the शासा is the main object; but as the offering is not made to any god, so it is only प्रतिपत्तिक्से.

## अर्थेऽपि चेत्॥ ४। २। १२॥

अर्थे in sense; अपिचेत् if you say so.

12. If you say that the sense (also indicates that it is अर्थकर्म).

The objector says that on account of the sense it is also अर्थ कर्म because throwing off of the शाला is the main object, just as in the case of the text relating to एक कपाल to be offered to सूर्य. मारु समक्ताल सीर्थमेककपाल ॥ (तै॰ सं॰ २१३११०१२) "Cakes baked on seven pans to महत् gods and a cake baked on one pan to sun-god."

### न तस्यानधिकारादर्थस्य च कृतत्वात ॥ ४ । २ । १३ ॥

न not; तस्य of it; अधिकारात् on account of there being no analogy; अर्थस्य of the object; च and; कृतत्वात् on account of accomplishment.

13. There being no analogy with it (एक करात्स) and its (शाबा) having fulfilled the object.

The author gives a final reply. He says that there is no analogy between the case of एककपाल and शासाहरण and secondly the शासा is finally. disposed of when it has served its purpose. So it is the प्रतिपत्तिकां.

Adhikarana V satras 14-15 dealing with the प्रतिपत्ति nature of जिन्यन.

## उत्पत्त्यसंयागात्प्रणीतानामाज्यवद्विभागः स्यात् श२।११॥

उत्पत्ति in the mandatory command; असंयोगात् having no use or connection; प्रणीतातां of the sacrificial water brought; आइ वत् like the sacrificial ghee; विभाग division; स्थात् is.

14. There being no connection with the mandatory command as to the water, there must be division as in the case of the glace.

Pure water is brought for a sacrifice; it is called प्रणीतान. It is mixed up with the flour of the प्रोडाश cake and also thrown in the interior of the altar. The former act is called संयवनं and the latter is called निनयनं. The qवंपक्ष view embodied in the sûtra is that when the water is brought, it is brought for the case of the whole sacrifice without any special object. It is then used for both the purp ses just as the ghee is used in the sacrifice as the occasion requires. So it is an अर्थकर्म:

# संयवनार्थानां वा प्रतिपत्तिरितरासां तत्प्रधानत्वात् ॥ ४ । २ । १५ ॥

संयवनार्थोनां of the sanyavana which is the principal act; वा on the other hand; प्रतिपत्तिः final disposal; इतरासां of others i. e. of निनयन water; तत्प्रधानत्वात् of its being principal.

15. On the other hand the other water (namely निनयन) is the safaufa of the संयवन which is the principal act on account of its being principal.

The author gives his siddhants view that निनयन is प्रतिपत्तिका, संयवन being principal. When no water is brought in a प्यास्या (milk dish) by reason of the absence of प्रशेडाश cakes, there is no निनयन. This is an additional reason for holding that निनयन is प्रतिपतिका.

Adhikarana VI. Sutras 16 to 18. Dealing with the अध कर्म nature of the act of handing over the staff.

# प्रासनवन्मैत्रावरुणस्य द्रग्डप्रदानं कृतार्थत्वात् ॥४।२।१६॥

प्राप्तनवत् like throwing off (of the horn of a black antelope); मैत्रावरणस्य of a मैत्रावरण priest; दंड प्रदान handing over of the staff; क्रताथ त्वात् by reason of its having accomplished its purpose.

16. Handing over of the staff to the मैत्रावरण priest (is a प्रतिपत्तिकर्म) by reason of its having accomplished its object just like throwing off (of the horn of the black antelope).

There is a ceremony called ऋष्णविषाणप्रासन. The horn of a black antelope is used for scratching the body. It is अर्थकर्म and after this, it is thrown into a pit called चात्वाल. This act is प्रतिपश्चिक्रमें. So in the same way, a sacrificer holds a staff in his hand and subsequenty in the course of the sacrifice, it is passed to the मैत्रावरूण priest. The objector says that after having accomplished its object the staff is passed over to the मैत्रावरूण priest, so this act is प्रतिपश्चिक्रमें like throwing off of the horn mentioned above.

### अर्थकर्म वा कर्त्र संयोगात्स्र ग्वत्॥ १। २। १०॥

अर्थकर्म arthakarma; वा on the other hand; कर्नु संयोगात by r eason of its connection with the sacrificer; स्वत् like a garland.

17. It is an arthakarma by reason of its connection with the sacrificer like the garland.

The अर्थ दर्म is always principal and subordinate to some other act; while the प्रतिपत्तिक्रमें is alway principal because it is not connected with any other act. In the present case the मैत्रावरण priest is the principal and holding of the staff is his act and is, therefore अर्थ कर्म just the wearing of a garland is subordinate act of the person wearing it. The author therefore gives his own siddhanta view that a holding of the staff by the मैत्रावरण priest is the अर्थ कर्म.

# कर्मयुक्ते च दर्शनात् ॥ ४ । २ । १८ ॥

कर्मयुक्ते in connection with another act, च and; दर्शनःत् by seeing.

18. Because it is seen in subsequent acts.

The मैत्रावरण priest after taking the staff performs subsequent acts with the aid of the staff; so holding of the staff can not be प्रतिपच्चि रुमें which disposes of the thing finally. This is an additional reason in support of the author's view.

Adhikaranı VII dealing with the प्रतिपत्ति nature of throwing off of hern.

# उत्पत्तौ येन संयुक्तं तदर्थं तच्छ्रुतिहेतुत्वात्तस्यार्थान्तर-गमने शेषत्वात्प्रतिपत्तिः स्यात् ॥ ४ । २ । १९ ॥

उत्पत्ती in the commencement; येन with which; संयुक्त connected; तद्ये with that object; तत् that; श्रुति हेत्त्वात् by reason of the direct authority; तस्य its; अर्थांतरामने using it with other object; शेषस्वात् by its being subidiary; प्रति पत्तिः final disposal; स्यात् is.

19. It is for that object with which it is connected in the origin for reason of direct authority; its use subsequently by reason of its being subsidiary is pratipatti.

This sûtra further explains अर्थ कमे and प्रतिपत्तिकमे. When some material is taken, it is connected with some sacrificial act; it is subordinate to the act and this is shown by the direct statement. It is called, अर्थ कमे. When the act is performed and further use of the material is finally taken it is its प्रतिपत्तिकमें.

Adhikarana V11 Sutras 20 -22 treating प्रतिपत्ति nature of अवस्था bath.

# सौमिके च कृतार्थत्वात्॥ १।२।२०॥

सौमिके in the soma sacrifice; च and; कृतार्थत्वात having been accomplished.

20. Because they have all been used up in the soma sacrifice.

In the soma sacrifice when the whole thing is over, the priest and the sacrificer with his wife perform the अवस्थ bath. The priest on such occasion takes away all the sacrificial materials smeared with soma juice and throws them into water. This final act of disposing of the sacrificial materials is प्रतिपश्चिम. This is what the author lays down as his siddhanta view.

# अर्थकर्म वाऽभिधानसंयोगात् ॥ ४ । २ । २१ ॥

अर्थकर्म it is अर्थकर्म, वा on the other hand; अभिधान संयोगात, by virtue of its connection with the original name.

21. On the other hand, it is an अर्थकर्म on account of its connection with the original name.

The objector says that it is not प्रतिपश्चिकमें but an arthakarma because the अवभूष is principal and the sacrificial materials being in the instrumental case are subordinate; अवभूषां in the objective case and the अवभूष bath is performed by means of these materials.

# प्रतिपत्तिर्वा तक्क्यायत्वाद्वेशार्थाऽवस्थम्बुतिः॥१।२।२१।।

प्रतिपत्तिः final disposal; वा on the other hand; तस्त्रायत्वात् by reason of the propriety of the sense; देशार्थां in the sense of a locality; अवस्थातिः the word अवस्थ

22. On the other hand it is মনিবালি: by reason of the propriety of its sense; the word স্বাৰহ্য signifies a place.

The author gives a reply. The word अवस्थ does not mean a sacrifice but means a place of bathing where after the performance of sacrifice, the priest and the sacrificer with his wife go to bathe and throw the used up materials of the sacrifice into the water. So going to the ways is only a sacrifical materials.

Adhikarana IX Satias 23-24. Dealing with the restrictive nature of the statement relating to the agent, place and time of the sacrifice.

# कर्द्रशकालानामचोदनं प्रयोगे नित्यसमवायात्। ॥ १ । २ । २३ ॥

कर् देशकालानां of a sacrificer, place and time; अधोदनं not commandatory; अयोगे in the performance; नित्यसमनायात् by reason of its constant or essential connection.

23. The agent, place and time being essentially connected with the performance of a (sacrifice) are not mandatory.

When a Vedic sacrifice is performed, there are three things essential viz. the performer, the place and the time. "So the Vedic text about them" says the purvapaksa, "can not be विधि but only an अनुगद because it reproduces what is already known."

# नियमार्था वा ऋतिः ॥ ४ । २ । २४ ॥

नियामार्था in the restrictive sense; वा on the other hand; श्रुति: vedic text.

24. On the other hand the Vedic text is restrictive.

The Siddhanta view is embodied in the present satra. There is no doubt that time, place and agent are essential for the performance of

an act but the Vedic text which prescribes the particular time, place and agent is restrictive in its force.

Adhikarana X. Dealing with the restrictive nature of the description of the qualities of materials.

# तथा द्रव्येषु गुणश्रुतिरुत्पत्तिसंयोगात् ॥४।२।२॥

तथा Similarly; इन्येषु in the materials; गुणश्रुति description of the qualities; अन्यक्तिभोगात् by reason of the connection with the original text.

25. Similarly the description of the qualities of the materials (is restrictive) by reason of its connection with the original text.

When an organic act is performed there are three constituents called साध्य the fruit which the act achieves, the साधन materials used in performing it and इतिकर्तच्यता the subordinate acts. When an organic act is directed to be performed, it is called उत्पतिविधिः and the qualities of the materials described there, are नियम विधिः because general description of materials is vague but the particular statement of the qualities of a sacrificial material being restrictive in the nature is नियमविधिः

Adhikarana XI. Dealing with the restrictive nature of the description of the purification of the materials such as pounding etc.

#### संस्कारे च तत्प्रधानत्वात् ॥ १ । २ । २६ ॥

संस्कारे purification (of materials); चand; तत्प्रधानत्वात् by reason of of its being principal.

26. And in the purification of the materials by reason of its being principal.

A Vedic text which gives the direction how the materials are to be purified are नियमविधिः because these acts aim principally at the purification of materials and produce visible effect.

Adhikarna XII. Dealing with the form of sacrifice.

# यजित चोदनाद्रव्यदेवताक्रियं समुदाये कृतार्थत्वात् ,११८ । २ । २० ॥

यजित्तचोदना the command as to sacrifice; द्रव्यदेवताकियं materials, gods and acts; समुदाये collectively; कृतार्थन्त्रत् by reason of its having accomplished its object.

27. Command as to the sacrifice, the materials, gods and act, all collectively (constitute a sacrifice) by reason of their having accomplished their object.

In the present sûtra, the author has defined an and says that all these constituents make up a un.

Adhikarana XIII. Dealing with the form of a homa.

# तदुक्ते स्रवणाज्जुहोतिरासेचनाधिकः स्यात् ॥ शश्रश्रा

तदुक्ते that being defined; श्वणात् by the direct text; जहोति: homa or offering; आसेचनाधिक: a gift in addition; स्यात् is.

28. (याग) having been defined, a homa (includes) gift in addition by reason of the direct text.

The present sûtra defines होम and says that it includes gift in addition to all the constituents of the याग.

Difference between याग and होम is given in these two sûtras. Where any offering is made by invoking a god, it is याग. Where in addition to this, there is आसेचन gift of a !material or throwing of liquid substance into the fire, it is called होम.

कात्यायन in his श्रौत सूत्र says यजित जुहोतीनां की विशेषः । शारक्षाः तिष्ठद्वोमा वषट्कारप्रदाना याज्या पुरोजुवाक्यावंतो यजतयः । सारशा उपविष्ठ होमा स्वाहाकार प्रदानाः जुहोतयः । शारशा

See p. 13 of the Benares Choukhamba edition.

What is the difference between a याग and होम? While standing with the word वषट्कार and reciting याज्या and पुरानुवाक्य mantras, homa (offering) is called यजित (याग). While sitting with the स्वाहा offering, a homa is called जहाति (होम).

In some copies, gift is defined as follows.

#### द्दाति रुत्सर्गपूर्वकः परस्तत्वेन संबंधः॥

Gift is the transfer of one's own ownership in favour of another. In such a case ददाति is used.

Adhikarana XIV Satras 29-30. Dealing with the case of the algerian the atitthys: sacrifice etc.

# विधेः कर्मापवर्गित्वाद्र्यान्तरे विधिप्रदेशःस्यात् ॥ १।२।२६॥

विधे: of a command; कम्भेपविभित्त्वात by its lasting till the completion of an act; अशीतरे for another object; विधिप्रदेश: another command; स्यात shall be.

29. The force of Vedic command lasts till the completion of an act; and for another act another command is required.

The objector says that a material used in a sacrifice can not be used for another sacrifice; so another material of the same kind will be required for it. Accordingly when वृद्धि has been used for Atithya sacrifice, another grass will be required for उपसद and असियोसीय.

# अपि वोत्पत्तिसंयोगादर्थंसम्बन्धोऽविशिष्टानां प्रयो-गैकत्वहेतुः स्यात् ॥ ४ । २ । ३० ॥

अपिवा not so; उत्पत्ति संयोगात् by reason of the original command; अर्थसंबंधः connection with the object; अविशिष्टानां of that which are not specially described; प्रयोगैकत्वहेतुः cause of the act being one; स्यात् is.

30. Not so; by reason of the original command (an act is enjoined); and the connection of the acts not specially described with the object is the reason of their constituting one whole act.

The siddhanta view is embodied in the present sutra. The grass which is brought for the Atithya sacrifice is described by the original विधि and as उपसद and अभियोगीय are not specially described, it proves that the whole is one; the same grass may therefore be used and no separate grass is required.

#### END OF PADA. II

#### PÂDA III.

Adhikarana I shtras 1-3. Dealing with meaning nature of materials, their purification and acts.

# द्रव्यसंस्कारकर्मसु परार्थत्वात्फलस्रुतिरर्थवादः स्यात्।।। ४।३।१॥

इत्यमंद्रारकमें in materials, their purification and acts; प्रार्थत्वात by reason of their being subservient to others; फलश्रुति: the text regarding greward; अर्थवाद: commendatory; स्यात् is.

1. The text regarding the reward as to the materials, their purification and acts by reason of their being subservient to others is recommendatory,

As we have seen, there are three constituents of भावना or act; the साध्य that is the object or you may say the result or reward; the साधन or the materials and इतिक्रीड्यता i. e. the subordinate acts which subserve the purpose. In this pâda, the author deals with the एड or the reward of the act. In the present sûtra, the author has laid down the general proposition that text laying down the reward of the materials is अर्थवाद.

#### उत्पत्तेश्रातत्प्रधानत्वात् ॥ १ ॥ ३ । २ ॥

उत्पत्तीः of the original (text); च and; अतत्प्रधानत्वात् on account of its being not principal.

2. In the original (Vedic text) on account of its being not principal.

In the original Vedic text (i. e. অংশ पर्णमयी जुहू भैवति न पाप হন্তাৰ স্থাণীরিকার কান্ত হাল প্রাথান প্রদান কান্ত কান্ত হাল কান্ত কান্ত

#### फलन्तु तत्प्रधानायाम् ॥ १ । ३ । ३ ॥

फल reward; तु on the other hand; तत्प्रधानायां. when it is principal in it,

3. On the other hand, the (mention of) reward (is original) when it is principal in it.

When the description in the original text is principal, the mention of the reward is अञ्चिषिः. This is the distinction which our author has made as regards the फलभुति being अपूर्विधिः or अर्थवादः

Adhikarena II. Dealing with the unessential nature of the area (a psalm seen by aggaing) etc. when they are used in performing occasional acts.

# नैमित्तिके विकारत्वात्क्रतुप्रधानमन्यत्स्यात्॥ १।३।१॥

नैमिश्तिके in performance of occasional acts; विकारत्वात् on account of its being विकृति or modified sacrifice; क्रतुप्रधानं the principal sacrifice; अन्यत् different; स्यात् is.

4. On account of the procedure adopted in the performance of the occasional acts, being that of the modified sacrifice, the principal sacrifice is different.

The author says in this अधिकरण that the procedure adopted in performing the नैमिनिक acts is that of विकृति; and what is called विकृति is non-essential and the प्रकृति or the model sacrifice is different and therefore essential or principal. This is the proposition which has been laid down by the author in the the present अधिकरण.

Adhikarana III. Sutras 5 to 7. Dealing with the double (permanent and occasional) nature of curd etc.

# एकस्य तूमयत्वे संयागपृथवत्वम् ॥ ४ । ३ । ५ ॥

एकस्प of one; तु on the other hand; उसयत्वे in double capacities; संयोग पुणकत्वं split of the constituent (sentence).

5. On the other hand (when) one (substance used) in two capacities (both for नित्य and नैसितक acts), (there is a) split of a sentence.

What the author lays down as his Siddhanta view is that the relationship of substance and the texts which describe it are to be considered separate and distinct.

#### शेष इति चेत् ॥ १।३।६॥

शेष subsidiary ; इति चेत् if you say.

6. If you say (that the separate sentence be treated as) subsidiary.

The objector says that of the two texts, one may be considered principal and the other may be considered subsidiary to it in order to harmonise them.

#### नार्थप्रथक्त्वात् ॥ ४ । ३ । ७ ॥

न no; अर्थप्रथक्त्वात by reason of the sense being different.

7. No, by reason of the sense being different.

The author gives a reply to the objector's objection raised in the last sûtra. दहा जहाति, दहने दियकामस्य जहुयात्. "He sacrifices with curd." "Let him sacrifice with curd, if desirous of the power of senses." There

are two sentences; they cannot be harmonised because they convey two different senses,

Adhikarana IV Sutras 3 to 9. Dealing with the ऋत्वर्थ nature of the प्रोवत etc.

# द्रव्याणान्तु क्रियार्थानां संस्कारः क्रतुधर्मस्यात् ॥शश्रादा।

द्वाणां of materials; तु on the other hand; कियार्थानां for the purpose of an action; संस्कार purification; कतुधने pertaining to the performance of a sacrifice; स्पात् is

8. On the other hand, the purification of the materials for the purpose of an action is a क्रन्वर्थ.

The author has laid down the siddhanta view in the sutra. The purificication of the materials being with the object of performing an act is only for the purpose of the sacrifice and is therefore subsidiary.

#### पृथक्त्वादुञ्यवतिष्ठेत ॥ ४ । ३ । ६ ॥

्रथयन्त्वात् by reason of its being separate or different; व्यवतिष्ठेत has been made a rule.

9. By reason (of the acts) being different, this rule has been laid down.

The author gives an additional reason in support of his view; that minor acts which subserve the purpose of the principal act, being various and many are therefore subsidiary in their nature. This rule has been fixed about कत्यम in order to distinguish it from पुरुष्यम.

Adhikarana V. deling with the fruitfulness of विश्वजित् etc.

# चोदनायां फलाष्ट्रुतेः कर्ममात्रं विधीयेत न ह्यशब्दं प्रतीयते ॥ ४ । ३ । १० ॥

चोदनायां in the original command; फडाश्रुते: not centaining any text about reward; कर्ममात्रं enly an act; विधीयेत has been ordained, laid down; नहि not अशब्दं that which is not laid down; न net; प्रतीयते. is recognised.

10. When there is no mention of a reward in the commandatory text, it lays down only an act, because what is not ordained is not recognised.

The objector says that where no fruit is mentioned, it may be safely presumed that it prescribes an act merely.

# स्रिप वाऽम्नानसामध्यांच्चोदनार्थेनगम्येतार्थानांह्यर्थ-त्वेन वचनानि प्रतीयन्तेऽर्थताप्यसमर्थानामानन्तर्धेःय-सम्बन्धस्तस्माच्छुत्येकदेशस्सः ॥ ४ । ३ ११ ॥

अपिवा no; आस्नानसामध्यांत् by force of the Vedic sentence; चोदना command binding nature; अर्थेन object, अर्थापत्ति; गम्येत is inferred; अर्थानां of objects, हिं because; अर्थवत्वेन by being for the purpose; वचनानि vedic texts; प्रतीयंते are recognised अर्थतः from the object; असमर्थानां of weak, devoid; आनंतर्ये in proximity; अपि also; असंबंधः not connected; तस्मात् therefore, because; अत्वेक-देशः a part of the Vedic text; सः that.

11. Not so; the binding force (command) is inferred from the authority of the Vedic text; the texts are recognised to be for some object by reason of their having rewards. Those that do not contain any reward and have no connection with any (sentence) in the proximity (their connection should be sought in a remote passage) because it is a portion of the Vedic text.

This sûtra is in reply to the objection raised in sûtra 10. The author's own view is that the Vedas are themselves authorities and have a binding force. Every text should be presumed to contain reward because they can not be without an object; if it were so i. e. without an object you will have to seek the connection in some remoter passage containing a fruit because it is a part of the whole Vedic text.

# वाक्यार्थस्त्र गुणार्थवत् ॥ ४ । ३ । १२ ॥

बाक्यार्थ: sense of the Vedic text; गुणार्थवत् like the sense of the subordinate acts.

12. The sense of the Vedic sentence is like the sense of the subordinate act.

Here in the present and the author supports his view by an analogy; just as the principal is described in one text and its quality is described in another, but both these are connected by the principle of varieum, so in the same way when at one place an act is described but at another place the reward is mentioned, both are to be connected together under the above mentioned principle of varieum.

Adhikarana VI satras 13-14 dealing with the subject that विश्वजित् produces one fruit only.

#### तत्सर्वार्थमनादेशात् ॥ ४ । ३ । १३ ॥

तत् that; सर्वार्थ fulfulling all objects; अनादेश त् on account of no specification.

That (विश्वजित् produces) all fruits, because no specific reward is mentioned.

The objector says that when no specific fruit is mentioned, it may then be presumed that विश्वतित् produces all sorts of rewards.

#### एकं वा चोदनैक वात्।। १।३।११॥

एकं one; वा or; चोद्नैकत्वात् by virtue of one command.

14. (It produces) one fruit, because there is one command.

The author gives a reply that विश्वजित is only one act and there is only one (विधि) command; so it can produce one fruit only.

Adhikarana VII. Sucras 15-16. Dealing with the subject that विश्वतित &c., secure heaven as their reward.

# स स्वर्गः स्यात्सर्वोन्प्रत्यविशिष्टत्वात् ॥४।३।१५॥

साthat; स्वर्गः heaven; स्यात् is; सर्वात् to all; प्रति to; अविशिष्टत्वात् by being commonly desired.

12. That (reward) is heaven because it is desired by all.

This sûtra embodies the siddhanta view of the author; he says that the fruit of नियानित is heaven as it is the summum bonum of all men.

#### प्रत्ययाच्य ॥ १ । ३ । १६ ॥

प्रत्यपात् by reason of experience; च and.

16. And by reason of (our) experience.

The author supports his view by an additional reason. He says that human experince also shows that the heaven is the ultimate object of all mankind.

The sûtras 10 to 16 constitute विश्वजिन=याय.

Adhikarana VIII. Sutras 17 to 19. Dealing with the স্থাবার nature of the reward of

कतौ फलार्थवादमङ्गवत्कार्णाजिनिः ॥ ४ । ३ । १७ ॥

कतो in a sacrifice; फलायंबाद the अर्थवाद as regards the fruit; अंगवत like that of subsidiary act; कारणी जिनि: (it is the opinion of) Kârṣṇâjini.

17. It is the opinion of a swifts at the swiate description of a fruit in a sacrifice is like that of the description of a subordinate act.

A sacrifice consists of प्रधान and गौण acts; the principal is described by the विधि and the subordinate acts by अर्थवाद. So according to कारणोजिनि the description of reward of a sacrifice is only an अर्थवाद.

# फलमात्रेया निर्देशादस्त्रती ह्यनुमानं स्यात ॥४।३।१८॥

फल fruit, reward; आत्रेय: (it is the opinion of) Atreya; निर्शात by reason of the command or direction; अश्वती when there is no text; हि certainly; अनुमान inference; स्यात् is.

18. It is the opinion of आत्रेय that there is a reward under the (Vedic) command and where there is no command, it can be inferred.

The opinion of आत्रेय is opposed to कारणोजिन He says that the fruit mentioned in the विधि should be considered to be principal and that mentioned as अर्थवाद is redundant; the fruit not mentioned in the विधि but mentioned as अर्थवाद should be considered to be a part of विधि under the principle of वाक्यशेषता. Where no fruit is mentioned, it should be inferred.

# अङ्गेषु स्तुतिः परार्थत्वात् ॥ ४ । ३ । १६ ॥

भोषु in subordinate acts; स्तृतिः praise; परार्थत्वात् by reason of being subordinate to others.

19. The praise in subordinate acts (is) by reason of being subordinate to others (for the principal).

Where two acts are related as principal and subordinate, the praise of the subordinate act under the principal of बाक्यशेष is for the principal. This adhikarana is called रात्रि सत्र-याय.

Adhikarnaa IX Sairas 20-24. Dealing with the accomplishment of respective human desires as described, of the atta sacrifices.

# काम्ये कर्मणि नित्यः स्वर्गी यथा यज्ञाङ्गे क्रत्वर्थः ॥ ४ । ३ । २० ॥

काम्ये in desire accomplishing; कर्मण act or sacrifice; नित्य its own-fruit; स्वर्ग heaven; यथा just as; यज्ञांगे in a subordinate act of a sacrifice; कत्वर्थ for the purpose of the sacrifice.

20. In a desire accomplishing sacrifice, (there) is its reward in the shape of heaven; just as a subordinate act (besides fulfilling its result) is for the sake of a sacrifice.

This satra lays down the पूर्वपक्ष view of the objector. When a subordinate act is performed, it fulfils its own purpose and further produces the purpose mentioned in the text; भोदोहनेन पशु कामस्य प्रणोत "One who desires cattle, should carry consecrated water in the milking vessel." So in the same manner when a काम्य act is performed, it fulfils its own purpose and secures heaven in addition.

#### वीते च कारणे नियमात्॥ १। ३। २१॥

वीते being satisfied; च and; कारणे on the cause; नियमात् by virtue of the restrictive rule.

21. On the cause (which actuated the act) being over, by reason of the restrictive rule (the act is continued till completion).

The objector supports his view by stating a fact that the sacrifice is continued till completion even though the object to secure heaven is accomplished.

#### कामो वा तत्संयोगेन चोद्यते ॥ ४ । ३ । २२ ॥

काम: motive, gratification of a desire; वा on the other hand; तत्संयोगेन im connection with that; चोद्यते has been enjoined.

22. On the other hand, the motive has been ordained in that connection.

The author gives his own view and says that the text lays down the object of the काम्य acts and the inference that heaven is secured in addition to it, is unreasonable.

# स्रङ्गे गुणत्वात् ॥ ४ । ३ *।* २३ ॥

अंगे in a subordinate act; गुणत्वान by virtue of its being subordinate..

23. In a subordinate act by reason of its being subordinate.

The author continues his reply and says that the case of a subordinate act is entirely different because it serves its own purpose beside being subservient to the m ain act. It is a case of disparity as explained before.

#### वीते च नियमस्तदर्थम् ॥ १ । ३ । २१ ॥

बीते on being accomplished; च and; नियम; restrictive rule; तद्रशैं with that object.

25. On the desire being accomplished, the rule (that it should be continued till completion) is for that object.

The author continues to reply the objection raised in the quark that the sacrifice is continued till completion even though the desire is accomplished under the rule that a work when once commenced should be completed.

Adhikarana X. Sucras 25-26 Dealing with the subject that द्रीयूर्णमास sacrifices fulfil all desires.

# सर्वकाम्यमङ्गकामैः प्रकरणात् ॥ ४ । ३ । २५ ॥

सर्वकारण accomplishing all desires; अनकामै: desires connected with the subordinate acts; प्रकाणात by reason of a context.

25. All desires are fulfilled by fulfilment of the desires connected with subordinate acts (as is shown) by the context.

The sûtra embodies the objection of the पूर्वपक्ष. In connection with the and पूर्णमास sacrifices certain subordinate acts are performed; they fulfil all desires as appears from the word 'all' used in the Veda. एकस्प वाअन्या इष्ट्यः कानाय आह्रियंते सर्वभ्या दर्शपूर्णमासो । एकस्म वाऽन्येकतवः कामायआद्भितं सर्वभ्या योतिष्टोगः । आहार्यपुरीषां पशुकामस्यविद्धुर्थात् । सन्तपुरीषां प्रतिष्ठाकामस्य ॥ यदि कामयेत वर्षेतपर्जन्यः। नीचे सदो मिनुयात् ॥ ''Other sacrifican are performed for the accomplishment of one object but the new and full moon sacrifices are performed for the accomplishment of all desires. Other sacrifices are performed for the accomplishment of one desire but the उयोतिष्टोम is performed for the accomplishment of all. One who is desirous of cattle should construct an altar that can easily be swept, but one who is desirous of honour, should construct it in such a way that any rubbish may be removed from it by digging. If one is desirous of rains, let him make a sitting place low."

# फलोपदेशे। वा प्रधानशब्दसंयोगात् ॥ ४ । ३ । २६ ॥

फ्लोपदेश: description of the reward; वा on the other hand; प्रधान शब्द ह्योगात् by connection of the principal statement.

26. On the other hand; (it is) a description of the reward by

reason of the connection with the principal statement.

The author gives his own view in the सूत्र. He says that as the principal statement is connected with the दर्शपूर्णमास and उथातिष्टोम, the fulfilment of desires is in connection with the principal and is therefore an अपूर्वचित्र:

Adhikarana XI. Sûtras 27-28. Dealing with the subject that दर्श and पूर्णमास are to be performed separately and have their respective rewards.

# तत्र सर्वेऽविशेषात् ॥ ४ । ३ । २० ॥

तत्र there; सर्वे all; अविशेषात् by reason of no distinction.

27. There all (desires are accomplished) as no distinction is made.

This and the following sûtra have been interpreted differently. In one view it is argued that as no distinctive word is used, so it is fair to presume that all desires are produced at once. In another view, it means all desires are fulfilled in the next world. It is an objection on behalf of the gaque.

# योगसिद्धिर्वाऽर्थस्यात्पत्यसंयोगित्वात् ॥ ४ । ३ । २८ ॥

योग सिद्धि: fulfilment of desires in succession; वा on the other hand; अर्थस्य of the object or desire; उत्पत्ति production; असंयोगित्वात् by reason of the non-connection.

28. On the other hand, the desires are filfulled in succession by reason of their not rising simultaneously.

The siddhanta view is embodied in the present sûtra. The author is supposed to reply in one view that as desires do not rise simultaneously so they can not be fulfilled simultaneously; and in the other view le says that the desires are fulfilled in this and the next world. This adhikarana is called येगासिद्वन्यय and adhikaranas X and XI constitute द्वं प्राम्भावन्यय. The XI adhikarana according to the other view is called कान्यानामेहिकामुध्यक फलवत्वाधिकरणम् i. e. adhikarana dealing with the subject that कान्य sacrifices fulfil the desires in this and the other world. In this view this adikarana is numbered XII.

Adhikarana XIII. Sûtras 29-3!, Dealing with the subject that सौत्रामिण &c., are the part of चयन (architectral sacrifices) &c.

समवाये चोदनासंयोगस्यार्थवत्वात् ॥ ४ । ४ । २९ ॥

समनाये in concommittance or relationship; चोदनासंयोगस्य of the connection of the command; अर्थवत्यात् by reason of its conveying sense.

29. Because the sense of the text is properly conveyed when it is connected with the permanent relationship.

The author expresses his view that the connection of the principal and its subsidiary conveys the full signification of the command; सौत्रामणि is a constituent of agnichayana अग्नि वित्वा सौत्रामण्या यजेत. "Having established fire, let him perform सौत्रामणि.

### कालग्रुतौ काल इति चेत्।। १।३।३०।।

कालश्रुतो in the text enjoining time; काल: time; इतिचेत् if you say.

36. If you say that it indicates time under a text enjoining time.

The author raises a doubt that if you say that the text shows time; viz., first the performance of अश्निचयन and then सौत्रामणिः; so according to the objector's view, it is a sequence of time.

#### नासमवायात्प्रयोजनेन ॥ १ । ३ । ३१ ॥

न not; असमवायात् by reason of no relationship; प्रयोजनेन with the reward; स्थात् will be.

31. Not so, because there will be no connection with the reward.

The anthor replies that it can not be considered to be sequence of time, as the two sacrifices are not independent; they are principal and subordinate; and as there is no connection with the reward; so one is subordinate and depends on the principal.

Adhik rang XIV. Sucras 32 to 35. Dealing with the subject that are subordinate to the full moon sacrifice &c.

### उभयार्थमिति चेत्।। ४। ३। ३२।।

उभयार्थं double object; इतिचेत् if it be said.

32. If it be said that it is for both.

The अधिकरण opens with the पूर्वपक्ष view. The text is संस्थाप्य पौर्णमासीं वैमृधमनुनिवंपति "Having made the offering of full-moon sacrifice, he performs वैमृब sacrifice." The वैमृब sacrifice is mentioned in connection with पूर्णमासीयाग; so it is a constituent part of the full moon sacrifice and be-

cause it is mentioned after the performance of पूर्ण नासीयाग, it therefore also indicates the sequence of time. In the opinion of the objector it is both sequence of time and constituent part of दश्युणंमासयाग.

#### न शब्दैकत्वात् ॥ ४ । ३ । ३३ ॥

न not so; शब्देकरवात् by reason of one sentence.

33. It is not so, by reason of its being one sentence.

It can not be so; otherwise there will a be split of sentence. It is only one sentence; according to the principle of interpretation as laid down by the Mîmâṃsakâs वैमृबद्धा only be a constituent part of पूर्णमासीयाग.

#### प्रकरणादिति चेत् ॥ ३४ ॥

अकरणात् by reason of the context; इतिचेत् if you say.

34. If you say that by reason of the context.

The author again raises a doubt on behalf of the पूर्वपक्ष. If it be said that the passage occurs in connection with the ব্যুত্তামান sacrifices and therefore it partakes of the double nature as stated by the पूर्वपक्ष, the author's reply to it is embodied in the following sûtra.

#### नात्पत्तिसंयागात् ॥ ४ । ३ । ३५ ॥

न no; उत्पत्ति संयोगात् by virtue of the original sentence.

35. No; by reason of the original sentence.

The sûtra embodies the siddhânta view of the author. He says that in the original sentence वैमृश is described as the part of दूर्णमासयाग and the force of the sentence predominates over the context according to the rules of interpretation laid down by the मोमांसा authors. So the वैमृश can not be both.

Adhikarana Xv. Dealing with the subject that অনুযান &c., are to be performed after the zecituti on of agui maruta hymns-

# अनुत्पत्तौ तु कालः स्यात्प्रयोजनेन सम्बन्धात् ॥४।३।३६॥

अनुत्पती when there is no original statement; तु on the other hand; काल: sequence of time; स्यात् is; प्रयोजनेन with the object; संवंधात् by virtue of the connection.

36. On the other hand when there is no original sentence, it is then sequence of time by virtue of its connection with the object.

From the above discussion, we clearly see that in order to determine whether an act is कालविधि or अंगविधि, it depends upon the Vedic text If it is श्रुति, it is अंग; and if it is लिंग, it is काल. Now the text is; आग्निमास्ताद्भ्यं मनुयाजेश्यांति "They perform अनुयाज after आग्निमास्त hymns." Agni-maruta is a part of soma-sacrifice and Anuyaja sacrifice is a part of an animal sacrifice. So there is no connection whatever of one being the part of the other. Under the circumstance, it is a case of कालविधि sequence of time.

Adhikarana XVI. Dealing with the subject that soma-sacrifices are to be performed after देश्रीयूर्णमास्यागड.

# उत्पत्तिकालविशये कालः स्याद्वाक्यस्य तत्प्रधानत्वात्।। ४ । ३ । ३० ॥

उत्पत्तिकालविशये when there is a doubt whether it is अंगविधि or काल विधिः काल time; स्यात् is; वाक्यस्य of the sentence; तत्प्रधानत्वात् by virtue of its being principal.

37. When there is a doubt whether it is a relationship of a part to the whole or a sequence of time, it is a sequence of time by virtue of its being principal in the sentence.

There is a text दर्शयूर्णमासाविष्ट्रा सामेनयजते। "After performing new and full moon sacrifices, he performs some sacrifice." Now the question is whether there is a relationship of a part to the whole or whether it is a sequence of time. The author says that the original sentence which describes both दर्शयूर्णमासयाग and सेमयाग does not mention any साध्य, साधन or इतिकर्तद्यता; nor does it show that दर्शयूर्णमास sacrifices are subsidiary to सेमयाग. The only alternative is that it indicates sequence of time.

Adhikaran. XVII. Sutras 38-39 Dealing with the subject that the fruit of वैश्वानर

# फलसंयागस्त्वचोदिते न स्यादशेषभूतत्वात् ॥ १।३।३८।।

फलसंयोगः securing of fruit ; तु on the other hand; अचोदिते not being commanded; न no; स्यात् is; अशेषभूतत्वात् by reason of there being no relationship of a part to its whole.

38. On the other hand, when there is no commandatory text, there is no reward (to the sacrificer) by virtue of there being no relationship of a part to its whole.

वैश्वानर द्वाद तकपाल निविषेत् पुत्रेजाते॥ This is the Vedic text; it means that on the birth of a son, one should perform वैश्वानर sacrifice with 12 earthen pans (for baking पुरोदान cakes). The question is whether the fruit accrues to the performer or not. According to the author, as there is no méntion of the fruit in the original command, the fruit does not accrue to the performer but to his son. The son is under another Vedic text, like one's self. आत्यावैषुत्र: "A son is one's own self."

# श्रङ्गानां तूपचातसंयोगो निमित्तार्थः ॥ ४ । ३ । ३ । ॥

अंगानां of the constituent parts; तु on the other hand; उपघातसंथागः mention of the son's birth; निमित्ताथे: with a purpose.

39. On the other hand, the mention of the son's birth is for the purpose of subsidiary actions.

The word उरवात has been differently interpreted. We have followed भवर who has taken it in the sense of the birth of a son. In this view it means that the वैश्वानर sacrifice is to be performed on this occasion. It is not performed immediately but ten days after the birth.

Adhikarana XVIII. Sutras 40-41 dealing with the subject that subsidiary actions such as

# प्रधानेनाभिसंयागादङ्गानां मुख्यकालत्वम् ॥४।३।४०॥

प्रवानित with the principal; अभिनेपान by reason of the connection; आ गाना of the subsidiary actions; सुद्रकाहत्व the time of the principal, is the time.

4. By reason of the connection with the principal, the time of the principal is the time of the subsidiary actions.

The objector says that सौत्रामणि is subsidiary to अग्निचयन; so the time of performance of सौत्रामणि is the same as that of अग्निचयन

### अपवृत्ते तु चोदना तत्सामान्यात्स्वकाले स्यात् ॥४।३।४१॥

अप रते on the completion; तु on the other hand; चोदना commandatory text; तत्सामान्यात् by reason of its general nature; स्व काले at the proper time; स्यात् is.

41. On the other hand, on the completion (of a sacrifice, another sacrifice should be commanded, is) the commandatory text; by virtue of its general nature (the subsidiary sacrifices) shall be (performed) at the r proper time.

The author gives his own view in this sûtra. The command is that on the completion of one sacrifice another should be performed. अग्नियम is the principal and सोतामणि is its subsidiary sacrifice; बाजनेय is the principal sacrifice and बृहस्पतिस्त्र is its part. The rule is that on the completion of one sacrifice, the other is commenced. So all the parts of a sacrifice should be performed at their proper time.

#### END OF PADA. III

#### PABATY.

A thikar in 1. Sû ras 1.2. Dealing with the subject that gambling &c. are part of Rajasûya sacrifice &c.

#### प्रकरणशब्दसामान्याच्चोदनानामनङ्गत्वम् ॥ ४ । ४ । १ ॥

म त्याशन्द सामान्यात by virtue of context in general; चोदनानां commandaory text; अनंगत्वं does not constitute the relation of principal and subordinate.

1. By virtue of the word 'context' in general, the commendatory text does not constitute subordinate acts.

In a Râjasûya sacrifice, many minor acts are performed as for example minor sacrifices, animal sacrifice, soma sacrifice, gambling and narration of the story of अनः शेप and दिनेशेम. The objector says that they all occur under the subject of राजसूय and by that reason the minor acts do not become subsidiary.

# अपि वाऽङ्गमनिज्याः स्युस्ततो विशिष्ठत्वात् ॥४।४।२॥

अपिता not so; अर्ग a subsidiary act; अतित्याः without an oblation; स्युः are; ततः from that; विशिष्टत्यात् by reason of the difference.

2. Not so; the subordinate acts are without oblation; there fore there is a distinction.

The author in the present सूत्र gives his opinion that gambling &c. in the राजञ्च sacrifice are performed without oblation and do not produce any fruit; so they are not अर्थकर्म and are therefore subordinate acts.

Adhikarana II. Sutras 3-4 dealing with the subject that the gambling is the part of the whole IMMU sacrifice.

#### मध्यस्थं यस्य तन्मध्ये ॥ १ । १ । ३ ॥

मध्यस्यं the middle of a particular context; यस्य of which; तन्मध्ये in that context.

3. It belongs to that subject under which it is described.

There is अभिवेतनीय act in the राज्य sacrifice; there gambling is described. The objector says that gambling is therefore subordinate to the अभिवेतनीय कर्म:

# सर्वासां वा समत्वाञ्चोदनातः स्यान्न हि तस्य प्रकरणं देशार्थमुच्यते मध्ये ॥ ४ । ४ । ४ ॥

सर्वासां of all; वा on the other hand; समत्वात by reason of equality; चेदनात: from the commandatory text; स्यात is; निहं not; तस्य its; प्रकरण context; देशार्थ for pointing out, for direction; उच्यते is stated; मध्ये in the middle.

4. By virtue of the original text they are all equally important, it is not its context; it is mentioned in the middle for the purpose of direction.

The author gives his own view in the present satra. The gambling &c., are described in a serial order under the subject of अभिवेचनीय act (of soma-sacrifice); that is not its context; it is described in that order. According to the rules of interpretation as laid down by the मीमांसा, the कराण is stronger than the कम. So the context is of राजमूय यज्ञ and all other details are equally important.

Adhikurana III. Satras 5 and 6 dealing with the subject that the साम्य &c., are to be performed at the time of उपसन्,

# प्रकरणाविभागे च विप्रतिषिद्धं ह्युमयम् ॥१।१।५॥

प्रकरणाविभागे in the indivisibility of the context; च and; विप्रतिषिद्धं forbidden, split of the sentence; हि because; उभवं both.

5. On account of the indivisibility of the context, the direct command relating to two is forbidden (by reason of the syntactical division).

The offering of somya cup is made to Soma, Twistra, Visnu and it

is made at the time of তাৰৰ The question is whether it is a কাত বিভি or প্ৰাবিধি. The objector says that by holding it to be a কাতবিধি there will be a fault of syntactical division. It is, therefore, according to the objector a subsidiary act of তথনক.

### अपि वा कालमात्रं स्याददर्शनाद्विशेषस्य ॥४।४।६॥

अपिया not so; कालमात्रं time only; अदर्शनात् by reason of absence; विशेषस्य of the special (mention).

6. Not so; it (lays down) time only, by reason of the absence of any special mention.

The author gives his own view in the sútra. As there is no special mention and as it is mentioned in connection with उपसद, it is according to the rule (laid down in chapter IV, 3 pâda, 36 sûtra) a कालविधिः

Adhikarana IV. Dealing with the subject that the आमनहोम is subsidiary to संग्रहणी.

# फलवद्वोक्तहेतुत्वादितरस्य प्रधानं स्यात् ॥४।४।०॥

फलवत् which produces fruit or reward; वा on the other hand; उक्तहेत्त्वात् by the said reason; इतरस्य of another; प्रधानं principal; स्पात् is.

7. (The acts) which produce fruit are principal, by reason as given of another.

The acts are of two kinds; those that produce fruits and others that produce no fruit; आमन home belongs to the latter class and is therefore subordinate to संग्रहणी sacrifice in which विश्वेदेवड are invoked and which is principal. Here in the satra इता is used in contradistinction with प्रधान.

Adhikarapa V. Sutras 9-11. Dealing with the subject that the दिशाह is permanent and essential.

# द्धिग्रहे। नैमित्तिकः श्रुतिसंयागात् ॥ १ । १ । ८ ॥

दिश्रह: the cup of curd; नैसिनिक: occasiona!; श्रुति संवागात् by reason of the description in the Vedic text.

8. The (offering of a) cup of curd is occasional by reason of its relation with the Vedic text.

According to the Vedic text, the दिश्चम् ceremony is performed whenever there is an error or omission in the performance of a sacrifice

to appease the gods. The objector says that the performance of the दिखाइ ceremony is therefore occasional.

#### नित्यम् ज्येष्ठशब्दात् ॥ १ । १ । ६ ॥

नित्यः permanent, essential; च and; ज्येष्टराज्दात् by virtue of the word 'excellent.'

(The दश्चित्रह is) permanent because of the word 'excellent' (used).

The objector takes up another position and says that as the word 'excellent' is used in this connection the दिख्यह ceremony is therefore permanent; what is excellent should always be performed. According to the objector, the दिख्यह ceremony is both essential and incidental. ज्येष्ठा वा एवमहाणांयस्यैषमृद्यातं ज्येष्ठयावगच्छति ॥ (तै० सं० ३।५।६।१) "It is best of all the cups; he who uses it, becomes excellent."

#### सार्वरूप्याच्च ॥ ४ । ४ । १० ॥

सार्वेरूपात् by reason of its being the form of all (gods); च and.

10. And also by reason of its being the form of all (gods).

The objector strengthes his view by stating that the दिश्वमह is the form of all the gods and the form of the gods is permanent. The दिश्वमह ceremony is therefore both permanent and occasional. सर्वासांवाएतद् देवानां का यदेषमहो यस्यैषमृह्यते सर्वाण्ये वैनं क्षाणि पश्चामुपतिष्ठते । (३।५।६।१) "It is the form of all the gods viz., this cup; he who uses this cup, obtains all the forms and cattle."

# नित्या वा स्यादर्थवादस्तयाः कर्मग्यसम्बन्धाद्वङ्गित्वा-च्चान्तरायस्य ॥ ४ । ४ । ११ ॥

नित्य: permanent; वा on the other hand; स्यात् is; अर्थवाद: recommendation, restatement; तथा: of the both (the priest and the sacrificer); कर्मण in the sacrifice; अतंत्रधात् by reason of impermanent nature; अत्रायस्य of the impediment.

11. On the other hand, it is permanent; it is satisfactors because of their (of the sacrificer and the priest) having no connection with the act and by reason of the impermanent nature of the impedment.

The author gives his own view finally after discussing the subject

from the objector's point of view. He says that both the अध्ययु and यजमान have no connection with the impediment and because the impediment is of momentary nature it is therefore incidental. The दिश्चित्र is performed to appeare the gods in order to obviate the impediment that may happen. The performance of दिश्चित्र is therefore essential.

Adhikarant VI. रेथ ras 12-13. Dealing with the subject that वैश्वान् is occational.

# वैश्वानस्त्र नित्यः स्यान्नित्यैः समानसङ्ख्यत्वात् । १।१।१२॥

वैश्वानर: Vaisvanara offering; नित्यः permanent; स्यात् is; नित्येः with permanent (things); समानतं व्यस्तात् by reason of numbering along or among.

12. Vaisvânara is permanent by reason of its being numbered along with permanent things.

The garage view is that as the are offerings are mentioned amongst permanent things, so they are permanent.

#### पक्षे वीत्पन्नसंयागात् ॥ ४ । ४ । १३ ॥

पक्षे otherwise, on an occasion; वा on the other hand; उत्पन्न संयोगात् by reason of the original statement.

13. On the other hand, it is occasional by reasontof the original authority.

The author's view is embodied in the present sûtra. The original text which is quoted in this connection shows that ukhya fire is carried about one's neck for a year. Ukhya is an iron grate and fire in it is carried by tying it to the neck of the person for a year. He then, becomes qualified to perform the अग्निचयन sacrifice; if it is not done and the sacrifice is performed, the sacrificer is destroyed just as the fætus is distroyed. In order to obviate the evil which is to befall by reason of this omission, a purodasa cake is offered to awing fire and the danger of destruction is averted. But when ukhya fire has been carried, there is then no necessity of वैश्वानर offering. So the वैश्वानर offering is occasional; it is performed when the emergency योवे सम्बत्सरमुख्यमभृत्वाग्नि विश्वते यया सान्गिओ वपद्यते ताद्वोव तश्विमाञ्जूर वैश्वानरं द्वादशक्षमात्रं प्रस्तात् निविषेषु समस्य तेत्रा अक्षिवेश्वानरो यथा संबत्सरनापृत्या ॥ काङ अध्यते थिजाया एवमेव सम्बद्धारमापृत्या काळ्यानते ऽिनंचित्रुते नातित्राचर्त्रयेषा वा अनेः जियातम् र्यद् वैश्वातः वियानेत्रास्य तत्र्वनय-र थे ॥ (तै॰ सं॰ ५।५।१।६।७) "He who without holding fire in उहर, establishes

the sacred fire, is destroyed like the undeveloped fetus; (in case, he is incapable to carry उत्प for a year) he should offer cakes baked on 12 pans to वैश्वानर, because a year is वैश्वानर fire; like the fœtus which becomes mature in a year and is born on arrival of its time, similarly having held उत्प for a year, he establishes fire on the arrival of its time so that he may not perish. It is the dear body of अग्नि which is वैश्वानर; he obtains his dear body certainly."

Adhikaran, VII. Sutras 14-18 . Dealing with the occasi nal nature of बहचिति:

# षट्चितिः पूर्ववत्त्वात् ॥ ४ । ४ । १४ ॥

षट्चितिः, satchiti sacrifice; पूर्ववत्वात् by reason of its being like the former.

14. The Satchiti sacrifice is like the former.

The sûtra embodies the পুর্বিশ্ব view of the objector. He says that মহেবির is also permanent as he argued in the previous cases.

#### ताभिश्च तुल्यसंख्यानात् ॥ ४ । ४ । १५ ॥

तामिः with them; च and; तुन्य संख्यानात् by reason of its reckeining among.

15. And by reason of its being reckoned among them.

The objector supports his view by advancing an additional reason that the sixth chiti is described amongst the 5 chitis. The five chittis are permanent and the 6th chiti is also therefore permanent. "A chiti is a place made of various kinds of bricks in the form of a bird on a ground of two spans levelled by a plough. Such 5 chitis are first made and the sixth one is lastly constructed; in them fire is established."

#### अर्थवादेापपत्तेश्च ॥ ४ । ४ । १६ ॥

अर्थवादोपपत्ते: by reason of the explanation of the recommandatory text; च and.

16. And by reason of the satisfactory explanation of the recommendatory statement in this connection.

•The objector further supports his view by saying that the अर्थवाद text in this connection can be explained by holding the पर्चिति to be permanent.

एकचितिर्वा स्यादपवृक्ते हि चोद्यते निमित्तेन ॥४।४।१९॥

एकचिति: one chiti; वा on the other hand; स्यात् is; अपगुक्ते on completion; हि because; चोग्रते ordained; निनित्तेन with a purpose.

17. On the other hand, there is only one chiti on the completion (of the अग्निचयन sacrifice) because it is ordained with a purpose.

In the sûtra, the author expresses his own view. The five chitis constitute the अभिनयन sacrifice; if there is an error or omission, then the 6th chiti is performed. If 5 chitis are satisfactorily performed, then there is no necessity for the performance of the 6th chiti.

# विप्रतिषेधात्ताभिः समानसङ्ख्यत्वम् ॥ ४ । ४ । १८ ॥

विप्रतिषेवात् by reason of opposition; ताभि: with them; समानसंख्यत्वं equal reckoning.

18. Though opposed, they are reckoned along with them.

The author replies to the objection raised in sûtra 15. Though the 6th chiti is occasional yet it is mentioned along with permanent things; as gods, men, and manes of opposite classes are mentioned together in the text देवा ऋष्यागंधर्वा स्तेऽन्यतश्चासन्। असु ारक्षांसि शाचा स्तेऽन्यतः॥ (तै॰सं॰ २।४।१।१) "The gods, the Risis and Gandharvas were on one side; the Asuras, the demous and evil spirits on the other."

Alhikarana V II- Sutras 19-21 dealing with the subject that पिंडपितृयञ्च is not a subsidiary action.

### पित्यज्ञः स्वकालत्वादनङ्गं स्यात् ॥ ४ । ४ । १६ ॥

पितृयज्ञ offering to the manes of the ancestors; स्वकाल त्वात् by reason . of its own time; अनंग not subsidiary; स्थात् is.

19 The offering to the manes by reason of its (appointed) time is principal.

In the sûtra, the author expresses his view that पिंडपितृयज्ञ is an independent sacrifice being performed on a particular day. अमावस्थायामपराह्रे पिंडपितृयज्ञेन चरंति "They perform पिंडपितृयज्ञं in the after-noon on अमावस्था."

### तुल्यवच्च प्रसङ्ख्यानात ॥ ४ । ४ । २०॥

तुस्यवत् like equal; च and; प्रसंख्यानात् by reason of its being counted.

20. And by reason of its being counted along with equal (things).

The author gives an additional reason and says that the पिडिप्तियज्ञ being mentioned along with principal acts, is also principal.

### प्रतिषिद्धे च दर्शनात्॥ १। १। २१॥

प्रतिषित्वे in the case of prohibition; च and; दर्शनात् by reason of its being seen.

21. And by reason of its being seen on a prohibited day.

The author gives an additional reason in support of his view; he says that the विद्यान्यज्ञ is performed on a prohibited day, so it is an independent act.

Adhlkarana IX. Satras 22-24. Dealing with the subject that the rope is a part of gq.

#### पश्वङ्गं रशना स्यात्तदागमे विधानात् ॥ १ । १ । २२ ॥

पश्चंगं part of the animal; रशना the rope; स्यात् is; तदागमे in that context; विधानात् by being described.

22. The rope is a part of an animal being described in that context.

The objector says that the rope is the part of the animal because it is mentioned in that connection.

#### यूपाङ्गं वा तत्संस्कारात्॥ ४। ४। २३॥

यूपांगं part of the यूप; वा in the alternative, on the other hand; तरसंस्कारात् by reason of purifying it.

23. On the other hand, it is a part of the sacrificial post by reason of its purifying it.

In the present sûtra, the author gives his own view. He says that the rope is a part of the sarificial post because it is tied round the sacrificial post to make it firm.

#### प्रर्थवादम्ब तदर्थवत् ॥ १ । १ । २१ ॥

अर्थवादः recommendation; च and; तदर्थवत् full of meaning.

24. It has a meaning (if we take it for an) arthavada (descriptive).

The text of the Rigveda where the rope is described in connection with the are will convey a meaning if we consider it as a descriptive statement. The author gives this as an additional reason in support of his view.

युवासुवासाः परिवीत आगात् सउश्रेयान् भवतिज्ञायमानः। तंथीरासः कवयउन्नयंति स्वाध्यो३ मनसादेवयंत ॥ ऋ० सं० (३।८।४) "Here comes the strong, well clothed, and tied round (with ropes); it (यूप) certainly is the best of all products of wood; the wise poets with meditation, desirous of divine position, erect it."

Adhikarana X. Sutras 25-28. Dealing with the subject that Ets is a part of the animal.

#### स्वरुष्ट्राप्येकदेशत्वात् ॥ ४ । ४ । २५ ॥

स्वर a chip; च and; एकदेशत्वात् by reason of its being a portion of it.

25. And स्वह (is a part of यूप) by reason of its being a part.

The objector says that ear is a part of an because it is prepared from it.

#### निष्क्रयम् तदङ्गवत् ॥ १ । १ । २६ ॥

निकाय: ransom; च and; तदंगवत् its part.

26. And (it is) a ransom and therefore it is a part of (the sacrificial post.)

There is a story in the Veda that the ladle was broken and the risis purchased it with the offering of a handful of grass as a ransom. From the chip of the sacrificial post, the was prepared and the destruction of the sacrifice was thus avoided. The objector advances it as an additional reason in support of his view.

#### अप्रश्यन् हस्मवेषुरा ऋषये।ये यूपं प्राप्यंति । संभज्य स्नुवंतेमन्यंते । यज्ञ वेशसाय बाइदं कर्म इति । तेपस्तरं स्नुवनिष्क्रयसपश्यन् । यूपस्य स्वरं अयज्ञवैशालाय ॥

"The Risis who brought the 27 saw in the days of yore; when the ladle was broken, they believed that it foreboded the destruction of the sacrifice. They saw grass as ransom to purchase the ladle; the swaru made from the 27 is to avert the destruction of the sacrifice."

# पश्वङ्गं वार्थकर्म्भत्वात् ॥ ४ । ४ । २० ॥

पश्चेंगं a part of the animal; वा on the other hand; अर्थकमीत्वात् by

reason of its being an object in itself.

27. On the other hand, खडांs a part of animal because it is an अर्थकर्म.

The author gives his own view in this sûtra. The स्वह is used in anointing the animal; as it subserves this purpose, so it is an अर्थक्रमें and is therefore subsidiary to the animal.

#### भक्तया निष्क्रयवादः स्यात् ॥ १ । १ । २८ ॥

अक्तवा by metonymy or transferred sense; निष्क्रयवादः, description about ransom; स्पात् is.

28. The description about ransom is by the transferred sense.

भक्ति is the subordinate significant power of a word. When the principal sense of a word is rejected and the quality which it expresses is recognised, it is a case of a transferred sense or metonymy. When the materials of a sacrifice are finally disposed of, instead of the sacrificial post, the स्वंह which has been prepared from the सून is thrown into the sacrificial fire. This mode of release by ransom is called निष्क्रयवाद:

The author gives a reply to the objector's objection contained in sûtra 26 by saying that the निष्क्रयवाद: is only by way of metonymy. One खड is used in anointing eleven animals with butter. This procedure in a sacrifice is called पश्चेकादशिनी; so खड is connected with the sacrificial animal.

Adhikarana XI. Sutras 29 to 38. Dealing with the subject that ATAIT &c., are subsidiary.

# दर्शपूर्णमासयोरिज्याः प्रधानान्यविशेषात् ॥१।१।२॥

दर्शपुर्ण मासयोः of the new and full moons; इउपाः oblations; प्रधानानि principal; अविशेषात् by reason of no speciality (about it.)

29. All the oblations (made) during new and full moons are principal by reason of no special mention (made about them).

There are several Yagas that are performed on the new and full moon days; they are equally mentioned and there is nothing special about them. The objector in this sûtra says that all याग are equally important and principal.

अपि वाङ्गानि कानि चिद्मेश्वङ्गत्वेन संस्तुतिः सामा-न्योद्यभिसंस्तवः ॥ ४ । ४ । ३० ॥ अपि वा on the contrary also, not so; अगानि parts; कानिचिद्ध some; येषु in which; अंगरवेन by being part; संस्तुतिः praise; सामान्यः common; हि because; अभिसंस्तवः praise.

31. Not so; some are parts which are praised as parts; because the praise is general.

The author gives his own view in the sûtra; that there are certain यागड which are praised as parts; and so they are parts but can not be principal.

#### तथा चान्यार्थदर्शनम् ॥ ४ । ४ । ३१ ॥

तथा also ; च and ; अन्यार्थदर्शनं seeing another case.

31. And again seeing another case,

The author supports his view; in some sacrifices wars and others are not performed; had they been principal, such would not have been the case.

# अवशिष्टन्तु कारणं प्रधानेषु गुणस्य विद्यमानत्वात्।। १।१।३।।

अविशिष्ट not distintive; तु on the contrary; कारण the reason; प्रधानेषु among the principal; गुणस्य of the subordinate; विद्यमानत्वात् by virtue of its inclusion.

32. The reason (given) is not distinctive by virtue of the subordinate being included in the principal,

The objector says that the reason given in sûtra 30 that the praise is general is not distinctive; there are texts in which the principal is also praised and the subordinate is included in it.

#### शिरोवा पतत् यज्ञस्य यदाग्नेयः । हृद्यं उवांशुयागः । पादावग्नीषोभीयः ॥

"Agneya offering is the head of the sacrifice; sqig offering is its heart; the offerings to Agnisoma are its feet."

# नानुक्तेऽन्यार्थदर्शनं परार्थत्वात् ॥ ४ । ४ । ३३ ॥

न not; अनुक्ते being not mentioned; अन्यार्थदर्शनं seeing another case; प्रार्थत्वात् by reason of its being subservient to another. 33. When it is not mentioned (in the Vedas) it can not be another case by reason of being subservient to another.

The objector supports his view by saying that it is not mentioned in the text that it is subservient to another, so it appears to be another case.

# पृथवत्वे त्वभिधानयोर्निवेशः श्रुतितो व्यपदेशाच्च तत्पुनर्मु रूयलक्षणं यत्फलवत्वं तत्सन्निधावसंयुक्तं तदङ्गं स्याद्वागित्वात्कारणस्याश्रुतश्चान्यसम्बन्धः ॥ ४ । ४ । ३४ ॥

पृथक्त्वे on being separate; तु on the other hand; अभिधानयोः of the names; निवेशः connection with the fruit; अतितः by direction or command of the Vedas; व्यवदेशात् sacrificial custom; च and; तत् that; पुनः again; मुख्यलक्षणं the distinctive mark of the principal; यत् that; फलवत्वं the quality of producing reward; तत्संनिधो in its proximity; असंयुक्तं unconnected; तत् that; अंगं constituent part; स्यात् is; भागित्वात् being sharers; कारणस्य of the cause, or princicipal; अश्रुतः not directly stated; च and; अन्य संवंधः connection with other-

34. On the other hand, by reason of the connection and sacrificial custom, when there is difference of names, (there is) connection with the reward; that which is the quality of bearing the fruit is the distinctive mark of the principal and that in its proximity is unconnected, is a constituent part; the connection with any other is not heard.

In this sûtra the author attempts to show the distinction between मुख्य and अंग. That which bears the fruit is मुख्य and that which is subservient to the मुख्य and bears no fruit is अंग. On performing the principal act, minor acts are also performed which subserve the principal act. These minor acts are called इतिकर्तव्यता.

# गुणाश्च नामसंयुक्ता विधीयन्ते नाङ्गेषूषपदान्ते ॥४।४।३५॥

गुणा: qnalities; च and; नाम संयुक्ता: connected with the names; विधीयंते are ordained; न not; अंगेषु !in the constituent parts; उपपद्यते are not met with.

35. The qualities are ordained to be connected with the names (of the substances) and are not met with in the constituent parts,

This sûtra shows the difference between गुणकर्म and अंगकर्म. The author says that by qualities we know names. The name of the substance is by the quality it possesses and in the constituent part there is no quality independently. A गुणकर्म describes the quality when principal is known while अंगकर्म by means of इतिकर्षंडयता is connected with the principal; the गुणकर्म produces fruit independently and the अंगकर्म does not.

# तुल्या च कारणऋतिरन्यैरङ्गाङ्गिसम्बन्यः ॥४।४।३।३।।

तुर्या equal; च and; कारणश्रुति: the text describing the origin or main act; अन्यै: with others; अंगानिसम्बंध: the connection of parts with the whole or main act.

36. The text describing the main act is similar; the connection of the parts with the main act is with other (acts.)

The objector says that all acts mentioned are equally described and are therefore principal and their sining connection should be sought somewhere else.

#### उत्पत्तावभिसम्बन्धस्तस्मादङ्गोपदेशः स्यात् ।।।।४।४।३०॥

उत्पत्तौ in the origin; अभिसंबंधः connection; तस्मात् therefore; अंगोपदेशः description of the constituent part; स्यात् is.

37. There is a connection in the origin; therefore there is a description of the constituent part.

Just as in the orign, first head is formed, then the middle part, then feet are formed; so in the same way आग्नेय, उपांशुयाज and अधियोमीय are performed in order. See at P. 250 the commentary on सूत्र 32. This statement in the Vedas is by way of description of अंग्रिकी. The author has given the reply to the objection raised in सूत्र 36.

### तथा चान्यार्थद्श्नम् ॥ ४ । ४ । ३८ ॥

तथा again; च and; अन्यार्थद्रीन seeing another.

38. Again, there is seen another case.

The author gives an additional reason in support of his view. That on the full moon day 14 offerings are made and on the new moon day 13 offerings are made. This number can be properly adjusted on the hypothesis that आयोग &c., are principal and आयार &c., are constituent parts.

#### चतुर्दश पौर्णमास्या माहुतयाहुयंते । त्रयादश अमावस्यायाम्॥

"Fourteen offerings are made on the full moonday and therteen on the new moonday."

Adhikaran XII sutras 39-41. Dealing with the subject that in a उथातिष्ट्रीम sacrifice दक्षणीय &c., are the constituent parts.

## ज्योतिष्टोमे तुल्यान्यविशिष्टं हि कारणम् ॥४।१।३०।।

डयोतिष्टोमे in a jyotistoma sacrifice; तुल्यानि equal; अविशिष्ट indistinctive; हि because; कारणं cause.

39. In a jyotistoma sacrifice all are equal because the cause is not distinctive.

The objector says that in a ज्योतिष्टोम sacrifice all the minor यागड such as दक्षिणीया &c., producing fruits are all equally important.

#### गुणानां तूत्पत्तित्रावयेन सम्बन्धात्कारणश्रुतिस्तस्मा-त्सोमः प्रधानं स्यात् ॥ १ । १ । १० ॥

गुणानां of the qualities; तु on the other hand; उत्पत्तिवाक्येन with the original statement; संबंधात by reason of the connection; कारणश्रुतिः the text describing the reward; तस्मात् therefore; सामं soma yâga; प्रधानं principal; स्थात् is.

40. On the other hand by reason of the connection of the 'qualities with the original statement there is a text describing the reward; the soma is therefore principal.

The author gives his own view in the present sûtra. In the original statement the reward of a principal act is mentioned and the subordinate acts constitute the principal act and produce the general fruit. The diff sacrifice is therefore the principal act and distribute and others are subordinate acts.

ज्योतिष्ठोमेन स्वर्गकामो यजैत ॥ कतमानि तानि ज्योतींषि । य एतस्य स्तोमा इति । त्रिवृत् पंचदशः सप्तदशः एकविशः ॥ एतानि वावतानि ज्योतींषि । य एतस्य स्तोमाः ॥ तै० ब्रा० १, ५, ११, २

"He who is desirious of heaven, should perform ज्योतिष्टोम. How many are its flames which are its songs? Threefold, fifteen times, seventeen times and twenty times; these are, verily, its flames, which serve as songs."

#### तथा चान्यार्थदर्शनम् ॥ १ । १ । ११ ॥

तथा similarly; च and; अन्यार्थदर्शनं seeing another case.

41. And similarly there is ano her case seen.

The author in support of his view quotes the authorities.

शिरो वा पतद् यज्ञस्य यद्दीक्षणीया॥ चतुर्विशति मानं हिरण्यं दीक्षणीयायां द्यात्॥ प्रायणीयायां चतुर्विशति माने॥

"दक्षिणीया is the head of the sacrifice; 24 rattis of gold should be given in दीक्षणीया sacrifice; in प्रायणीया twice twenty four should be given."

END OF PADA IV.

END OF CHAPTER IV.

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#### PÂDA Í.

#### Introduction.

În this chapter, the author deals with कम (order or sequence.) It is divided by him into six classes. (1) श्रुति कम (2) अर्थ कम (3) पाठ कम (4) स्थान कम (5) मुख्य कम (6) महित्त कम. They will be explained as occasion arises.

Adhikarana I. Dealing with the subject that how order is to be limited.

## श्रुतिलक्षणमानुपूर्व्यं तत्प्रमाणत्वात् ॥ ५ । १ । १ ॥

श्रुतिलक्षण the definition of श्रुति; आनुपूर्व्य following one after the other; तत्त्रमायत्वात by reason of its authority.

1. The definition of syfa is the order of following in succession by virtue of its authority.

The author explains what श्रुतिकम is. It is an order of following in succession, under a direct authority and expressed by such words as अथ, अधुना or by oblative case or by अध्यय.

Adhikarana II. Dealing with the subject that order is sometimes governed by purpose;

#### प्रयोच्च ॥ ५ । १ । २ ॥

अर्थात् by purpose; च and.

#### 2. And by purpose.

The author explains the अर्थंकम. It is an order determined by the purpose which a text serves. As for example अभिहोत्र जुहोति, यवागू पचित । He performs Agnihotra; he cooks grue! There अभिहोत्र is first but a sacrifice can not be performed without बनागू (gruel), so the cooking of यवागू will be performed first. It is called logical order अर्थंकम.

Adhikarana III. Dealing with the subject that order sometimes is not determined by any rule,

#### अनियमाऽन्यत्र ॥ ५ । १ । ३ ॥

अनियम: not governed by any rule; अन्यत्र at another place.

3. Sometimes it is not governed by any rule.

The author says that sometimes the order is varied by reason of the difference of the recension of the Veda.

Adhikarana IV. Sûtras 4 to 7. Dealing with the subject that the order is governed by the order of reading.

# क्रमेण वा नियम्येत क्रत्वेकत्वे तद्गुणत्वात् ॥५।१।८॥

क्रमेण by the order; वा on the other hand; नियम्येत is regulated; करवेकरवे being in one sacrifice; तद्वगुणस्थान् by reason of its being subordinate to it.

4. On the other hand by reason of being subordinate in one sacrifice, (the order of performance) is governed by the order (of reading).

The author propounds his siddhanta view in the satra. What he says is that in a main sacrifice, there are many subordinate acts; these subordinate acts are performed in the order in which 'the text is read. This is called पाउक्स. The difference between श्रीतक्स and पाउक्स is that in a श्रीतकस there is only one sentence which lays down the order which is called direct, while in the latter there are several sentences which govern the order according to the order of their reading.

#### अशाब्द इति चेत्स्याद्वाक्यशब्दत्वात् ॥ ५ । १ । ५ ॥

अशाब्द not direct expression; इतिचेत् if it be said; स्यात् is; वाक्य शब्दत्वात् by reason of the sentences.

5. If it be said that it is not a direct expression (of the order) by reason of the sentences.

The objector says that there are different sentences but none of them says directly in what order the acts are to be performed.

# स्रर्थकृते वाऽनुमानं स्यात्क्रत्वेकत्वे परार्थत्वात्स्वेन त्वर्थेन सम्बन्धस्तस्मात्स्वशब्दसुच्येत ॥ ५ । १ । ६ ॥

अर्थकृते for the sake of the sense; वा on the other hand; अनुमानं inference; स्थात् is; करवेकरवे in being a one sacrifice; परार्थत्वात् by virtue of dependence on another; स्वेन with its own; तु certainly; अर्थे object, sense; सम्बंध: connection; तस्मात् therefore; स्वशब्द direct expression; उच्येत is said.

6. On the other hand there is an inference for the sake of the sense in the unity of a sacrifice; by reason of its dependence on another, there is a relationship with its own object; it can therefore be said to be a direct expression.

The author gives a reply to the objector's objection raised in sûtra 5. He says that there is one sacrifice which is one organic whole and there is only one agent. There are several subordinate acts which must be performed in order. There are texts corresponding to the acts; though there is no direct command regulating the order but an inference can be reasonably made that the order of performance of the act, is the order in which the text is read. This amounts to direct expression.

#### तथा चान्यार्थदर्शनम् ॥ ५ । १ । ७ ॥

तथा similarly; च and ; अन्यार्थदर्शनं seeing another case.

7. And similarly another case is seen.

The author in order to support his view relies on the Vedic anthorities.

व्यत्यस्तमृतव्या उपद्धाति । व्यत्यस्तं षोड्शिनं शंसति । आश्विना दशमा गृह्यते । संतृतीयं जुहोति ॥

He arranges bricks in a reverse order in the sacrifice about the seasons.

He recites বাত্তিয়ন song in a reverse order. He takes the tenth cup dedicated to স্থিন and offers it in the third order.

Adhikarana V. Sûtras 8 to 12: Dealing with the subject that the order depends on the first start.

# प्रवृत्या तुल्यकालानां गुणानां तदुपक्रमात ॥५।९।८॥

प्रमुखा by commencement; तुल्पकालानां of equal time; गुणानां of subordinate; acts; तदुपकमात् by reason of its commencement.

8. By the first start (is determined the order) of the subordinate acts which are to be performed simultaneously by virtue of the first commencement.

In the sûtra, the author explains what is called प्रवृत्तिक्रम. When one commences to do one particular act out of a series of acts without any particular reason, it is called प्रवृत्ति. For example there are 17 horses to be purified, one has to start from a particular place and this determines the order. This is called प्रवृत्तिकम or practical order. The first start depends upon chance or the choice of the person who starts.

#### सर्वमिति चेत्॥ ४। १। ९॥

सर्व all ; इतिचेत् if you say.

9. If you say that all (should be done simultaneously).

The objector says that all the purificatory ceremonies should be performed upon one animal and then they should be performed on another and so on.

#### नाकृतत्वात्॥५।१।१०॥

न not; अकृतत्वात by reason of its being not done.

10. Not so, by reason of its being not done.

The author gives a reply. There will be no continuity of the performance. When one act is performed upon all the animals, then another purificatory act should be performed on the animals in the same order as you started at first.

#### क्रत्वन्तरवदिति चेत् ॥ ५ । १ । ११ ॥

कत्वंतरवत् like another sacrifice; इतिचेत् if you say.

11. If you say that like another sacirfice ; (सीर्यमाः)

The objector says that all the purificatory ceremonies can be performed upon one animal just as it is done in सीर्याग. In it, all the sacrificial operations are performed on an animal at a time before killing it.

#### नासमवायात्॥ ५।१।१२॥

न not so; असमवायात by reason of there being no relationship of a part with the whole.

12. Not so; there being no relationship of a part with the whole.

The author says that in the अतिरात्रियां by way of penance सीर्ययां is performed. There is no relationship of a part with the whole between to two यागा. They are independent; so the analogy does not hold good.

Adhikarna VI. Dealing with the subject that the order sometimes depends upon the position,

#### स्थानाच्चोत्पत्तिसंयोगात्॥ ५।१।१३॥

स्थानात by position; च and; उत्पत्तिसंयोगात by connection with the original text.

#### 13. By position and the original text.

In a उपोतिष्टोम sacrifice three animals called (अधिन्योमीय) agnisomîya सवनीय and अनुवंध्य are killed. Then there is another modified याग called साधस्क According to the principle laid down in the सूत्र, killing of the animals in साधस्क्र याग is governed by the procedure in the model sacrifice i. e. the उपोतिष्टोम of which it is a modified form. This is called स्थानक म.

Adhirarana VII. Dealing with the subject that the order of the subordinate acts depends upon the order of the principal.

## मुख्यक्रमेण वाऽङ्गानां तदर्थत्वात् ॥ ५ । १ । १४ ॥

मुख्य क्रमेश with the order of the principal; वा or; अंगानां of the subor dinate acts; तद्धेत्वात् by reason of their being subservient to it.

14. The order of the subordinate acts (is governed) by the order of their principal, by reason of their being subservient to it.

The author explains what is called सुद्ध करा. He says that the order of the subordinate act depends upon the order of the principal.

Adhikarana VIII. Dealing with the subject that among subordinate acts, of मुख्यक्रम and प्रदक्षम the latter prevails..

#### प्रकृती तु स्वशब्दत्वादाथाक्रमं प्रतीयेत ॥५।१।१५॥

प्रकृतों in an archtype, model sacrifice; तु again; स्वशब्दत्वात् by reason of the direct authority; यथाक्रमं according to the order; प्रतीयेत should be known, should be followed.

15. In a model sacrifice by reason of the direct authority, the order as laid down should be followed.

When there is a conflict between the पाठकम and मुख्यकम, the former prevails.

Adhikarana IX dealing with the subject that the order laid down in the mantra is to be preferred to that laid down in the  $Brah_mana$ .

# मन्त्रतस्तु विरोधे स्यात्प्रयोगरूपसामर्थ्यात्तस्मादुत्पत्ति-देशः सः ॥ ५ । १ । १६ ॥

मंत्रतः from the mantra; तु again; विरोधे on conflict; प्रयोगरूपसामध्यांत् by reason of the strength of the accomplishment; तस्मात् because; उत्पत्ति देश: seat of its origin; सः it.

16. Again, on conflict, (the order is governed) by the mantra

by virtue of the power of accomplishment (of an act); because the Brahmana is the seat of the origin.

In this सूत्रs the author shows the difference between the मंत्र and ब्राह्मण The mantra determines the form of the sacrifice and is therefore substantive law and the ब्राह्मण deals with the procedure and is therefore adjective law. The former is अंशंग and the latter is वहिरंग. The author says that where there is a conflict between a मंत्रपाठ and ब्राह्मणपाठ, the former prevails.

Adhikarana X. Sûtras 17-18 dealing with the subject that the चोद्ना text is preferable to विश्वायक text.

#### तद्वचनाद्विकृती यथा प्रधानं स्यात् ।। ५ । १ । १० ॥

तद्वचनात् by reason of the word of the Veda; विकृते। in a modified sacrifice, in an ectype; यथा just like; प्रधानं principal; स्यात् is.

17. By reason of the Vedic authority in a modified sacrifice, (the procedure is governed by that of) the principal.

The objector says that the procedure in the (विकृति) modified sacrifice is governed by the order of the principal.

#### विप्रतिपत्ती वा प्रकृत्यन्वयाद्यथाप्रकृति ॥५।१।१८॥

विमितिपत्ती in a conflict; वा on the other hand; मक्त्यन्वयात by virtue of its being connected with the model sacrifice; यथामकृति just like that of the model sacrifice.

18. On the other hand when there is a conflict, (the order) is that of the model sacrifice, it being a part of the model sacrifice.

The author says that when there is conflict as to whether the order is that of the subsidiary or of the principal act, it is governed by the order laid down in the model sacrifice because the modified sacrifice is connected with it. चोदक text lays down that a modified sacrifice is to be performed according to the model sacrifice; while the विधायक text makes it obligatory to perform the modified sacrifice. The former lays down the form and the latter makes it a duty. So the chodaka text is to be preferred to the विधायक text as to order in a विकृति sacrifice.

Adbikarana XI. Sutras 19-22 dealing with the subject that in some modified sacrifice, the subordinate acts of the model sacrifice are omitted.

#### विकृतिः प्रकृतिधर्मत्वात्तत्काला स्याद्यथा शिष्टम् ॥ ५ । १ । १६ ॥

विकृति: modified sacrifice; प्रकृतिधर्मत्वात् by reason of being of the same quality as the model sacrifice; तत्काला of the same time; स्यात् is; यथा शिष्टं as directed.

19. The modified sacrifice follows the order of the model sacrifice; the time thereof is the same as laid down.

The objector says that according to the rule laid down in the preceding adhikarana, the time of the विकृति is the same as that of the प्रकृति As for example the full and new moon sacrifices are completed in two days; the साकमेचयाग which is a modified sacrifice will also, according to the principle of the former adhikarana, take two days.

# अपि वा क्रमकालसंयुक्ता सदाः क्रियेत तत्र विधेर-नुमानात्प्रकृतिधर्मलेापः स्यात् ॥ ५ । १ । २० ॥

अपि वा not so, ; क्रमकालसंयुक्ता along with the order and time; सद्य: immediately; क्रियेत is performed; तत्र there; विधे: of the command; अनुमानात् from inference; प्रकृतिधर्मलोप: omission of the subsidiary acts of the model sacrifice; स्यात् is.

20. Not so; (the sacrifice) along with the order and time is performed immediately; there command prevails over the inference and the order of the model sacrifice is omitted.

The author in the stûra gives a reply to the objection raised in sûtra 19. He says that there is a direct authority in the text that साक्रमेश is to be performed in a day; so the time of the full and new moon sacrifices is to be omitted, because here the direct command prevails over the inference as to time.

# कालोत्कर्ष इति चेत् ॥ ५ । १ । २१ ॥

कालोहरूष: transference of time forward ; इतिचेत् if you say that.

21. If you say that the time should be transferred forward.

The objector says that the time should be extended; the minor sacrifice of the साक्रोध may be performed in the morning and finished on the following day and so on.

#### न तत्सम्बन्धात् ॥ ५ । १ । २२ ॥

न not; त्रसंबंधात् by reason of its connection

22. Not so, because of its connection.

In this satra the author gives a reply to the objection raised in satra 21. He says that there are 3 यागड performed on the first day आनी-क्वतेष्टि:, सांतपनीयेष्टि:, गृहमेशीयेष्टि:, and four यागड on the second day क्रीडनीयेष्टिः महाहितः, महापितृयज्ञ: and प्रसिद्धेष्टि. If the first three यागड are not performed at their respective times on the first day, there will be a confusion. You must complete one याग in the morning, the other in the noon and the third in the evening. You must not leave them incomplete and commence them again on the other day. This Adhikarana is called साकमेशीयन्याय.

Adhikarana XI sûtras 23.24 dealing with the forward transference of the acts preceded by Annyaja and the backward transference of the acts that are followed by Annyaja.

# ब्रङ्गानां मुख्यकालत्वाद्मथोक्तमुत्कर्षे स्यात् ॥५।१।२३॥

अङ्गोनां of the subsidiary acts; मुख्यकालत्वात् by virtue of the time of the principal; यथोक्तं as laid down; इत्कर्षे in the transference forward; स्यात् is.

23. On the forward transference, the time of the subsidiary acts is that of the principal as laid down.

The objector says that when an organic act is performed, the principal act with its subsidiary acts will be performed at their proper time. When transference is made, this can be done under the direction of the text and the time will be that laid down there.

# तदादि वाऽभिसम्बन्धात्तदन्तमपकर्षे स्यात ॥५।१।२८॥

तदादि the first part of it; वा on the other hand; अभिसंबंधात् by reason of the connection; तदंत the last part of it; अपकर्षे in a transference backward; स्यात् is.

24. On the other hand, the first part is taken by reason of its connection (in the case of forward transference) and the last part is taken in the case of the transference backward.

In the उत्कर्ष i. e. transference forward, all the acts that follow the अनुवाज are transferred, that is technically called तदादि because that is in the beginning. In the अपकर्ष i.e. transference backward, on the other hand, all the acts that precede the प्रयाज are transferred; it is technically called तद्त. In this sûtra the author has given a reply to the objection raised in sûtra 23. This अधिकरण is called तदादितद्तन्याय.

Adhikarana XIII. Satras 25-26 dealing with the subject that प्रवृत्तिकम् determines the precedence of sprinkling of water etc., over the सीमिक.

#### प्रवृत्या क्रुतकालानाम् ॥ ५ । १ । २५ ॥

मह्त्रा by महतिकम conventional order; कृतकाळानां whose time is known.

25. (The order of those acts) whose time is known by convention.

It will be better understood, if the procedure of the सोमयांग is described. (१) प्रातरनुवाक: (३) प्रचरणीहोम: (३) सवनीय पुराडाश (४) वहिष्पवमान-स्तोत्र. It is so laid down in the Veds. Then the consecration and ornamentation of the सवनीयपुराडाश is laid down in the text called प्रेड्य. The reasonable order will be (1) प्रातरनुवाक (2) consecration of पुराडाश (3) प्रचरणीहोम (4) वहिष्पवमानस्तोत्र and (5) ornamentation of पुराडाश cake. This order is conventional and is effected by अपकृष and उत्हप principles laid down in the preceding अधिकरण.

#### शब्दविप्रतिषेधाच्च ॥ ५ । १ । २६ ॥

शब्दविमतिषेधात् by inversion or prohibition of the word; च and.

26. And by inversion or prohibition of the word.

The author gives an additional reason. If you do not accept the conventional order, then the ornamentation of the given cake will be first under the text and the ornamentation of the cake which is the ancinting of the cake with ghee can not be done without sprinkling of water on it. So the procedure is governed by the conventional order.

Adhikarana NIV dealing with the subject that in a modified sacrifice only acts connected with the grq are transferred backwards.

# असंयोगात्तु वैकृतं तदेव प्रतिकृष्येत ॥ ५ । १ । २० ॥

असंयोगात by reason of no connection; त on the other hand, बैकृत pertaining to a modified sacrifice; त देव that alone; प्रतिकृत्वेत is transferred backward.

27. On the other hand, by reason of no connection with the modified sacrifice, that alone is transferred backward.

The author in this sûtra lays down what is called यूवन्याय which is just the opposite of तदादि तद्तन्याय. In the case of यूप (sacrificial post) तदादि तद्तन्याय does not apply. So the यूप is only transferred but not the acts connected with it such as अग्नियणयन etc. The reason is obvious, because यूप is not connected with those acts.

Adhikarana XV dealing with the subject that the दक्षिणाभिहीस is not transferred forward.

## प्रासिङ्गकं च नोत्कर्षेद्संयोगात् ॥ ५। १। २८॥

आसंगिक accidental; च and; न not; उत्कर्षेत् should not be transferred forward; असंयोगात् by there being no connection.

28. And anything accidental should not be transferred forward, because there is no connection.

When a person aims to do a certain act and another act is accomplished, the latter is प्रासंगिक or accidental. When any forward transference takes place the accidental acts are not transferred. In an अनुयाज offering पिष्टलेप and फलीकरन homas are performed. पिष्टलेप is the remnant of the rice flour that is left sticking to the slab and mortar: फलीकरण means the particles of rice left behind. But as these acts are accidental they are not transferred when अनुयाज is transferred forward.

Adhikarana XVI dealing with the subject that on a new moon day all acts up to spreading of sakes on the sacrificed cake should not be transferred backward.

## तथाऽपूर्वम् ॥ ५ । १ । २६ ॥

तथा similarly; अपूर्व model sacrifice.

29. Similarly model sacrifice.

It is ordained that on the new and full moondays, first the galaxy cakes baked on pans be covered with ashes and then an alter be constructed. As the sacrifices performed on the new and full moon days are model sacrifices, so according to the principle laid down in the sûtra, no backward transference takes place in the case of new moon sacrifice and only the construction of the alter will take place.

Adhikaran: XVII. Sutras 30—34. Dealing with the subject that the सांतपनीया ा अनिहोत्र can not be transferred forward.

# सान्तपनीया तूत्कर्षेद्शिहोत्रं सवनवद्वैगुगयात्॥५।१।३०॥

सांतपनीया; तु on the other hand; उत्कर्षेत् should be transferred forward; अग्निहोत्रं, सवनवत् like a soma libation; वैगुण्यात् by reason of a difference.

39. On the transference forward of the सांतपनीया the अग्निहोत्र is also transferred like the soma libation to avoid difference.

The objector's position will be clear if the सांतपनीया and सवन are understood. The soma juice extracted for सवन is offered in the morning and

that extracted at noon is offered at noon. If the morning libation is delayed, the noon libation is necessarily delayed; the minural is always performed at noon and the wingla is performed in the evening. If the minural is not finished till evening, then wingla will not be performed in the evening and it will be performed at a later time. This is what the objector says; if the minural is transferred forward, the wingla will necessarily be transferred forward just as it happens in the case of soma libations.

#### अञ्यवायाच्च ॥ ५ । १ । ३१ ॥

अन्यवयात् by reason of no failure of order; च and

31. And in order to avoid the break of order.

The objector supports his view by a further reason. By transference of the अभिनोत्र forward, there will be continuity of the order.

# असम्बन्धात्तु नोत्कर्षेत् ॥ ५ । १ । ३२ ॥

असंबंधात by reason of no connection; तु on the other hand; न not; उत्कर्णत् should not be transferred forward.

32. On the other hand, there being no connection there should not be a forward transference.

The author gives his own siddhanta view in this satra. The अग्निहोत्र is not connected with सांत्रानीया so the अग्निहोत्र will be performed at its proper time i. e., in the evening. There will be, therefore, no case of forward transference.

#### प्रापणाच्च निमित्तस्य ॥ ५ । १ । ३३ ॥

प्रापणात् by accrual; च and ; निमित्तस्य of a reason.

33. And by accrual of a reason.

The anthor supports his view by a reason that under the Vedic text the time of the अग्निहोत्र which is evening can not be changed. यदनुद्ति सूर्य प्रातर्ज हुतात्। उदिते सूर्य प्रातर्ज होति। सायज्ञहोति (तै॰ बा॰ २।१।२।७) "One should perform अग्निहोत्र before sun-rise; he performs अग्निहोत्र before sun-rise in the morning; he performs अग्निहोत्र in the evening."

#### सम्बन्धात्सवनोत्कर्मः ॥ ५ । १ । ३४ ॥

संबंधात by reason of a connection; सवनोत्कर्ष: forward transference of this:

34. By reason of the connection there is a forward transference of the soma libation.

The author replies to the objection raised in sûtra 30 where सांत्रपनीया is compared with सदन His reply is that the some libations are connected with each other, so there will be a forward transference. There is therefore no comparison with the case of सांत्रपनीया which is not connected with the अग्निहोत्र.

Adhikarana XVI I treating the forward transference of बोड्शी in relation to उक्ध्या,

#### षोडशी चोकथयसंयोगात्॥ ५। १। ३५॥

षोडशी च and; उन्ध्यसंयागात् by reason of its connection with उन्ध्यः

35. And पोड्यो (is to be transferred forward) by reason of its connection with उभ्ध.

There are 8 cups of some juice called उन्ध्या in a jyotistoma sacrifice; after the completion of उन्ध्या, the पोड्यी cup is offered. If for some reason the उन्ध्या offerings are completed till evening, the पोड्यी can not be taken up in the middle of the performance so it will be transferred forward and पोड्यी offering will be made on the completion of the उन्ध्या offerings. The reason is obvious; because they are so closely connected.

#### END OF PÂDA I,

#### PADÀ II.

Before we commence this पाद it will be much better if the terms पदार्थोनुसमय and कांडानुसमय are explained. If several sacrificial acts are to be performed on several objects, what will be the order? If all sacrificial acts are performed on one object out of several objects, then all sacrificial acts are performed on the second object and so on till all the acts are performed on the next; this procedure is called कांडानुसमय. If on the other hand one sacrificial act is performed on all objects and then the second act is performed on all objects till the last sacrificial act is performed on them; this procedure is called पदार्थानुसमय. In the former, the sacrificial acts are to be performed successively on an object at a time; in the latter the sacrificial objects are to be acted upon successiver

ly at a time. This is the difference which ought to be kept in view in the course of the study of this पाद

Adhikurana I. Sutras I-2. Dealing with the subject that the victims of the वाजपेय should have their sacrificial acts performed at a time.

# सन्निपाते प्रधानानामेकैकस्य गुणानां सर्वकर्म स्यात्॥ ५ । २ । १ ॥

सिवाते in a collection, assemblage; प्रधानानां of the principals; एकैक्स one by one; गुणानां subordinate acts; सर्वकर्म all acts; सात् is.

1. On a collection of the principals, the subordinate acts should, one by one, be performed till all are over.

The objector says that when several animals are to be sacrifically acted upon, all the acts should be performed on each of them till the sacrificial operations on all of them are over. This is what is called **कांड**ानुसमय.

## सर्वेषां वैकजातीयं कृतानुपूर्व्यत्वात् ॥ ५ । २ । २ ॥

सर्वेषां of all; वा on the other hand; कृतानुपूर्व्यत्वात् by reason of maintaining the sequence.

2. On the other hand, one kind of sacrificial act be performed on all, in order to maintain the order.

The author says that one kind of sacrificial act should be performed on all objects at a time so that the order may not be broken up. This is called पदार्थानुसमय

#### कारणादभ्यावृत्तिः ॥ ५ । २ । ३ ॥

कारणात् by a reason; अभ्यावृत्तिः; the repetition,

3. There is a reason for the repetition.

The author says in reply to the objector that in অংবদ্বিদ্ধৃষ্টি there is a reason for acting upon the principle of কাৰ্য্ৰসময়. There are several মুধাছায়াঃ; if you proceed upon the principle of प्राथानुष्त्रम the first মুধাৰায় cake will dry up by reason of lapse of time; so all sacrificial acts should be performed on each of them successively. This sutra has been independently treated by some commentator as a separate अधिकाण. It makes no difference. It may be looked upon as a separate subject treated by the author.

Adhikarana 111. Sutras 4-5. Dealing with the subject that कांद्रानुसमय is to be adopted in taking handful of materials and sacrificial pans.

# मुष्टिकपालावदानाञ्जनाभ्यञ्जनवपनपावनेषु चैकेन

मुष्टि taking handful of sacrificial material; क्याल taking the sacrificial pans; अवदान oblations; अंजन collyrium; अध्यंजन anointing; वपन getting shaved; पावनेषु sprinkling of water for purification; च and; एकेन one by one.

4. And in the case of taking handful of sacrificial material, sacrificial pans, oblations, collyrium, anointment, getting shaved, sprinkling of water for purification, (the procedure is) one by one.

The objector says that in these cases, the priciple of पदार्थानुसमय applies.

# सर्वाणि त्वेककार्यत्वादेषां तद्गुणत्वात् ॥ ५ । २ । ५ ॥

सर्वाचि all; तु on the other hand; एककार्यत्वात् by reason of being one act; एकां of these; तद्युणत्वात् by reason of their being its quality.

5. On the other hand they are all (one) by reason of being one act, they being subsidiary to it.

The author refutes the view of the objector and says that they are parts of one whole; so the principle of कांद्रानुसमय should be adopted.

Adhikarana IV. Dealing with the subject that the principle of a applies to an oblation till the end of the offering.

# संयुक्ते तु प्रक्रमात्तदङ्गं स्यादितरस्य तद्र्थत्वात्॥५।२।६॥

संयुक्ते in a conjunction or relationship; तु again; प्रक्रमात् from the commencement; तदंगं its part; स्यात् is; इतरस्य of the other; तद्र्यत्वात् by reason of its: being subservient to it.

6. Again in a relationship by reason of its commencement, it is its part because it is subservient to another.

When there is a relationship of a principal and subordinate, the act must be completed till the whole with its part is over; this relationship can not be set aside. When an oblation is taken first, all the sacrificial operations should be performed upon it and then it should be offered to a god. This is done under the principle of कांद्रानुसमय In the method of पदार्थानुसमय the object is the principal and in the कांद्रानुसमय, the act is principal.

Adhikarana V. Sutras 7-9. Dealing with the subject that the principle of कांडानुसमय applies from the time of anointment t.ll tying round of a string to a sacrificial post.

# वचनात्तु परिज्याणान्तमञ्जनादिः स्यात ॥ ५ । २ । ९॥

वचनात् by reason of the authority; तु again; परिव्याणांत to the end of tying round of a string; अंजनादि anointment &c., स्वात् is.

7. Again, under a direct authority, the anointment &c., to the end of tying round of a string continue.

The author gives his own siddhanta view. The ancintment &c., include ancinting, erecting, measuring, and tying a string round a aq. The question is whether these acts should be performed on one aq and then on the second aq and so on. The reply is, according to the author, in the affirmative i., e., the method should be the कांद्रावसम्ब

## कारणाद्वा(न)वसर्गः स्याद्मथा पात्रवृद्धिः ॥ ५ । २ । ८ ॥

कारणात् by a reason; वा or; अवसर्ग relinquishment; स्यात् is; यथा just; सात्रवृद्धि addition of a vessel.

8. Or there is relinquishment (of the past) by a special reason just as the addition of a vessel.

In an अनुवाज, प्रवाज consisting of clarified butter and curd is offered and in a प्रयाज only clarified butter is offered. When an अनुवाज offering is made, another vessel for प्रवाज separate from that which is used for प्रयाज offering is taken. The objector says that just as there is a change of vessel in these offerings, so there will be a relinquishment of one यूप after performing one sacrificial act. He means to say that the principle of पदार्थानुसमय applies. When one यूप is anointed the second should be anointed and then the second sacrificial act should be repeated on them. This is पदार्थानुसमय. When one act is performed on the first यूप, it is left off; then the second यूप is sacrificially acted upon.

# न वा शब्दकृतत्वान्न्यायमात्रमितरदर्थात्पात्रविवृद्धिः ॥ ५ । २ । ९ ॥

न वा not so; शब्दकृतत्वात् by reason of the direct authority; ज्यायमात्रं matter of inference only; इतरत् other; अर्थात् by a reason;पात्र विवृद्धिः addition of a vessel.

9. Not so; by virtue of a direct authority; the other is a matter of inference only; there is a reason of an addition of a vessel.

The author in this sûtra gives a reply to the objection raised in sûtra 8 He says that the principle of कांडानुसमय is directly laid down, while the principle of पदार्थानुसमय is an inferential matter. So the former method should be adopted. अजनादि यजमाना यूपं नावस्त्रेत् आपरिच्याणात् ॥ "A sacrificer who has commenced anointing a sacrificial post, should not leave it before tying a string round it"

Adhikarana VI. Sutras 10-12. Dealing with the subject that the principle of पदार्थानुसमय applies to the offerings, viz. देवत &c.,

# पशुगर्गे तस्यतस्यापवर्जयेत्पश्वैकत्वात् ॥ ५ । २ । १० ॥

पशुनणे in an assemblage of animals; तस्य its; तस्य its; अपवर्जयेत् should be completed; पश्चेकत्वात् by reason of the one class of animals.

10. On an assemblage of victims, each victim should have the complete performance, they being of the same class.

The objector's position in this sûtra will be better understood, if animal sacrifices are explained. निहद पशुरंघ is a model sacrifice in which one animal is killed; when it is cut and cooked, portions are offered. This offering is called अवदान. There are three offerings, the first is to the main gods; it is called देवत; the second is an offering to the स्वरहत् fire which is called सौविष्ट हत्; and the third is eaten up by the priest. It is called एड. This is the general rule. The नाजपेय is a modified sacrifice; in this, seventeen animals are killed. The objector says that in this case also, the method called कांडानुसमय should be adopted as laid down in the preceding adhikarana.

# दैवतैर्वेककर्म्यात्॥ ५।२।११॥

दैवतै: by means of दैवत; वा or, on the other hand; एककम्पात् by reason of one act.

11. On the other hand by the देवत, because it is one act.

The author gives his own view in the सूत्र. He says that in the वाजपेय sacrifice, प्रजापति is the chief diety. So the flesh of all the animals should be first offered; then after this, portions of flesh should be given to स्विष्टकृत fire and then the remaining portions of all animals should be eaten

up by the priest. This can be done only under the principal of पदार्थां जुलमञ् and thus the entirety of the act can be maintained.

#### मन्त्रस्य चार्थवत्त्वात् ॥ ५ । २ । १२ ॥

मंत्रस्य of a mantra; च and; अर्थवस्वात by reason of its serving the purpose.

12. And by reason of the mantra having its purpose fulfilled. The author gives an additional reason in support of his view. When the heart of an animal is cut, मनोता psalm is recited by the सैत्रावहण priest. If you act upon the principle of कांडानुसम्य, the manota संत्र will be repeated each time on taking out the heart from each animal. But this is not the practice. So the practice also supports the principle of पदार्थानुसमय.

Adhikarana VII. Satras 13—15. Dealing with the tantra nature of the pestle and morter in a sacrifice called नानाचीजेष्टि.

# नानाबीजेष्वेकमुलूखलं विभवात् ॥ ५ । २ । १३ ॥

नानावीजेषु in different seeds; एक one; उळूखळ mortar; विभवात् by reason of its power or capacity.

13. In the case of many seeds one mortar (is sufficient) by reason of its capaity.

In the headnote the word fais given. It is defined in chap. XI. If by one performance, several benifits accrue, it is called fa. There are several seeds of rice which all can be pounded by one mortar and pestle. This is called fa. This is what the author says in the a.

# विवृद्धिर्वा नियामादानुपूर्धस्य तदर्थत्वात् ॥५।२। १४॥

विवृद्धिः mainfold; वा or; नियमानुपूर्व्यं of the order of reading (पाठकम); तद्थं त्वात् by reason of its being subservient to it.

14. On the other hand there must be many, because the order based on us is for that purpose.

According to the पाउक्रम there must be spreading of the deer-skin under the mortar, placing of the pestle, consecration of the substance and finally pounding it. So there must be as many mortars as there are substances. This is the position of the objector.

एकं वा तराडुलभावाद्वन्तेरतदर्थन्वातः ॥ ५ । २ । १५॥

एक one; at on the other hand; तं दुलभावात by reason of being rice; हते: till the end of preparation; तदर्थत्वात् by reason of its being for it.

15. On the other hand, it is one, by reason of all being rice till their preparation, because pulverisation is for it.

All the different acts such as spreading of the deer skin &c., are for the preparation of rice; they constitute one act and one mortar is therefore sufficient. This is the principle of पदार्थोत्समय.

Adhikarana VII!. Dealing with the difference of vessels in प्रयास and अनुयास offerings when अभिन्योमीय animal is sacrificed.

# विकारे त्वनूयाजानां पात्रभेदोऽर्थभेदात्स्यात् ॥५।२।१६॥

विकारे in a modified sacrifice; सु again; अनुयाजानां of अनुयाज offerings; पात्रभेद: difference of vessel; अधेभेदात् by the difference of objects; स्वात् is.

16. Again in a modified sacrifice, there must be a difference of vessels for অনুযান offerings by reason of the difference of purpose.

The इयाधिम sacrifice is based on both model and modified sacrifices. There is an अतियोमीय animal killed and the parts are offered to Agni and Soma; at that time प्रयाज and अनुयाज offerings are made. The प्रयाज offering consists of clarified butter and curd called प्रजदाज्य; so necessarily two different vessels will be required.

Adhikarana IX. Sutras 17-20. Dealing with the precedence of उपहोस to नारिष्टहोस.

# प्रकृतेः पूर्वोक्तत्वादपूर्वमन्ते स्याबह्यचोदितस्य शेषा-म्नानम् ॥ ५ । २ । १९ ॥

प्रकृते: of the model sacrifice; पूर्वोक्तत्वात् by reason of being mentioned first; अपूर्व new, not mentioned, subsidiary of a modified sacrifice; अते in the end; स्वात् is; न not; हि because; अचोद्तिस्य not so ordained; शेषाम्नानं ordaining as subsidiary.

17. The (प्रकृति) model sacrifice (first), by reason of its being mentioned first; and (विकृति) modified sacrifice in the end, because of that which is not mentioned is ordained as subsidiary.

In the Vedas, the model sacrifice comes first; then the modified sacrifice; the qualified is known: it is the model sacrifice. Thus what is known, is made the means of describing what is unknown. The qualities are des-

cribed to convey the full sense of that which is not fully known. This is the relationship between the known and the unknown or between the आर्व and the अनुवाद. The qualities of a model sacrifice are known by the चोदक text. Certain उपहोस (minor oblations) are not known to the model sacrifice, they are added to the modified sacrifice' नारिष्ट्रोस is performed in the model sacrifice. So in a modified sacrifice both नारिष्ट्रोस and उपहोस are performed. What is their order? According to the rule laid down in the present sûtra, first नारिष्ट्रोस should be performed and then उपहोस. So the प्रकृति is अंतरंग and विकृति is विदेश. Those parts without which a whole can exist and which are yet essential are characterised as श्रेष. This is the distinction between (श्रेष) inseparable accident and (अंग) an essential quality.

## मुख्यानन्तर्यमात्रेयस्तेन तुल्यश्रुतित्वादशब्दत्वात्प्रा-कृतानां व्यवायः स्यात् ॥ ५ । २ । १८ ॥

सुख्यानंतर्यं immediate sequence of the principal; आत्रेयः Risi आत्रेय; तेन with that; तुल्यश्रुतित्वात् by reason of being based on equal authority; अशब्दत्वात् by reason of non-mention; प्राञ्चतानां of those connected with the model sacrifice; व्यवाय: intervention; स्यात् is.

18. (In a modified sacrifice) there is an immediate sequence of the principal; (such is the opinion of) Âtreya by reason of its equal authority with the principal. As the acts of the model sacrifice are not mentioned, there will be an intervention (break).

The objector says on the authority of आत्रेय that there is an equally binding text by which in a modified sacrifice, first the principal sacrifice, then the sugits and lastly the नारिष्ट्रोम are to be performed.

# अन्ते तु बाद्रायणस्तेषां प्रधानशब्दत्वातः॥ ५१२। १९॥

अंते in the end; तु on the other hand; वाद्रायणः; तेषां of these; प्रधानशब्दत्वात्। of their being meant in the text as प्रधान.

19:. On the other hand, according to वाइरायण in the end, by, reason of their being mentioned as principal.

The author gives the view of his own master attitude in order to refute the argument of the objector based on the view of atia. He says that the affecture are reckoned according to the Vedas among the principal; so in a modified sacrifice, first the principal oblations and then the affecture and subsequently author should be performed.

#### तथा चान्यार्थदर्शनम् ॥ ५ । २ । २० ॥

तथा similarly; च and; अन्यार्थदर्शनं seeing another case.

20. And similarly there is another case seen.

The author in support of his view quotes the authority अध्वरस्य पूर्वमथाग्ने रूप प्रैत्येतत्कर्म यद्गि कर्म। "The ceremony pertaining to अध्ययु comes first; आग्नेय follows next; that which pertains to Agni, is this act."

Adhikarana X. Dealing with the precedence of gambling over the आभिनेक ceremony.

# कृतदेशात्तु पूर्वेषां स देशः स्यात्तेन प्रत्यक्षसंयोगान्न्याय-मात्रमितरत् ॥ ५ । २ । २१ ॥

कृतदेशात having laid down the order; तु on the other hand; पूर्वेषां of the first; स that; देश: order; स्थात is; तेन with that; प्रत्यक्षसंयोगात by reason of the direct mention; न्यायनात्रं inferential; इतरत the other.

21. On the other hand what order has been laid down of the first, that order shall be followed; because that is directly connected and the other is only inferential.

In a राजसूय sacrifice it is laid down that gambling should be done first and then the bath called अभिषेक. This order should be strictly followed under the direct authority and sequence laid down by आज्ञेय and बादरायण is only a matter of inference. अक्षेत्रियति । शौनः शेपमाच्यापयति । माहेंद्रस्य स्तोत्रं प्रत्यभिष्ट्यते । "He plays with dice; repeats the story of श्रनः शेप; he sprinkles water as the माहेंद्र hymn is sung."

Adhikarana XI. Dealing with the subject that सावित्रहोम &c., take precedence over दक्षिणीया

#### प्रकृताच्च पुरस्ताद्मत् ॥ ५ । २ । २२ ॥

प्रकृतात from the acts of the model sacrifice; च and; पुरस्तात prior; यत that.

22. Those acts that are mentioned prior to the acts of the model sacrifice shall be performed in that order.

It is laid down in तैत्तरीयसंहिता that before दीक्षणीया is performed, सावित्रहोम, उलासंभरण are performed, altars of bricks are erected and parts of an animal are sacrificed, What is their order in a modified sacrifice?

In the model sacrifice दीक्षणीया is performed. According to the principle laid down, the दीक्षणीया will come first but in the view as laid down in the present sutra the सावित्रहोम &c., as laid down in the तैरारीयसंहिता will come first. यण्वंभिद्धानिंगं चित्रते । सिवित्राणिजुहोति । "Knowing this he establishes fire; he performs सावित्रहोम."

Adhikarana XII. Dealing with the subject that the purificatory ceremonies connected with the sacrificer shall take precedence over tying of the gold piece round his neck,

## सिन्नपातश्चेद्मधोक्तमन्ते स्यात् ॥ ५ । २ । २३ ॥

सन्निपात: a large number of acts; चेत् if; यथोक्तं as said; अंते in the end; स्थात is.

23. When there are several acts to be performed, they shall be performed in the end as described.

When there is no पाठकम to guide us, the principle laid down in sûtra 17 should be followed. Under it in a modified sacrifice the order will therefore be 1st दीक्षणीया; 2nd इसम वंचन tying of gold round the neck and उदासंभरण tying of a sling with fire round the neck. First, acts connected with the model sacrifice should be performed and then those connected with the modified sacrifice will come next.

#### END OF PÂDA II.

#### PÂDA III.

Adhikarana I. Satras 1-2. Dealing with the subject that the eleven number of surs. accomplishes all.

## विवृद्धिः कर्मभेदात्पृषदाज्यवत्तस्यतस्योपदिश्येत ॥ ५ । ३ । १ ॥

विवृद्धिः increase; कर्मभेदात् by reason of the difference of act; प्रवदाज्यवत् like प्रवदाज्य (clarified curd); तस्य of that; उपदिश्येत let it be laid down.

1. The increase is by virtue of the difference of acts just like प्वराज्य; let it be then laid down (separately) for each.

The sutra embodies the पूर्वपक्ष view. The objector says that there is a preparation of curd and clarified butter each time for अनुयाज offering; so when प्रयाज offering is made, it should be made eleven times.

# अपि वा सर्वसङ्ख्यत्वाद्विकारः प्रतीयेत ॥ ५।३। २॥

अपिवा or also, not so; सर्वसंख्यत्वात by reason of all numbers; विकार: modification; प्रतीयेत is known.

2. Not so; by reason of all numbers, the modification is known.

The author says that is not so. The quasis not prepared each time. The number 11 is made up thus. There are five offerings in a sum and repeated twice, the number comes to 10 and the last offering which completes the whole sacrifice makes the eleventh. The quasis once made is sufficient for eleven times.

Adhikarana II. Dealing with the स्वस्थान repetition of the 1st &c , and the 3rd उपसद offerings

# स्वस्थानात्तु विवृध्येरन्कृतानुपूर्व्यत्वात् ॥ ५ । ३ । ३ ॥

स्वस्थानात् from their own place; तु again; विश्वधेरन् should increase; कृतानुपूर्व्यत्वात् by reason of the established order.

3. Again (they) should increase from their own place by reason of the order that is already established.

There are two terms which should be explained. स्वस्थान and दंडकित. Three उपसद offerings are to be made in an अविजयन; 1st on the first day and so on. They are to be repeated twice. How are they to be repeated? Should the offerings be made from the 1st to the 3rd day and then again in the same order on the succeeding days? This kind of repetition is called दंडकित. Then should the first offering be repeated consecutively on the first, and second days and the middle on the third and fourth days and so on? This method of repetition is स्वर्थानाइन्द्रिः because the repetition takes place at its own place. The author lays down in this sûtra that the स्वर्थान method of repetition applies to the उपसद offerings.

: Adhikarana III. 4—6: Dealing with the subject of introduction. at the end of the additional (incoming) verses amongst सामधेनी verses.

समिध्यमानवर्तौ समिद्धवर्तौ चान्तरेण धाय्याः स्युद्धी-वाएधिज्योरन्तराले समर्हणातः ॥ ५ । ३ । १ ॥ सिमध्यमानवती verses of that name; सिमद्भवती verses of that name; च and; अंतरेण between; धारणः verses of that name; स्यु: are; धावापृथिक्याः of sheaven and earth; अंतराले in the middle; समहेणात् by description.

4. The dhayya verses should be between समिध्यमानवती and समिद्धवती verses because they are described between heaven and earth.

The समिध्यमानवती verses are taken from आवेद and are recited at the time of kindling the fire. समिद्धवती verses are recited after the fire has been kindled. According to the पूर्वपक्ष view, the धारण verses come between these two classes of verses as they are so described in the Veda.

#### इयंवैसमिध्यमानवतीअसौ सभिद्धवतीयदंतरातद्धायाः॥

"This is truly स्विद्यानवती and it is समिद्यती; the धाया verses come between them."

#### तच्छब्दो वा ॥ ५ । ३ । ५ ॥

तच्छन्दः that designation; वा or.

5. Or that designation.

There are two kinds of sizur. The sizur described by unfund in III-1-129 are general and those that are described in the Vedas are to be read in the middle. The particular sizurs are to be read in the middle. The general sizurs are to be recited in the end.

# उष्णिक्ककुमोरन्ते दर्शनात्॥ ५।३।६॥

विध्यक्कुकुभोः of the metres of those names; अंते in the end; दर्शनात by seeing.

6. By seeing at the end of उच्चिक् and कुकुभ

The author gives an additional reason in support of his view that the আহ্বা verses come after ৰণিতাক and কুকুম metres.

Adhikarana IV. Satras 7—12. Dealing with the subject that in a वहिड्यवसान the daditional verses should be recited after प्यास.

# स्तोमविवृद्धौ वहिष्पवमाने पुरस्तात्पर्यासादागन्तवः स्युस्तथा हिदृष्टं द्वादशाहे ॥ ५ । ३ । ७ ॥

स्तोमवितृह्यौ in the case of enlargement of स्तोम; बहिल्पवसाने in a बहिल्पवसानु

पुरस्तात् before; आग तवः introduction; स्यु: are; तथा similarly; हि because दृष्ट seen; द्वादशाहे in the twelfth day ceremony.

7. In a बहिण्यमान when स्तोम is enlarged, additional verses should be recited before पर्यास, because it is so seen in द्वारणाह.

In a big sacrifice like ज्योतिष्टोम the priests sing in the morning, noon and evening. The songs thus sung are respectively called वहिष्यमान माध्य दिनयमान and आर्भवयमान. The वहिष्यमान consists of three parts viz., 1st स्तोत्रीय; 2nd अनुस्य and 3rd पर्यास. In a modified sacrifice, certain Rik verses are introduced. The original three verses arranged in a particular way number 15 in the process of repetition. Such a song is called स्तोम. So according to the objector in a modified sacrifice additional verses should be introduced before quite and he gives an analogy of the 12th day ceremony.

#### पर्यास इति चाऽन्ताख्या ॥ ५ । ३ । ८ ॥

पर्यास: the paryasa; इति this; च and; अंताख्या the last name.

8. The word quite is the name of the last one.

In the description given above, the quite is the last part of बहिष्पवमान. So the objector gives this as an additional reason.

# अन्ते वा तदुक्तम् ॥ ५ । ३ । ९ ॥

अते in the end; वा or; तद्कं as it is described.

9.. Or it is in the end as it is described.

The author gives his siddhanta view in the satra and says that the additional rik verses should be recited after the प्यास and is based on the view of बादरायण in V-2-19 at p. 273.

# वचनात्तु द्वादशाहे ॥ ५ । ३ । १० ॥

वचनात् hy reason of an authority; तु on the other hand; हादशाहे in the case of the 12th day ceremony.

11. The case of the 12th day ceremony is based on authority.

The author refutes this view of the quiqui that the case of the 12th day ceremony stands on a different footing; there is a direct authority that

the additional verses should be recited before quite.

स्तोतियानुरू गैति चौभवतः । वृष्ण्वंतस्तृचाभवंति । तृचः उत्तमः पर्यासः ॥ "स्तोतिय and अनुरूप are respectively two out of three ऋक् verses in a group; a group of three ऋक् verses ends in वृष्ण्. The best is पर्यासः"

#### अतद्भिक्षा ।। ५।३।११।।

अतिद्विकार: it is not a modification of that; च and.

11. And it is not a modification of that.

In अतिरात्र the additional verses are not recited before पंयांस, because it is not a modification of द्वादशाह.

# तद्विकारेऽप्यपूर्वत्वात् ॥ ५ । ३ । १२ ॥

तहिकारे in the modification of that; अपि also; अपूर्वत्वात by reason of direct mention.

12. In its modification also by reason of the direct statement.

The author further says that in the modification, the additional verses are to be sung in the end under a direct authority. This also confirms his own view.

Adbikstant V. Setras 13-14. Dealing with the subject that the additional Equip verses are to be introduced in the middle.

# अन्ते तूत्तरयोर्दध्यात ॥ ५ । ३ । १३ ॥

अति in the end; तु.again; उत्तरयो: in the next two; दृश्यात् should be introduced.

13. On the other hand, (additional verses) should be introduced at the end of the next two.

In the माध्यंदिनप्तमान and आर्भवपत्रमान the additional साम verses are introduced. According to the पूर्वपक्ष view, they are to be introduced at the end under the well known authority of बाइरायण. See V. 2 19.

# ष्प्रिप वा गायत्री गृहत्यनुष्टु प्सु वचनात् ॥ ५ । ३ । १४ ॥

अपि वा or also; गायत्रीबृहत्यनुषु पु in the गायत्री, बृहती and अनुष्युप् metres; वचनात् by reason of the authority.

14. Under the authority (of a text, they should be introduced) in the middle of गायत्री, बृहती and अनुष् metres.

The author gives his own view that under the direct Vedic authority, the additional साम verses should be introduced in the middle of गायत्री, वृहती and अनुष्टुप् त्रीणिहवै यज्ञस्य उदराणि गायत्री वृहत्यनुष्टु विति ॥ अत्रह्मे व आवपंति अत-एवोद्भपंति ॥ "There are three bellies of the sacrifice, गायत्री, वृहती and अनुष्टुप्; in it they take and out of it they emit."

Adhikarana VI, Sucras 15-16. Dealing with the subject that cups and bricks are subsidiary to sacrifice and fire

## ग्रहेष्टकमौपानुवाक्यं सवनचितिशेषः स्यात् ॥५।३।१५॥

महेष्टक the cups and the bricks; औपानुवाक्यं which are described in close proximity of अनुवाक्य; सवनचितिशेष subordinate to सवन and chiti; स्यात is.

15. The cups and bricks which are described in proximity to अनुवास्य are subordinate to सवन and चिति.

The सवन is an act of extracting Soma juice and चिति is a layer of bricks. The पूर्वपक्ष view embodied in the सूत्र is that cups are subordinate to सवन where they are required and so also bricks are subordinate to an altar where they are also required.

# क्रत्विभिशेषा वा चोदितस्त्वादचादनानुपूर्वस्य ॥५।३।१६॥

क्रस्विति शेष: subordinate to कतु and अन्ति; वा or; चोदितत्वात् by reason of commandatory text; अवोदनानुपूर्वस्य no command as to order (or sequence).

16. Or they are subordinate to the srcrifice and fire by reason of a direct authority. No command as to order.

The author gives the siddhanta view in the present सूत्र; what he says is that cups are subsidiary to the sacrifice: if they be considered subsidiary to a स्वत, then there will be a separate set of cups for each स्वत. In the same way the bricks are subsidiary to the fire. This is so under a direct Vedic text.

Adhikarana VII. Sutras 17-19 dealing with the subject that a and &c. should be laid in the middle layer.

#### अन्ते स्युरज्यवायात् ॥ ५ । ३ । १७ ॥

अते in the end; स्यु: are; अन्यवायात् to avoid intervention or the break of sequence.

17. (The चित्रिणी and चित्रिणी bricks should be used) in the end in order to avoid the break of sequence.

The objector says that under the well known dictum of वाद्रावण, (V. 2.19) the bricks called वित्रिणी and विज्ञणी should be laid in the altar at the end, so that no other may intervane.

#### लिङ्गदूर्शनाच्च ॥ ५ । ३ । १८ ॥

लिंगदर्शनात by seeing the force of the text; च and.

18. And because there is a force of the text.

The objector gives authorities in support of his view. आवपनंदा उत्तमा-दिति:। अन्या दृष्टका उपद्याति ॥ "The last layer is the place; he places other bricks."

# मध्यमायां तु वचनादुब्राह्मणवत्यः ॥ ५ । ३ । १९ ॥

मध्यमायां in the middle; तु on the other hand; वचनात् by reason of the authority; बाह्य खब्दाः the bricks of the name बाह्य खब्दी.

19: On the other hand in the middle ब्राह्मणवती bricks should be laid under the authority.

The चित्रिणी and बिज्रिणी bricks are characterised in the present सूत्र as बाह्यणवती: It contains the siddhanta view of the author and lays down that these bricks called बाह्यणवती should be laid down in the middle layer of the altar.

Adhikarana VIII dealing with the subject that चित्रिणी &c should be laid before लोकंप्रणा

## प्राग्लोकम्एणायास्तस्याः सम्पूरणार्थत्वात् ॥५।३।२०॥

प्राग् before; लोकंष्ट्रणायाः the brick known as लोकंप्रणा; तस्याः its; संूरणार्श्वत्वात् by reason of its completing the layer.

20 Before देव्या by reason of its completing (the layer).

The author says that the bricks called चित्रिणी and बज्जा should be laid before लोकंप्रणा. चित्रिणी and बज्जिणी form the middle layer of the altar and केंद्रंप्रणा forms the last layer.

Adhikar na. IX. Subras 21-25 dealing with the performance of Musical in a sacrificially purified fire.

# संस्कृते कर्म संस्काराणां तदर्थत्वात ॥ ५ । ३ । २१ ॥

संस्कृते in a purified; कर्म act; संस्काराणा of the purificatory ceremonies; तदुर्थत्वात, being for that object.

21. In a purified (fire) an act (should be performed); because the purificatory ceremonies are with that object.

The fires that are sacrificially acted upon are गाहा परा, दक्षिणाप्ति and भाहवनीय. When the fires are sacrificially acted upon, the अग्निहोत्र is performed. This is the पूर्वपक्ष view.

#### प्रमन्तरं व्रतं तद्भूतत्वात् ॥ ५ । ३ । २२ ॥

अनंतरं afterward; वर्तं vow, penance; तद्वभूतत्वात by reason of its being ready.

32. Afterwards penance, that being ready.

The objector further proceeds and says that when fire is ready, the sacrificer then takes a vow. Then the fire should be purified.

#### पूर्वं च लिङ्गदर्शनात ॥ ५ । ३ । २३ ॥

पूर्व first; च and; लिंगद्शीनात् by seeing the indicative marks, texts.

23. First, by virtue of the indicative texts,

The objector gives the texts in support of his view. आहितामिन हिन्नं-दार्वादध्यात्। अग्निवेसृष्ठं अभिहोत्रेणानुद्रवंति॥ "One who has established fire should not place wet fuel on the fire; they hasten with अग्निहोत्र, when fire is established."

#### अर्थवादो वार्र्थस्य विद्यमानत्वात ॥ ५ । ३ । २४ ॥

अथेवाद recommendatory text; दा on the other hand; अर्थस्य of a purpose; विद्यमान्त्वात् being present.

24. It is a recommendatory text because the purpose is present.

The author gives his own view in the present sûtra in reply to the objector's view as laid down in sûtras 21 to 23. He says that the texts are only recommendatory. They command a silent oblation. यद् यज्ञवाजुद्वयात्। अयथापूर्वमाहुतीजुद्ध्यात्। यञ्जजुद्ध्यात् अग्निः पराभवेत्। तृष्णीमेवहोतव्यम्॥
"If one performs homa with yaju mantras let him do so irregularly. If he does not perform होम, the fire will be overcome; let him silently perform होम."

## न्यायविप्रतिषेधाच्च ॥ ५ । ३ । २५ ॥

ह्यायविश्वतिषेधात् by reason of the vic lation of the rule; च and.

25. And by reason of the violation of the rule.

In III-6-12, at p. 158 it is laid idown that प्रमानेष्ट purifies the fire. Accordingly fire must be prepared and प्रमानेष्ट must be performed; and if it be not performed, the rule will be violated. The order will be as follows; the fire must be established, next penance and then प्रमानेष्ट. So when the fire is thus purified then the agnihotra can be performed. So the agnihotra should not be performed immediately.

Adhikarana X. Sutras 26-28. Dealing with the performance of penances of वर्षण etc by a person who performs आग्नियान, at the end of the sacrifice.

# सञ्जिते त्विमिचिसुक्तं मापणान्निमित्तस्य ॥ ५ । ३ । २६ ॥

संचिते on an altar being built; तु on the other hand; अग्निचित् one who performs अग्निचयन sacrifice; युत्तं proper; प्राप्णात् by virtue of obtaining; निमित्तस्य of a cause, an occasion.

26. On the other hand, when altar is ready a person is अग्निचित्; it is proper for him (to perform penances) because occasion has arisen.

An अग्निचित् has to observe a vow; he shall not run in the rains; he shall not go to his wife nor shall he take any bird's flesh. The पूर्वपक्षी says that as soon as an altar is built, a person becomes an अग्निचित् and he should observe the vows mentioned above. अग्निचिद्वपंतिन धावेत् ॥ (तै० सं० ५।४।६।२) निव्यमुपेयात् । तसादग्निचिता पक्षिणोन अशितव्याः॥ "An अग्निचित् should not run in the rains; he shall not cohabit with a woman; an अग्निचित् therefore should not partake of bird's flesh."

#### क्रत्वन्ते वा प्रयोगवचनाभावात् ॥ ५ । ३ । २७ ॥

क्रत्वंते at the end of the sacrifice; वा or; प्रयोगावचनाभावात् there being no text as to procedure.

27. Or at the end of the sacrifice, there being no text of procedure.

The author gives his own siddhanta view in reply to the objection. The vows are directly connected with the person; they are therefore **प्रवार्ध**; they are not connected with the sacrifice. So they must be performed at the end of the sacrifice.

## ब्राग्ने: कर्मत्वनिर्देशात् ॥ ५ । ३ । २८ ॥

अपने: of the fire; कर्मत्वनिर्देशात by being directed in the accusative case.

28. Of fire it has been directed to be in the accusative case.

The author gives an additional reason in support of his view. He says that the etymology of the word अधिनचित् shows that one who performs भनिचयन is अनिचित्. The word अधि is in the accusative case.

Adhikarana XI sutras. 29-31 Dealing with the accomplishment of initiation by a small sacrifice.

# परेणाऽऽवेदनाद्वीक्षितः स्यात्सर्वेदीक्षाभिसम्बन्धात्।। ५।३।२९॥

परेणावेदनात् by reason of declaration by others; दीक्षितः initiated; स्यात् is; सर्वै: with all; दीक्षाभिसंबंधात् being connected with the initiation.

29. One is initiated when he is so declared by others; because all are connected with the initiation.

The objector says that a person becomes initiated as soon as he holds a staff, ties round a girdle and covers himself with deer skin. On so doing he is declared initiated by all others, because these things mentioned are indispensable for an initiated. दें उन दीक्षयति । मेखलया यजमानं दीक्षयति । (तै० सं० ६।१।३।५) कृष्णाजिनेन दीक्षयति । (तै० सं० ६।१।३।२) "He initiates him with a staff; he initiates the sacrificer with a girdle; he initiates him with a deer skin."

# इष्टचन्ते वा तदर्था ह्यविशेषार्थसन्वन्धात् ॥५१३।३०॥

हुन्य वर्ते sacrifices are performed; वा or, तदर्थाः that being their object; हि because; अविशेषसम्बंधात् being not connected with anything particular.

30. On the other hand, when sacrifices are performed (then one becomes initiated); they are (performed) with that object because there is no connection with any thing particular.

The author gives his own view and says that it is the sacrifice that makes one initiated; it is not holding of the staff or anything particular that makes one initiated but the initiated holds the staff &c.

## समाख्यानं च तद्वत् ॥ ५ । ३ । ३१ ॥

समाज्यानं name, etymology, च and; तद्वत् like it.

31. The name is also like it.

The author gives an additional reason in support of his view. One who performs दोक्षणीया sacrifice is a दीक्षित. So holding of the staff &c. do not precede but follow the sacrifice; when a man becomes a दीक्षित, then he holds the staff &c.

Adhikarana XII. Stirns 32 36. Dealing with irregular performance of the काम्येष्टि sacrifices.

# अङ्गवत्क्रतूनामानुपूर्व्यम् ॥ ५ । ३ । ३२ ॥

अंगवत like constituent parts; ऋतूनां of sacrifices; आनुपूर्व्य following the order.

32. The order (of काभ्येष्टि) is like that of the constituent parts of the sacrifices.

The objector's position is that the constituent parts of a sacrifice follow a certain order which is called पाठका, so also the order of the पाठ is to be observed in the performance of the काव्येष्टि.

#### न वाऽसम्बन्धात ॥ ५ । ३ । ३३ ॥

न not; वा or; असंबंधात by reason of the want of relationship or connection.

33. Not so; by reason of want of connection.

The author gives his own view and says that there can not be any order in a strate which is a desire-accomplishing act because in a sacrifice, the constituent parts which constitute the whole sacrifice are connected; but a desire may arise at any time and a sacrifice may be performed at any time to accomplish it: so in a strate there can not be any order like the constituent parts of a big sacrifice.

#### काम्यत्वाच्य ॥ ५ । ३ । ३४ ॥

काम्यत्वात् by reason of their accomplishing the desire; च and.

34. And by reason of their accomplishing the desires.

The author gives an additional reason in support of his view. The human desires follow no order; so the sacrifice performed to accomplish them can not follow any order.

#### आनर्थक्यान्त्रेति चेत्॥ ५। ३। ३५॥

आनर्थक्यात् by reason of fruitlessness; न not; इतिचेत् if you say.

35. If you say not, because (the purpose of the order) will be fruitless.

The objector again raises an objection that in the Vedic text an order is given; how can this inconsistency be reconciled?

# स्याद्विद्मार्थत्वाद्मथा परेषु सर्वस्वारात् ॥ ५ । ३ । ३६ ॥

स्नात् may be; विद्यार्थत्वात् for the purpose of education; यथा just as; परेषु among others; सर्वस्वारात् by reason of general accentuation.

36. It may be with the object of education, just as in the opinion of others general accentuation has an object.

The author gives a reply to the doubt raised in sûtra 35. He says that the reading of the पाटकम in the Vedas will conduce to the education of the reader and if read properly with proper accent, it will also teach accentuation.

Adhikarana VIII. Sutras 37 - 58. Dealing with the precedence of आंश्रहोम over the sacrifices.

#### य एतेनेत्यभिष्ठोमः प्रकरणात्॥ ५ । ३ । ३७ ॥

य एतेन who by this; इति this; अग्निष्टोमः the sacrifice of that mame; प्रकरणात् by force of the context.

37. The words "who by this" (indicate) अग्निष्टोम, by reason of the context.

When the words "who by this are used, they show that the अग्निष्टीम is referred to by the force of the context. एवत्रात्र प्रथमोयज्ञानां यज्ज्योतिष्टोमः। यएतेनाऽनिष्ट्वा अथान्येनयजेत गर्तपत्यमेव तज्जायते प्रवामीयते॥ "This verily is the first of the sacrifices, this ज्यातिष्टोम; if one performs any other sacrifice without performing it, it falls into a pit or he dies,"

#### लिङ्गाच्च ॥ ५ । ३ । ३८ ॥

िजंगात by force of the authority; च and.

38. And by force of the textual authority.

The author in support of his view 'embodied in sûtra 37 relies on the text. तस्यनविशतं स्तोत्रियाः॥ ( ऐ० ब्रा० ३।४१ ) "Ist one hundred and ninety स्तोत्रियड."

Adhikaraṇa XIV. Sútras 39—42. Dealing with the prece dence of अनिष्टोम over the modifications of ज्यातिष्टोम.

#### अधान्येनेति संस्थानां सिन्धानात् ॥ ५ । ३ । ३ ।॥

भथ now; अन्येन by others; इति these words; संस्थानो seven big sacrifices; संनिधानात् by reason of the proximity.

39. When words "now by others" are used, they mean seven big sacrifice by reason of proximity.

The objector says that the words "now by others" refer to seven big sacrifices but not to all the modifications of ज्यातिष्ठोम. The seven big sacrifices and others also are the modifications of ज्यातिष्ठोम. According to the objector, the words 'now by others' occurring in the context of the seven big sacrifices refer to the seven big sacrifices.

# तत्प्रकृतेर्वोऽऽपत्तिविहारौ न तुल्येषूपपद्मते ॥५।३।४०॥

तत्त्रकृते: of those sacrifices of which it is the model i. e. the modifications of उयातिष्टोम:; आपित विहारी essential quality and production; हि because; म not; तुल्येषु in equal; उपपद्यते produced or obtained.

40. Or the आपत्ति and विहार are seen in the modified sacrifices but not in the model sacrifice.

The आपित and विहार require explanation. When from one fire several fires can be preduced, it is calleds अग्निविहार; from one उयोतिष्टोम all other sacrifices derive their origin: it is called धर्मविहार. These sacrifices, deriving their origin from the उयोतिष्टोम have all one essential quality which is called उपासि or आपित. So what the author lays down as his सिद्धांत view is that it is only in the modifications that one finds आपित and विहार but not in sacrifices of equal rank.

#### प्रशंसा च विहरणाभावात् ॥ ५ । ३ । ४१॥

प्रशंसा praise; वा or; विहरणाभावात by reason of the absence of transference.

41. Or it is praise because there is absence of transference.

The objector again says in reply to the view expressed by the author that all the sacrifices have sprung up from उचातिष्टोम. He says that it is only to praise the उचातिष्टोम. The essential qualities of the sacrifice (आपिच) and the transference thereof (विहार) do not apply to all other sacrifices.

# विधिप्रत्ययाद्वा न ह्यकस्मात्प्रशंसा स्यात्॥५।३।४२॥

विधि प्रत्ययात् by the force of the command; वा or; न not; हि because; अक-

स्मात by chance or haphazard or at random; प्रशंसा praise; स्पात् is.

42. Or by the force of the injunction, because there can be no praise at random.

The author gives a reply to the objector. He says that there must be an act which has been enjoined by a fast and there can be no praise without there being an act which has been so enjoined. The essential characteristics of a model sacrifice are transferred to its modifications. There is no fast text as to the surfa and fast but you can know by the size text i. e. by analogy or inference.

Adhikarana XV. Sûtras 43—14 Dealing with the precedence of Minglys over all sacri.
Sees in which one or more adjus are chanted.

## एकस्तोमे वा ऋतुसंयोगात् ॥ ५ । ३ । ४३ ॥

एकस्तामे in those sacrifices in which one स्ताम is chanted; वा or; कतुसंयोगात by reason of their connection with the sacrifice (अग्निष्टोम).

43. Or in those sacrifices in which स्तोम is chanted by reason of their connection with the sacrifice.

There are two kinds of sacrifices एकस्ताम and अनेकस्ताम. The objector says that as एकस्ताम is connected with the अग्निष्टोम; so the अग्निष्टोम must be performed and then the एकस्ताम.

# सर्वेषां वा चादनाविशेषात्प्रशंसा स्तोमानाम् ॥५।३।४४॥

सर्वेषां of all; वा or; चादनाऽविशेषात् by reason of there being no special command; प्रशंसा praise; स्यात् is.

44. Or of all; because there being no special command, it is a praise of the stomas.

The author now gives his own view. He says that the Vedic text in which अथान्येन occurs is of general application. It therefore applies to both एकस्ताम and अनेकस्ताम sacrifices. There is no word restricting the general applicability to any particular sacrifice. So the अभिन्द्रोम must precede all these sacr fices.

END OF PADA III.

#### PADA IV.

Adhikarana t. Dealing with the predominance of श्रुतिपाठ and अर्थपाठ over पाठकस.

# क्रमकोयोऽर्थशब्दाभ्यां श्रुतिविशेषादर्थपरत्वाच्च

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क्रमकः the order; यः which; अर्थशब्दास्यां from अर्थ कम and श्रुति कम; अति विशेषात् by reason of the special text; अर्थप्रत्वात् by virtue of the predominance of the object; च and.

1. The पाठकम is (set aside) by the अर्थकम and अ तिक्रम by reason of the special text and the desired object.

The author gives his view in this sûtra as to which should prevail when there is a conflict among श्रुतिकम, अर्थकम and पाठकम. When there is a conflict between श्रुतिकम and पाठकम the former will prevail; and when there is a conflict between the अर्थकम and पाठकम the former will prevail.

Adhikarana II. Sttras 2 -4. Dealing with the subject that the अवदान &c., are to be performed first to the fire according to the मुख्यक्रम.

# अवदानाऽभिघारणाऽऽसादनेष्वानुपूर्व्यं प्रवृत्या स्यात

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अवदानाभिधारणासादनेषु in the acts of cutting a slice from the पुरे। डाश cake, sprinkling it with clarified butter and placing it; आः नुपूर्व्य the sequence; प्रवृत्या by the प्रवृत्ति कम, स्यात् shall be.

2. In the acts of cutting a slice from the purodasa cake and anointing it with the clarified ghee and placing it, the order shall be according to the inclination.

The objector says that in the acts enumerated above in the case of gitally cake, the order is to be determined by saffi.

#### यथाप्रदानं वा तद्रथंत्वात् ॥ ५ । ४ । ३ ॥

यथाप्रदान according to the order of the offer; वा on the other hand; तद्धीत्वात by reason of its being subservient to that object.

3. On the other hand, (the order will depend) on the order of the thing offered because it is with that object.

The author gives his own view in reply to the objection of the objection. In the दर्श्यूणेमास्याग, curd is prepared which is called संज्ञाय and प्रोडाश cake is also prepared for an offering to fire. The question is, which should be performed? We have the पूर्वप्र view which says that according to प्रमुश्चिम, the संज्ञाय should be offered first. The author says here that is should be guided by the offering i. e., the offering of प्रोडाश cake to the fire. So the order will be determined by the मुख्यम because the offering is the principal act.

#### लिङ्गदर्शनाच्च ॥ ५ । ४ । ४ ॥

लिंगदर्शनात by seeing the force of the text; च and.

4. And by the force of the text.

The author as usual relies on the Vedic text from which he makes an inference in support of his view सबै भुवामेवअग्रेऽभिघारयति । ततोहि प्रथमावाज्यभागो यक्ष्यन् भवति ॥ "He will first sprinkle ghee on the भुवा and he will thus be ready to offer the oblations of ghee."

Adhikarana III. Sutras 5-9. Desling with the subject that there is no rule as to the order of the performance of इंडिंट and सेास.

# वचनादिष्टिपूर्वत्वम् ॥ ५ । ४ । ५ ॥

वचनात् by reason of the text; इंड्यूवंत्व the priority of the इंडिट.

5. According to the text the হছি (new and full moon sacrifice) has priority.

There are two practices one is called आनंतर्य and the other व्यवधान. Under the practice called आनंतर्य, first fire is prepared and then सामयाग is performed. Under the second practice, the fire is first prepared, then the full and new moon sacrifices called इच्टि are performed and lastly the सामयाग is performed; under this practice the इच्टि intervenes between the preparation of fire and सामयाग. The present sûtra embodies the पूर्वपक्ष view which adopts the second practice called suaum.

# सामश्चैकेषामग्न्याधेयस्यर्तुनक्षत्राऽतिक्रमवचनात्तदन्ते-नानर्थकं हि स्यात ॥ ५ । ४ । ६ ॥

स्रोत: soma sacrifice; एकेषां of one party; अरन्याधेयस्य establishment or pre-

paration of fire; ऋतुनक्षत्रातिक्रमवचनात् by reason of the non-observance of the season and constellation; तद्ते that being the end; न not; अनर्थकं meaning less; स्यात् is.

6. According to one party, soma sacrifice comes after the preparation of fire, because there is a text for non-observance of season and constellation; with that object the Vedic text does not become meaningless.

The author says that according to one party the आनंतर्थ practice is preferable; that is somayâga should be performed just after the preparation of fire. Under the practice, the performer has not to wait for a particular season and constellation as laid in the Vedic text. यःसोमनयस्थाणोऽसोनाद्यीत। नतुं सम्तीक्षेत् न नक्षत्रं॥ "One who wishes to perform सोमयाग, he shall establish holy fires; he shall not wait for season or constellation of stars."

#### तदर्थवचनाच्च नाविशेषात्तदर्थत्वं ॥ ५ । ४ । ७ ॥

तद्रथंवचनात् the text being for that; च and; न not; अविशेषात् by reason of its being for particular; तद्रथत्व for that object.

7. And that (अग्न्याधान) being for that (soma याग) under a text and if not for particular (सामयाग) the object of that will not be served.

The author gives an additional reason in support of his view. He says that there is a Vedic authority which says that अन्याधान is for the object of the सामयाग; if that is not accepted the object as laid down in the text will be fruitless. यःसोमेनयजेत संशोधादधीत। "He who porforms सोमयाग, shall establish holy fire."

# अयक्ष्यमाणस्य च पवमानहविषां कालनिर्देशादा-नन्तर्याद्विशङ्का स्यात् ॥ ५ । ४ । ८ ॥

अयक्ष्यमाण्ड्य of a person who does not perform सामयागः च and; प्रयमानहिषां of प्रयमान offerings; कालनिर्शात् by reason of the direction as to time; आनंतर्यात् by reason of the doctrine or practice of immediateness; विशंका doubtlessness; स्यात् is,

8. By reason of the direction as to time for performance of प्रवान offerings for a person not performing सोम याग; the doubt as to the validity of the practice of आनंतर्य (immediatoness) is removed.

The author gives second additional reason in support his view. It is laid down in the Vedas that a person who does not perform सामयाग shall have to make offerings for a year. This fact also goes to show that the साम sacrifice should be performed after the preparation of fire. य.सोमेन अयध्यमाणोऽग्निमादघीत। सपुरा संवत्सरात् हवींषि निवंपेत्॥ "He who establishes fire without offering oblations of soma, shall have to make offerings for a year."

# इष्टिरयक्ष्यमाणस्य तद्थर्ये न सामपूर्वत्वम् ॥५।४।९॥

इष्टि: full and new moon sacrifices; अयध्यमाणस्य of a person who does not perform (सामयाग); तद्थों for that object; सामयूनेत्वं the precedence of सामयाग.

9. For a man who does not perform सामयाग, the इदि (should be performed after अग्न्याधान); but if it (अग्न्याधान) is for that object (performance of सोनयाग) then सोनयाग, must be performed first.

The author gives the summary that if the object of the sacrificer is not to perform से। स्याप then इच्छिड should be performed after अञ्चादान i. e. the practice of द्यवधान should be adopted; if the object of the अञ्चादान is for the performance of the से। स्याप then से। स्याप must be performed after अञ्चादान i. e., the practice called आनंतर्य should be adopted.

Adhikarana IV. Sûtras 10-14. Dealing with the subject that there is no rule for a Brahmana as to whether he should perform इंडिट first on सीस.

#### उत्कर्षांदुब्राह्मणस्य सामः स्यात्॥ ५ । ४ । १० ॥

उत्कर्षात् by reason of transference forward ; बाह्ययस्य of a Brahman; सामः somayâga; स्यात् is.

10. By transference forward (of रहि) of a Brahmana, soma (sacrifice should be performed first).

The adhikarana opens with the पूर्वपक्ष view and says that in the case of a Brahman the principle of आनंतर्ग as explained in the preceding Adhikarana applies.

# पौर्णमासी वा स्नुतिसंयागात्॥ ५। ४। ११॥

पूर्णमासी full moon sacrifice; वा on the other hand; श्रुतिसंयोगात् by reason of the direct Vedic text.

11. Not so; the full moon sacrifice, as there is a direct Vedic authority.

The author gives his own view in reply to the objection of the ebjector. He says that a Brahmana can adopt either of the two practices mentioned in the preceding adhikarana. If he adopts the and ad, he can do so on

the पूर्णमासी day. First अन्याधान ; then सामयाग and lastly the इंडिट. यदेवादः पूर्णमा लंहिबिः ॥ "This, then is the full moon offering."

#### सर्वस्य वैककम्यात ॥ ५ । ४ । १२ ॥

सर्वस्य of all; वा not so; एककस्यात by reason of one act.

12. On the other hand, all constitute one act.

The objector says that if the principle of आनंतर्य applies to the full moon sacrifice, it also applies to the new moon sacrifice as well because all of them constitute one act. So there must be a transference forward in all cases.

## स्याद्वा विधिस्तदर्थेन ॥ ५ । ४ । १३ ॥

स्यात् may be; वा on the other hand; विधि: command; तद्थेंन with that object.

13. On the other hand, it is a command for the object.

The second objector says that by reason of the mandatory text it appears that there is another independent full moon sacrifice which is subsidiary to ज्यातिष्टोम.

#### प्रकरणात्तु कालः स्यात् ॥ ५ । १ । १४ ॥

प्रकरणात by context; त on the other hand; काछ: time; स्यात is.

14. On the other hand, time is (known) by context.

The author gives his own view; he says that there is no separate sacrifice. It is one. A Brâhmaṇa must perform अन्याधान and then सामयाग and lustly the full moon इस्टि. The description of the same in the Veda, is to indicate the time.

Adhikarana V. Sútra I5-18. Dealing with the sabject that there is no particular time for सामगा as said in the sentence, 'one should not wait for any season.'

#### स्वकाले स्याद्विप्रतिषेधात् ॥ ५ । ४ । १५ ॥

सकाले at its own time; स्यात् is; अविप्रतिषेधात् by reason of no prohibition.
15. At its own time, because there is no prohibition.

In sûtra 6, at p. 291 it is said that under the आनंतर्थ practice neither season nor constellation of the stars is to be observed. The objector says that this prohibition relates to the अन्याधान only but does not refer to सेम-साग; so it must be performed at its proper time.

#### ग्रपनया वाऽऽधानस्य सर्वकालत्वात् ॥ ५। ४। १६॥

अपनय: prohibition, setting aside; वा on the other hand; आधानस्य of the establishment of fire; सर्वेकालत्वात् by reason of its being for all time.

16. On the other hand, the prohibition (relates to स्रोमयमा) because the establishment of fire can be done at all time.

The author gives his own view in this सूत्र and says that the prohibition relates to the सामया। but not to अम्याधान, as the latter can be done at all time. So there is no fixed time for सामयाग.

#### पौर्णमास्यूर्ध्वं सामादुब्राह्मणस्य वचनात् ॥५।४।१०॥

पूर्णमासी full moon sacrifice; कथ्वै upwards; सामात् from the साम srcrifice; बाह्यणस्य of a बाह्यण; वचनात् by reason of the text.

17. (Performance of) the full moon sacrifice for a Brahmana is after the somayaga by reason of the Vedic text.

The author says that it is enjoined that a Brahmna should perform the full moon sacrifice after the सामयाग यदेवादं पोर्णमासंहिबस्तत्तहर्यं न निवंदेत्। "This then is the full moon offering; he ought to consecrate subsequently." So the full moon sacrifice can only be transferred forward.

### एकं वा शब्दसामर्थ्यात्प्राक् कृत्स्नविधानम् ॥५।४।४।।

एक one offering ;शब्दसामध्यति by the force of the text; प्राक् before; इत्स्न विधानात by reason of prescribing all.

18. By force of the text, one offering (should be made) before (सामयाग) by virtue of all being prescribed.

We have seen that a Brâhmana can adopt both practices called आनंतर्यं and ब्यवधान. When he adopts the socond method, he will have to establish fire first, then offerings of the full moon sacrifice with the exception of one, then सोमयाग and lastly the one offering of the full moon sacrifice. The purport of the सूत्र is, that only one offering can be transferred forward because all are performed between अञ्चाधान and सोमयाग.

Adhikaran: VI. Sûtras 19—21. Dealing with the non-transference forward of आउप offering from सोस.

# पुरोडाशस्त्वनिर्देशे तदाक्ते देवताभावात ॥५।४।१९॥

- पुरोडाश: purodâśa cake; तु on the other hand; अनिर्देशे on no direction; तयु के being connected; देवताभावात by reason of being a diety.

19. On the other hand, when there is no direction the (offering shall be of) द्वादाः; on the connection with that, by reason of being a diety.

The sutra is very obscure. In the preceding अधिकाण it is shown when a Brahmana adopts the द्ववान practice, he will have to perform the अध्यानन, then all offerings of the full moon sacrifice with the exception of one, then the सोन sacrifice and then the one offering which had been omitted. Now the question is whather this last offering is that of प्रोडारा or of clarified ghee. The author in this सूत्र says that it should be of प्रोडारा cake; the reason is that the प्रोडारा cake is connected with two dieties अभिन and सोम and the sacrificer by reason of performing this becomes अभिनोनोन.

#### आज्यमपीतिचेत्॥ ५। १। २०॥

आडवं clarified butter; अपि also; इतिचेत् if you say.

20. If you say that it may be an offering of clarified butter.

The objector says in reply to the author's view that this offering should be of clarified butter. It has also two dieties and it can be transferred forward.

#### न मित्रदेवतत्वादैन्द्राग्लवत् ॥ ५ । ४ । २१ ॥

न not so; मिश्रदेवतत्वात् by reason of mixed dieties; ऐंद्राप्तवत् like the dieties हंद and अप्ति.

21. No; by reason of the mixed diety just as in the case of the offerings to gods ইয় and অনি.

The author's reply to the objection of the objector is that the offering of the ghee is to be made to the mixed dieties. It is made to आति, सोस, प्रजा पति and विष्णु but the पुरोदाश is offered to अभि and सोन only. The conclusion arrived at, is that the last offering consists of पुरोदाश.

Adhikaraya VII. Satras 22-24. Dealing with the immediate performance of the modified eacrifices as ত্রায় &c.

# विक्रतेः प्रकृतिकालत्वात्सद्मत्कालोत्तरा विकृतिस्तयाः प्रत्यक्षशिष्ठत्वात् ॥ ५।४।२२॥

विकृते: of the modified sacrifice; प्रकृतिकालत्वात् by reason of the time of the model sacrifice; सगरकालोत्तरा must be performed immediately; विकृति: modified sacrifice; तथा: of the two; प्रत्यक्षशिष्टत्वात् by reason of the direct com-

mand of the Veda.

22. The time of the modified sacrifice is that of the model sacrifice; the modified sacrifice should be performed immediately. Both of them being enjoined by the direct Vedic authority.

The sutra embodies the facta view of the author. It says that the modified sacrifice is governed by the model sacrifice in time as well, but the modified sacrifice should be performed promptly and immediately. So that is the direction as to both the model and modified sacrifices in the Vedas.

# द्वैयहकाल्ये तु यथान्यायम् ॥ ५ । ४ । २३ ॥

द्वैयहकाल्ये two days' time; तु on the other hand; यथान्यायं just as proper.

23. On the other hand, two days' time is proper.

The objector says that the model sacrifice takes two days; so the modified sacrifice will also take two days.

#### वचनाद्वैककाल्यं स्यात् ॥ ५ । १ । २१ ॥

बचनात् by reason of an authority; वा on the other hand; एककाल्यं one time or day; स्यात् is.

24. There is only one time by reason of the direct authority.

The author gives a reply to the objection raised in sûtra 23. He says that there is a direct authority that the modified sacrifice should be performed on the one and the same day. सर्थ्या पशुनासोमेन आग्रयणेन वायश्यमाणः संपोणीमास्या ममावास्यायां वा यजेत॥ "He who is desirous of performing हृष्टि, animal sacrifice, soma sacrifice or आग्रयण sacrifice, shall do so on full moon or new moon days."

Adhikarana VII. Desling with the transference forward of the modified secrifice of संनारव &c., after साम.

# सन्नाय्यामीषोमीयविकाराजध्वं सेामात्प्रकृतिवत् ॥ ५ । २ । २५ ॥

सन्नायाप्तिषोमीयविकाराः modified sacrifices of सन्नाय and अधिषोमीय; ऊर्ध्व after; upwards; सोमात् from सोमयागः; प्रकृतिवत् like the model sacrifice.

25. The modified sacrifices सञ्चाय and अग्नियोमीय should be performed after some yaga like the model sacrifice.

सञ्चाय is a mixture. A cow is milked, the milk is kept; and on the next day a cow is milked, and both milks are mixed together with the clarified butter. This mixture is called संत्राय. अत्वियोगोप is a प्रोदाश cake offered to अविन and सोम after the performance of सामगा on the full moon day. The सञ्चाय offering is made on the new moon day after the performance of the सामगा, These are modifications added in the case of one who has already performed the सोम sacrifice. So the author says that the सञ्चाय and प्रोदाश offerings should be made after the performance of the सामगा.

Adhikarana. IX. Dealing with the performance of the modifications of AIH after the new and full moon sacrifices.

# तथा सामविकारा दर्शपूर्णमासाभ्याम् ॥ ५ । १ । २६ ॥

तथा similarly; सेमिविकारा: the modifications of साम; दर्श पूर्णमासाभ्यां from the new and full moon sacrifices.

26. Similarly the modifications of soma are performed after the new and full moon sacrifices.

We have already seen that under the practice called आनंतर्थ the fire is first established, then सेम s performed and in the end दृष्ट is performed. If one follows व्यवसन practice, the दृष्ट intervenes between the अध्यासन and सेम. in the case of a Brahmana one offering is omitted which is made after the performance of the सोम sacrifice. This applies to model sacrifice. What is the procedure in the case of the modified sacrifice? The modifications of सोम shall be performed after the performance of the new andfull moon sacrifices which occur in the end under the आनंत्र्य practice.

END OF PADA IV.

END OF CHAPTER V.

#### CHAPTER VI.

#### PADA I.

Adhikarana 1. Satras 1-3. Dealing with the subject that the sacrifice and other ceremonies secure beaven as the reward

# द्रव्याणां कर्मसंयोगे गुणःवेनाऽनिसम्बन्धः ॥६।१।१॥

वृद्याणां of the materials ; इसे संयोगे in connection with acts ; गुणस्वेन by reason of being subordinate ; अभिसंबंधः relationship,

1. The relation of the materials in connection with an act is subordinate.

The present chapter discusses the right of a person to perform a sacrifice स्वर्गकारे यजेत "One who is desirous of heaven shall perform a sacrifice." In performing a sacrifice, there are three necessary things. The agent, the motive power and the materials are indispensable for the performance of a sacrifice. The sacrificer is the agent, the materials are pestle, mortar &c. What is the desire for स्वर्ग? Wheather it is principal or subordinate? In an illustration देश पुरुष:, the man is principal and देह is subordinate, so in स्वर्गकात: पुरुष: the man is principal and the desire for स्वर्ग is subordinate. If there be no desire to obtain heaven there will be no sacrifice. But according to the द्वपस view स्वर्ग is not principal but a means to perform a sacrifice and it is therefore subordinate. All materials are subordinate in an action and the स्वर्ग being such is also subordinate.

# असाधकां तु ताद्य्यात्।। ६।१।२॥

असाधक not means; तु on the other hand; ताद्ध्यांत् by reason of its being for that object.

2. On the other hand, it is not a means by reason of its being for that object,

The author gives his own view in reply to the objection. The heaven can not be the means because it is the the object of a sacrifice. There can be no action without an object, So the object of a sacrifice is heaven.

# प्रत्यर्थं चाऽभिसंयागात्कर्मती ह्यभिसम्बन्धस्तस्मात्क-मीपदेशः स्यात् ॥ ६ । १ । ३ ॥

प्रति towards; अर्थ object; च and; अभिनंदागात by reason of the connection; कर्मतः with an action; हि because; अभिनंदाधः relationship; तस्मात् therefore; क्योंपिदेशः direction for action; स्वात् may be.

3. By reason of the connection with the object, there is relationship with the act; so there is a direction for the act.

The author gives an additional reason in support of his view. He says that a man is actuated by certain desires, there can be no action without a desire. There is a strong desire in the human mind for heaven, and with that object he performs a sacrifice. The direction for its performance is, therefore, given in the Vedas.

Adhikarana II. Sutras 4-5. Dealing with the subject that a man has a right to perform sacrifices.

#### फलार्थत्वात्कर्मणः शास्त्रं सर्वाधिकारं स्यात् ॥६।१।४॥

कडार्थत्वात् by reason of the reward being the object; कमंणः of an action; शास्त्र anything enjoined; सर्वाधिकारं right of all; सात् is.

4. Because the reward of an action is desired, all are entitled to perform it.

The objector says that as the reward of an action is the desired object of human beings, so no one can be excluded from it; every human being is entitled to it. Heaven is the summum bonum; all persons desirous of it, are entitled to perform a sacrifice to obtain it.

# कर्तुर्वाश्रुतिसंयोगाद्विधिः काल्स्न्येन गम्यते ॥६।१।५॥

कतु: of a doer or an agent; वा on the other hand; श्रुति संयोगात् by reason of the connection of the text, विधि: command; कात्स्र्येन with the whole; गम्यते applies.

5. On the other hand, the command by reason of its connection with the Veda, applies to a doer who can complete the whole.

The gara in the preceding and extends the performance of a sacrifice to all, including human beings and animals. The author lays down his own view that every one, who can reasonably perform the whole act is entitled to perform it. Animals and human beings who are otherwise

incompetent are not entitled to perform a sacrifice, because they do not possess the capacity.

Adhikarana III. Surras 6-16. Dealing with the right of man and woman to perform

aacrifices.

# लिङ्गविशेषनिर्देशात्पुंयुक्तमैतिशायनः॥ ६।१।६॥

लिंगविशेषानिदंशात, by reason of the mention of a special gender; पु'तु'कं proper for a man; ऐतिशायन: the view of एतिशायन:

6. The view of प्रतिशायन is that a man alone is entitled, there being a mention of a special gender.

The objector on the strength of एतिशायन's view says that a man is alone entitled to perform a sacrifice as there is a masculine gender mentioned in the Veda.

# तदुक्तित्वाच्च दोषश्रुतिरविज्ञाते ॥ ६ । १ । ७ ॥

तदेकित्वात by reason of the mention of that; च and; दोषश्रुति: the text laying down the sin; अविज्ञाते being not known.

7. By reason of the mention of it (masculine gender) there is a text which lays down sin on (the sex) being not known.

The objector gives an additional reason that there is a sin in committing feeticide. The masculine gender is used; as the sex of the feetus is not known, it contemplates the male feetus. This analogy according to the objector supports his view that a male person is alone entitled to perform a sacrifice.

#### जातिं तु बाद्रायणोऽविशेषात्तस्मात्स्त्र्यपि प्रतीयेतः जात्यर्थस्याऽविशिष्टत्वात ॥ ६ । १ । ८॥

जाति class; तु on the other hand; वाद्रायण: the Risi वाद्रायण; अविशेषात without any distinction; तस्मात् therefore, खी a female; अपि also; अतीयेत is included; जात्यर्थस्य of the object of the class; अविशिद्यत्वात् by reason of making no distinction.

8. On the other hand, the view of वादरायग is that it refers to a class without any distinction; therefore a woman is also included: the object of the class is without distinction.

The author gives his own view and supports it with the view of energy. When the word man is used, it is used as genus; it includes the individuals without any specification of male and female. So the word man 'includes woman' also.

# चोदितःवाद्मयाश्रुति ॥ ६ । १ । ६ ॥

बादितत्वात by reason of its being a command; यथाश्रुति according to the Vedic text.

9. Being enjoined it should be performed, according to the direction of the Veda.

The author gives a reply to the objection raised in sûtra 7. He says that where it lays down that an animal should be killed, it refers to the material; and the gender is specific there but where it is said that an आत्रेयी should not be killed it does not refer to a pregnant woman but it is in pracise of the आत्रेय गोत्र आत्रेयीहत्वा भूणहाभवति॥ "Any one who kills an आत्रेयी is ginlty of fœticide." आत्रेयी is a pregnant woman or a woman of Atri family. Where it is said that a person desirous of स्वर्ग should perform a sacrifice, it includes both male and female though, the nominative is in masculine gender.

### द्रव्यवत्त्वात्तु पुंसां स्याइद्रव्यसंयुक्तं क्रयविक्रयाभ्याम-द्रव्यत्वं स्त्रीणां द्रव्यैः समानयागित्वात् ॥ ६ । १ । १० ॥

द्रश्यवत्वात् by reason of possessing wealth; तु on the other hand; पुंसां of males; स्पात् is; द्रश्य संयुक्तं connected with wealth; ऋषविक्रयाभ्यां by sale and purchase; अद्भयत्वं possession of no wealth; खीणां of females; द्रश्यै: with property; समानयोगित्वात् being on the same level.

10. On the other hand, on account of the male possessing wealth (is competent to perform the sacrifice) dependent on wealth; by reason of sale and purchase of females, they are devoid of wealth, they being on the same level as property.

The objector gives a view of the primtive people by whom the females were regarded as chattel. He says that for the performance of a sacrifice, a performer should possess wealth; it is man only that can have wealth; because a woman is purchased and sold in the ceremony called marriage, she is therefore not entitled to wealth and is like chattel. The objector's conclusion is that a female is therefore not entitled to perform a sasrifice.

#### तथा चान्यार्थदर्शनम् ॥६।१।११॥

तथा similarly; च and; अन्यार्थ दर्शनं seeing other text.

11. Similarly there is another text.

The objector in support of his view relies on the Vedic text. यापत्यां कीतासती अधान्येश्चरित । "she though purchased by her husband, lives with other.s"

### ताद्रध्योत्कर्मताद्रथ्यम् ॥ ६ । १ । १२ ॥

ताद्य्योत् being for his object ; कर्म an act ; ताद्य्ये for his object.

12. Being for his object, the act is all for him.

The objector proceeds further and says that a woman is entirely dependent upon her husband; her wealth, if there be any is for his object; her act will necessarily be for him. So she is not competent to perform any sacrifice.

# फलोत्साहाविशेषात्तु ॥ ६ । १ । १३ ॥

फहोत्साहाविशेषात् by reason of there being no distinction of the desire for reward; ह on the other hand.

13. On the other hand there being no distinction of the desire for the reward.

The author gives a reply to the objector. The desire to obtain heaven is as strong in a man as it is in a woman. As there is no distinction in this respect, so there can be no distinction in the capacity to perform a sacrifice.

### अर्थेन च समवेतत्वात् ॥ ६ । १ । १८ ॥

अर्थेन with wealth; च and; समवेतत्वात् being always connected.

14. And being always connected with wealth.

The author replies to the view of the objector that a female is incapable of holding wealth as said in sûtra 10. He says that a woman is equally partner with him.

#### क्रयस्य धर्ममात्रत्वम् ॥ ६ । १ । १५ ॥

क्रयस्य of a sale; धर्ममात्रं a form of religion only.

15. The sale is only a religious form.

We have seen in sûtra 10 that the objector assigns a reason for a female not holding wealth i. e. she is purchased by the husband and sold by the father. To this objection the author says that it is not so; it is only a religious form, because no price of a bride is fixed upon her quality just like commodity in a market.

#### स्वबत्तामपिदर्शयति ॥ ६ । १ । १६ ॥

स्वनतां the quality of possessing wealth; अपि also; दर्शपति shows.

16. (The Veda) shows that they have capacity to possess wealth.

The objector said that the females had no capacity to possess wealth. In reply the author says that in the Vedic text it is laid down that an offering of the buttock of an animal is made to the wives of the gods; this shows that even females can possess their separate property. पत्नी हि पारीणहास्येशे पित्येवानुमतं निर्वात ॥ (तैं सं ६।२।१।१) "A wife is certainly the mistress of the household furniture; he makes an offering with the wife's permission."

Adhikarana IV. Sú ra: 17-21. Dealing with the equal right of husband and wife in a sacrifice.

# स्ववतोस्तु वचनादैककर्म्यं स्यात् ॥ ६ । १ । १७ ॥

स्वता: possessed of wealth ;त on the other hand; वचनात् by reason of the text; एककक्षे pertaining to one and the same act; स्यात् is.

17. On the other hand, the husband and wife possessed of wealth are entitled to perform the one and the same sacrificial act-

The author lays down the siddhanta view that both husband and wife are equally entitled to perform a sacrifice and in support of this view, there is a direct text. अमेच अथेंच कामेचनातिचरितया। सहभग्रचरितव्यः। सहापत्यमुत्पाद्यितव्यम्॥ "She should not be discarded in religious affairs, business, and desired objects; all religious acts, should be performed together: chidren should be brought forth together."

#### लिङ्गदर्शनाच्च ॥ ६ । १ । १८ ॥

िलंगदर्शनात् by reason of the force of the text: च and.

18. And there is also an inference from the text.

In support of his view, the author derives a conclusion from the text of the Vedas. मेखल्या यजमानंदीक्षयति योक्त्रेग्यसीं भिशुनत्वाय॥ (गै॰ सं॰ ६।२।३।५) "He ties afgirdle round the sacrificer, and a cord round his wife to become a pair."

क्रीतत्वात्तु भक्त्या स्वामित्वमुच्यते ॥ ६ । १ । १६ ॥ 🚽

क्रीतत्वात by reason of purchase; तु on the other hand; भक्तवा by figure of speech; खामित्व ownership; उच्यते is said.

19. By reason of purchase, (she is not independent); by way of figurative speech (her) ownership is described.

The objector replies that as a woman is purchased, she can not be independent; the description of ownership is by way of metonymy.

#### फलार्थित्वात्त् स्वामित्वेनाभिसम्बन्धः ॥६ ।१। २० ॥

फलार्थित्वात् by reason of a desire for a reward; तु on the other hand; स्वामित्वेन with the ownership; अभिसम्बंध: connection.

20. On the other hand, by reason of having a desire for a reward, there is a connection with the ownership.

The author gives a reply to the objection raised in the preceding satra. He says that she also possesses a desire to secure heaven; she is, therefore, independent to perform a sacrifice just like a man having a desire to secure heaven.

#### फलवत्तां च दर्शयति ॥ ६ । १ । २१ ॥

कलवराां obtaining of a reward; च and; दशैयति shows.

21. The text shows that (she) obtains a fruit.

The author supports his view by quoting authority. The Vedic text shows that she is entitled to get reward; this fact also shows that she is entitled to perform a sacrifice. संपत्नी पत्या सुकृतेन गच्छतां। यहस्ययुक्ती ध्रुयांवभूतां। संजानानी विज्ञहतामरातीः। दिविज्ये। ति रज्ञरमारभेताम् (तै क्सं •३।७।५।११ "A wife with her husband reaps the fruit of good actions; they both bear the yoke of a sacrifice: being of one mind they overcome their enemies. They attain the undecaying light in heaven,"

Adbikarana V. Sutras 22-23. Dealing with the subject that one man only can perform সকল্যাখান.

# द्वयाधानं च द्वियज्ञवत् ॥ ६ । १ । २२॥

ह्याधानं two persons performing the अन्याधान; च and; द्वियश्वत् like the sacrifices which are performed by two persons.

22. An अन्याधान is to be performed by two persons, just like sacrifices which are performed by two persons.

The इंद्राग्निस्तोम sacrifice is performed by two men; one is यजमान and the other is पुरादित. On this analogy the objector says that अन्याधान should! also be performed by two men.

# गुणस्यतु विधानत्वात्पत्न्या द्वितीयशब्दः स्यात ॥६।१।२३॥

गुणस्य of the quality; तु on the other hand; विधान स्वात् by reason of enjoining; बरन्या: by a wife; इतीयशब्द: the dual number; स्यात् is.

23. On the other hand by reason of enjoining a quality, the dual shall be made up by the wife.

The author replies to the objection raised in सूत्र 22. There is a Vedictext क्षीमेनसानाविग्नाद्घोयतां। "dressed in silk two should establish fire." The author says that the husband and wife shall perform the अन्यापान. The dual number can be explained by joining the wife with the यज्ञमान. The clause 'श्रीमेनसानी' is an adjectival clause qualifying the husband and wife.

Adhikarana VI. Dealing with equal right of wife in आश्री, and त्रहाचरये.

# तस्या यावदुक्तमाशीर्ब्र हाचर्यमतुल्यत्वात् ॥६।१।२४॥।

तस्याः hers; यावदुक्तं all that is laid down; अशीः paring of the nail;

24. For her, are all (acts) laid down (such as) paring of nails and celibacy, being not equal.

The author gives his view in the sûtra that a woman is equally entitled to have her nails pared and head shaved, and to observe celibacy. She being not equal to a man in performing the Vedic rites, she can only perform those rites which have been specially mentioned. With is the shaving of the head and face and paring of the nails. Some commentators, have taken this word to mean benedictory verses of the Vedas.

Adhikarana VII. Sútras 25 - 88; Dealing with the subject that a MA has no right to perform associates.

# चातुर्वरार्यमविशेषात् ॥ ६ । १ । २५ ॥

चातुर्वंपर्यं all the four castes ; अविशेषात् by reason of no distinction:

25. All the four castes, there being no distinction.

In this adhikarana, the question is whether a शृद्ध is entitled to perform a sacrifice; it opens with the question is what all the four castes are entitled to perform it, because in the Vedas no distinction is made.

# निर्देशाद्वा त्रयाणां स्यादग्न्याधेये ऽसम्बन्धः क्रतुषु-ब्राह्मणश्रुतेरित्यात्रेयः॥६।१।२६॥

निर्देशात् by a direction; वा on the other hand, or; त्र्याणां of three; स्यात् is; अन्न्याधेये in establishing fire; हि because; अनंबंधः no connection; ऋतुषु in a sacrifice; ब्राह्मणश्रुतिः the Brâhmana text; इति this much; आत्रेयः the view of भात्रेयः

26. On the other hand, under a command, the three eastes are entitled to the establishment of fire; he has no connection with the sacrifice. This is the Brahmana text. It is the opinion of snau:

The author gives his own सिद्धांन view supported by the view of आत्रेय. There is a text of तैस्रीय संहिता under which only first three castes are entitled to establish fire and the शृद caste is not mentioned. From this, the inference is that a शृद is not entitled to अवन्याधान. He can not therefore perform a sacrifice. वस्ते ब्राह्मणाश्चिमाद्धीत । श्रीको राजन्य आद्धीत शरदिवेश्य आद्धीत॥ "A Brâhmaṇa should establish fire in spring, in summer a kṣatriya should establish fire: a vaisya should establish fire in autumn."

# निमित्तार्थे न बाद्रिस्तस्मात्सर्वाधिकारं स्यात् ॥६।१।२०॥

निमित्तार्थेन with special object; वादरि: the view of Badari; तस्मात् therefore; सर्वाधिकार right of all; स्यात् is.

27. "For special reason" says Badari "all are, therefore, equally entitled."

The objector in support of his view relies on the view of arcft. The Vedic text mentions special reason for the higher castes for the establishment of fire, he is, therefore, of opinion that a शूद can perform अम्याधान at any time he likes. The word निश्तिस in the sutra means 'time or reason'; we have translated it as meaning "special object or reason;".

# अपि वाऽन्यार्थदर्शनाद्यथास्त्रुति प्रतीयेत ॥ ६ । १। २८॥

अपि वा or also; not so; अन्यार्थदर्शनात by seeing other texts; यथाश्रुति according to the Vedic text; प्रतियेत is laid down.

28. Or by seeing other text also; according to the Vedic text it is laid down.

The author gives a reply to the objector that there are other texts in which only the three higher castes are mentioned in connection with the performance of certain Vedic ceremonies. A शूद्र does not find place there. So the conclusion is that a शूद्र is not entitled to perform a sacrifice. टाइट्सीर वाह्मगस्य वाह्मसामकुर्यात्। पार्थर्भ राजन्यस्य। रायावाजीयं वेश्यस्य॥ यगाप् राजन्यस्य। आमिक्षावेश्यस्य। पयावाह्मणस्य॥ (तै० सं० ६।२।५।३) अद्भ-प्रक-मेशु वाह्मणा ऽनिनाद्यीत। एक द्शस्राजन्यः। हदशस्रवेश्यः॥ "वाह्द्गिर is the hymn of a Brâhmaṇa, पार्थर्भ is of a kṣattriya and रायावाजीय is of a vaiśya; the fast of a kṣattriya is by gruel, that of a वेश्य by आमिक्षा and that of a Brâhmaṇa by milk. A Brâhmaṇa should establish fire at the distance of 8 steps, a kṣattriya at the distance of 11 steps and a vaiśya at the distance of 12 steps."

# निर्देशात्तु पक्षे स्यात् ॥ ६ । १ । २९ ॥

निर्देशात by reason of the direction; द on the other hand; पक्षे on the other side इयात is.

29. On the other hand, by reason of the direction, there is the other side.

There is a general statement in the at that a person desirous of heaven should perform a sacrifice. All persons without any exception are desirous of heaven. In this view, says the objector, the other side, namely, that a six is entitled to perform a sacrifice, is established.

#### वैगुएयाने ति चेत् ॥ ६ । १ । ३० ॥

वैगुज्यात by reason of the disability; न not; इतिचेत if it be said.

30. If it be said that by reason of the disability, he is not (entitled).

The objector develops his argument and says that if you say that as pertain disabilities are attached to a श्र, so he is not entitled to perform a sacrifice.

#### न काम्यत्वात् ॥ ६ । १ । ३१ ॥

न not; काम्यत्वात by reason of the desire.

31. Not so, by reason of possessing a desire.

The objector replies to the objection raised in sûtra 30 and says that a aga has also a desire to obtain heaven, he is therefore entitled to per-

form a sacrifice to achieve that object.

#### संस्कारे च तत्प्रधानत्वात् ॥ ६ । १ । ३२ ॥

संस्कारे in a purificatory or preparatory operation; च and; तत्प्रधानत्वात् by reason of that being principal.

32. And in purificatory operation, by reason of that being principal.

The objector supports his view further by saying that in all ceremonies, the object of the performer is principal. The purificatory ceremonies are only subordinate; they may be left out but the desire to obtain heaven is the principal thing and if a person is possessed of that desire, he is competent to perform the sacrifice.

#### अपि वा वेदनिर्देशादपशूद्राणां प्रतीयेत ॥६ । १ । ३३ ॥

अपि वा not so, or also; वेदनिदेशात by the direction of the Veda; अपश्हाणां of non-sûdras; प्रतीयेत are recognised, included.

33. Not so, by the direction of the Vedas, only non-sadras aremeant.

The author gives a reply to the objection of the objector raised in the preceding sûtras. He says that the Vedic text by which the right is conferred, refers only to the first three castes.

#### गुणार्थित्वान्नेति चेत् ॥ ६ । १ । ३१ ॥

गुणाधित्वात् by reason of the quality of seeker after knowledge; न not; इतिचेत्ः if it be said.

34. If it be said, not by reason of his desire to acquire knowledge.

The author on behalf of the objector raises a doubt that if you say that a शूद्ध also possesses a desire to be qualified for a sacrifice by education, the reply is given in the following सूत्र.

# संस्कारस्य तदर्थत्वाद्विद्यायां पुरुषश्रुतिः ॥६।१।३५॥

संस्कारस्य of a purificatory ceremony; तदर्थत्यस्त by reason of it being for that; विकास of learning; पुरुषश्चितः text of the Veda about a man.

35. The purificatory ceremony is with that object; there is: a vedic text about a man in connection with learning:

The उपनयन संस्कार is performed for the purpose of the vedic study. A आह is not entitled to have the उपनयन ceremony performed and no preceptor can teach him without initiation ceremony. There is a vedic text which lays down that only the three first castes are entitled to it. वस ते बाह्मणमुपनयीत। श्रीष्मे राजन्यं। वर्षासु वैश्यं॥ "A Brâhmaṇa should be initiated in spring, a kṣattriya should be initiated in summer; and a vaisya in the rainy season."

# विद्यानिर्देशाने ति चेत ॥ ६।१। ३६॥

विद्यानिदेशात by reason of the direction for learning; न not; इतिचेत if it be said.

36. If it be said not, because there is a direction for learning.

The author raises a further objection on behalf of the objector that a six is equally entitled to the study of the Veda; to this the reply is as follows:—

# अवैदात्वादभावः कर्मणि स्यात्।। ६। १। ३७॥

अवैयत्वात being not entitled to be taught; अभावः incapacity; कमेणि in a Vedic act; स्थात is.

37. By reason of his being not entitled to be taught, he is incapable to perform a sacrifice.

The author says that no teacher will teach a शूद्र, no school recognises his claim to be taught the Vedas; so he is not entitled to perform a sacrifice. शुद्र जनाधेतव्यम्। "Nothing is to be learnt by a शूद्र."

#### तथा चान्यार्थदर्शनम् ॥ ६ । १ । ३८ ॥

तथा च similarly; अन्यार्थदर्शनं seeing another text.

38. Similary there is another text seen.

The author in support of his view refers to the authorities of the Veda. पद्युवा एतत् इमशानंयत् शूद्र समीपे न अध्येयम्॥ "A शूद् is a walking cemetry; one should not, therefore, read near a शूद्."

Alhikarana VIII. Satras 39-40. Dealing with the right of a poor man to perform a sacrifice.

# त्रयाणां द्रव्यसम्पन्नः कर्मणो द्रव्यसिद्धित्वात ॥६।१।३६॥

न्नयाणां of the three castes; द्रेड्यसम्प नः possessed of wealth; कर्मणः of an act; द्रव्यसिद्धित्वात by reason of the fulfilment depending on wealth.

39. Of the three first castes, only a person possessed of wealth (is entitled to perform a sacrifice); because accomplishment of an act depends on wealth.

The objector says that the fufilment of a sacsifice depends upon wealth; a person who is not possessed of it, is therefore not entitled to perform it.

# स्रानित्यत्वात्तु नैवं स्यादर्थाद्धिं द्रज्यसंयोगः ॥६।१।४०॥

भनित्वात being not permanent; तु on the other hand; न not; एवं so; स्यात is; अर्थात from a motive; हि because, दृष्यसंयोगः acquisition of wealth.

40. On the other hand, it is not so, by reason of its being not permanent, Wealth can be obtained from a motive.

The author gives a reply to the objection embodied in sûtra 39. He says that poverty or wealth are not permanent; one can acquire wealth for the performance of a sacrifice by exertion. So every one of the three castes can perform a sacrifice and poverty is no disqualification.

Adhikarana IX. Desling with the right of the persons deprived of limbs to perform a sacrifice,

### अङ्गहीनश्च तहुर्मा ॥ ६ । १ । ११ ॥

अंगहीन: deprived of limbs, or senses; crippled, lame &c. च and; तद्भां of that quality.

41. And persons deprived of limbs or senses are also of the same quality (or nature).

The author says that even persons deprived of senses and limbs are capable af performing a sacrifice, if they are otherwise fit.

Adhikarana N. Dealing with the subject that persons possessed of diseased organs which can not be cured are incapable to perform a sacrifice.

#### उत्पत्ती नित्यसंयागात् ॥ ६ । १ । ४२ ॥

सत्पन्तो at the time of birth; नित्यसंयागात् by reason of permanent connection.

42. A person born (deprived of senses or limbs is not entitled to perform a sacrifice) by reason of the permanent connection.

A person who is born blind, deaf or mute is incapable to perform a

sacrifice. Here in the original text the word द्वारों is used; it is explained by श्वर "in the original text." According to श्वर the explanation of the sûtra is that all the operations mentioned in the text are permanently connected with the sacrifice; if one operation is not performed by a person suffering from an incurable disease, the whole sacrifice is useless. So a person suffering from an incurable disease is incapable of performing a sacrifice. The conclusion from these two interpretations is the same.

Adhikarna XI. Dealing with the subject that one who has not got three ( ) pravaras, can not perform full and new moon sacrifices.

### अत्रयार्षेयस्य हानं स्यात्॥ ६ । १ । ४३ ॥

अञ्चार्षेयस्य of a person not possessing three pravaras; हार्न incapacity, disability; स्वात, is.

43. A person who has not three sets has a disability (to perform a sacrifice).

The founder of a family is called well. There are several gotras in one family. They are called news There are 1,2,3, and 5 news. There are not four groups (news). The author says that only persons who have news are entitled to perform a sacrifice. By saying three news, the persons of one new and of two pravaras are included under the principle of new news and the prohibition which relates to a person of four news and two news is a few news.

Adhikarana XII. Sutras 44-—50. Dealing, with the right of a रशकार besides the four castes, to आस्याधान.

# वचनाद्रथकारस्याधाने ऽस्यसर्वशेषत्वात् ॥६।१।४४॥

वसनात by a text; रथकारस्य of a mixed caste; आधाने in the establishment of fire; अस्य his; सर्वशेषस्वात being excluded from the four castes.

44. By a text, a रथकार's right to अन्याधान (is recognised), he being excluded from the four eastes.

A रथकार is the offspring of a माहिष्य father from a करणी mother. A माहिष्य is the offspring of a kṣattriya from a vaiśya woman; a करणी is an issue of a vaiśya from Śūdra woman. The author says that under the vedic text वर्षासुरथकार आद्वीत; a रथकार is therefore entitled to keep fire for a sacrifice during the rainy season.

# न्याय्या वा कर्मसंयागाच्छूद्रस्य प्रतिषिद्धतत्वात् ॥६१११४॥

=याच्याः proper; वा or; कर्मसंयोगात by reason of his connection with the profession (of chariot-making); शूद्रस of a शूद्र प्रतिषिद्धत्वात् by reason of the prohibition.

45. On the other hand, it is proper (to regard him belonging to the three higher castes) by reason of his professon, because a entire is prohibited.

The objector says that as the right of performing अन्याचान is conferred on a रथकार, he therefore belongs to the first three higher castes. He can not be a शूद्र, as the latter is not entitled to perform a sacrifice as said in Adhikarana WII.

# श्रकर्मत्वात्तु नैवं स्यात् ॥ ६ । १ । १६ ॥

अकमें त्वात by taking to the prohibited profession; तु on the other hand; नैवं not so; स्यात् is

46. On the other hand, he can not be of higher caste, having accepted a profession prohibited (by the Vedas).

The author gives a reply to the objector, that by reason of the right conferred on the **tunt** he can not be classed amongst the three higher castes; because his profession of chariot-making is prohibited to the twice-born.

#### आनर्थक्यं च संयोगात् ६ । १ । १७ ॥

अनर्थं a meaninglessness; च and; संयोगात by reason of the connection (with the time).

47. And there will be meaninglessness by reason of the connection (with time).

It is enjoined in the Vedas, that a बाह्यण shall establish fire in spring, a अनिय in summer and a वैश्य in antumn. A रथकार as we have said above in the commentary on sûtra 44 is entitled to perform अन्याजान in rains. He is given an independent right. If he be included amongst any of the higher castes, the Vedic texts will be meaningless which is always to be avoided by a Mimânsaka. This is an argument in favour of the author's view.

गुणार्थनिति चेत् ॥ ६ । १ । १८ ॥

WHITHIEF SOLINAL TOTAL

मुणार्थन with the object of quality; इतिचेत if you say.

48. If you say that it is with the object (of mentioning) a quality.

The author raises an objection on behalf of the objector that if your contention is that the profession of chariot-making qualifies the three castes; i.e if a member of the three higher castes takes to building chariot, then the text which lays down the season of rains for a chariot-maker will apply. The reply is as follows:—

#### उक्तमनिमित्तत्वम् ॥ ६ । १ । १९ ॥

उत्ते said; अनिभिन्नत्व the want of the quality of being an accident.

49. It is said already that an accident does not apply.

The author's reasoning is that a member of the higher castes by reason of the accident of taking to the profession of chariot-building gets the mainy season as the time for the performance of अवन्यावान. This निमित्र or accident is against the direct text. See सूत्र 26 at P. 306. The śruti text is preferable to सिंग. So this construction is not proper.

# सौधन्वनास्तु होनत्वान्मन्तवर्णात्प्रतीयेरन् ॥६।१।५०॥

सौधन्वनाः the chariot-builders; तु.on the other hand; हीनत्वात् by reason of inferiority; अञ्चवणात् from the Vedic text; मतीयेरन् ought to be considered.

50: On the other hand the chariot-builders, by virtue of their inferiority and the Vedic text, ought to be considered (to be out side the pale of the three higher castes).

The author has summed up the whole thing and comes to the conclusion that a chariot-builder is not a twice-born.

This adhikarana is called रथकारन्याय.

Adhikarana XIII Sutras 51-52. Dealing with the right to perform रीह्याम by निपाद who does not belong to the three higher castes.

#### स्थपतिर्निषादः स्याच्छब्दसामधर्यात् ॥६।१। ५१ ॥

स्थपति: sthapatih ; निपाद a low caste ; स्थात is ;शब्दसामध्यति by force of the word..

51. स्पर्गत is निपाद by force of the word.

 TOTAL TO MET MET WITH DATE.

the sacrifice. "Let him offer boiled rice consecrated to Rudra in the dwelling house, where Rudra pacifies the family; let him cause a निषाध-स्थाति to perform a sacrifice with it." The question is what is the meaning of निषाधस्थाति, a compound occuring in the Vedic text? whether it is क्रमं-धारय or तत्पुद्ध. The author's view is that it is क्रमेधारय and the compound means that स्थाति a chief who is a निषाद. (wild tribe,)

#### लिङ्गदर्शनाच्च ॥ ६। १। ५२॥

लिंगदरीनात by seeing the force of the text; च and,

52. And by seeing force of the vedic text.

In support of his view the author relies on the Vedic text from which he makes the same inference. ऋरा दक्षिणा तें सं १.८.९.१ "Gift of cows of broken horns." The cows without horns constitute the wealth of this none Aryan tribe according to शवर.

END OF PÂDA I.

#### PADA II.

Adhikarana I. Sutras 1-2. Dealing with the subject that in a Ha each sacrificer is entitled to a fruit.

# पुरुषार्थैकसिद्धित्वात्तस्यतस्याधिकारः स्यात् ॥६।२।१॥

पुरुषार्थं कसिद्धित्वात् by reason of one result of the पुरुषार्थ ; तस्य तस्य of each one; अधिकार: right ; स्वात् is.

1. By reason of one end of the purpose of life ( प्रवार्थ ), each one is entitled (to the fruit of an act).

A सत्र is a sacrificial session and is performed by a large member of persons; each of them is called a सत्री. The number of the सत्रीं is not less than 17 and not more than 24. The author gives his lown view, that the object of a man, being the accomplishment of the fruit of his action, each and every one who takes part in the सत्र is entitled to the fruit of the सत्र.

# अपि चोत्पत्तिसंयागोयथा स्यात्सत्वदर्शनं तथाभावो विभागे स्यात् ॥ ६ । २ । २ ॥

अपि also; च and; उत्पत्तिसंयोगः connection with the original text; यथा just like, स्थात् is; सत्वदर्शनं seeing a being; तथा in the same way; भावः invisible fruit; विभागे in separate individuals; स्थात् is.

2. And also the connection with the original text; just as on seeing a being a concept is formed, in the same way, is the invisible result in a separate (individual).

The author supports his view in two ways. The original text confers the right to fruit on all units. He further says that it is possible just like perception of a being by a large number of people; they all see similarly and one result is produced on each and every one of them. The author concludes from these two data that the invisible result is achieved by each and every individual in a unit. The original texts are of two kinds (1) unit and the whole is made up; as for example, 'the city is burnt' it means that each and every house in the city is burnt. (2) unit and units: ending of the sentence in the whole group; as for example. The gave thousand rupees to the school'; here school means the body as a whole. In the present case the original text is construed upon the first principle mentioned above.

Adhikarana II. Satras 3 - 12. Dealing with the rule as regards one performer in the new and full moon secrifices.

# प्रयोगे पुरुषश्चतर्यथाकामी प्रयोगे स्यात ॥ ६। २।३॥

प्रयोगे in a sacrifice; पुरुषश्चते: by reason of a text laying down a rule as to person; यथाकामी a person desirous (of a fruit); प्रयोगे in a sacrifice; स्यात् is.

3. By reason of a text laying down a rule as to person in a sacrifice any number desirous of a fruit is (entitled to join) the sacrifice

The adhikarana opens with the objector's point of view. The same principle which our author applied in the preceding अधिकरण to सत्र, the objector applies to दर्श and पूर्णमास यागा. His position is that the पुरुष is principal and the number is subordinane; though the agent of the performer is mentioned in a singular number, yet it means as many as are desirous to obtain the fruit of the sacrifice.

# प्रत्यर्थं श्रुतिभाव इतिचेत् ॥ ६ । २ । ४ ॥

मुलार्थ for each; श्रुतिभाव: the object of the text; इतिचेत् if you say.

4. If you say that the object of the text is for each separately.

The objector raises an objection on behalf of the सिदांती. Where the sacrifice is principal, the get is subordinate; and the Vedic text which gives the number, becomes important. The text mentions a sacrifice, a sacrifice and its result; so according to the सिद्धांती each and every individul is mentioned separately.

# तादथ्ये न गुणार्थताऽनुक्तेऽर्थान्तरत्वात्कर्तुः प्रधान-भूतत्वात् ॥६।२।५॥

ताद्ध्यें on the object being for him; न not; गुणार्थता subordination; अनुके on being not mentioned; अर्थातरत्वात by reason of other proofs; कर्तुंद of an agent; प्रधानभूतत्वात by reason of his being principal.

5. On the reward being for him, he is not subordinate; as there is no direct text by reason of other proofs, the agent is principal.

The objector meets the objection raised in the preceding was; his reasoning is that the sacrificer can not be considered subordinate. The fruit is principal and the sacrificer being directly connected with it, he is principal. When the sacrificer is principal, the number loses its importance.

# स्रपि वा कामसंयोगे सम्बन्धात्प्रयोगायोपदिश्येतः प्रत्यर्थं हि विधिस्रुतिर्विषाणावतः ॥ ६ । २ । ६ ॥

अपिवा or also, not so; कामसंयोगे in connection with the desire; संबंधात् by virtue of the relationship; प्रयोगाय for performance; उपदिश्येत should be directed; प्रस्थे for each end; हि because; विधिश्चति: the text which lays down the order; विषाणावत् like the text (which prescribes) a horn.

6. Not so; by reason of the relationship in connection with the desire, the performance is directed; because the injunctive text for each and distinct individual is just like the text (which lays down) a horn.

The author now proceeds with his बिदांत view and criticises the position of the पूर्वपक्ष. He says that in relation to the act, the agent is principal; but the fruit is directly connected with the act: the act is therefore principal and the agent who is inferred indirectly from the act is subordinate. In the text, the act is mentioned and the fruit is mentioned (स्वाकामोपजेत). The agent is inferred; what is inferred is not principal but subordinate. The sacrificer is, therefore, in the sentence subordinate and the number becomes important. He gives an example of the texts regarding the horn; there are two direct texts about it; but such is not a case here. We have only one text.

#### ग्रम्यस्यस्यादिति चेत् ॥ ६ । २ । ७ ॥

अन्यस्य of another; स्यात् is ; इतिचेत् if it be said.

7. If it be said that fruit may accrue to another.

The author raises an objection on behalf of the objector to his factor view and says that if you argue that by virtue of making the performer subordinate, the result will be that one may perform a sacrifice and another may reap its fruit. The reply is as follows:—

#### अन्यार्थेनाभिसम्बन्धः॥ ६ । २ । ८ ॥

अन्यार्थ in a case where the fruit is to accrue to another; न not; अभि

8. There is no connection in the case where the fruit is to accrue to another.

The author says that आत्मनेपद form is used when the result of the verb is to accrue to the agent; so in the text, the आत्मनेपद form is used and if the benifit of the verb was to accrue to another, the आत्मनेपद would not have been used.

#### फलकामो निमित्तमिति चेत्॥६।२। ६॥

फलकामः the desire of the fruit; निमिश्तं essential condition; इतिचेत् if you say.

9. If you say that desire to obtain fruit is an essential condition.

'The Raid raises an objection on behalf of the objector and says that a desire to secure fruit is the chief cause which prompts one to action; it is quite possible that one may get fruit and another may perform the act.

The reply is given in the next सूत्र.

#### न नित्यत्वात् ॥६।२।१०॥ 🛷

न not; नित्यत्वात् by reason of the permanency.

10. Not, by reason of the permanency.

The author says that the performance of द्रशेयूणेमास याग is permanently enjoined and the fruit which the action secures, is also permanent. The performance of the द्रशेयणेमास याग is permanent. It is permanently enjoined and must be performed. The fruit is directly connected with the act; the fruit is principal and the act is subordinate and the agent is, therefore, not principal. So the number is important when the agent is subordinate.

#### कर्म तथेति चेत्॥ ६। २। ११॥

कर्म act; तथा similarly; इति चेत् if you say.

21. If you say that there are acts similarly.

The author again raises an objection on behalf of the objector. If you say that there are sacrifices which are performed by two or more persons; a reply is as follows:

#### न समवायात् ॥६ । २ । १२ ॥

न not; समवायात् by reason of connection.

12. No, by reason of the connection.

Those sacrifices in which two or more sacrificers act are अहीन sacrifices. They have, therefore, no bearing on द्रश्यूर्णमास याग.

Adhikarana III. Sûtras 13—15. Dealing with the rule that a काइय कर्म once commenced should be finished.

# प्रक्रमात्तु नियम्येतारम्भस्य क्रियानिमित्तत्वात् ॥५।२।१३॥

प्रक्रमात् by reason of the beginning; तु on the other hand; नियम्येत it is ruled; आरंभस्य of a commencement; कियानिमित्तत्वात् by reason of the cause of an action.

13. On the other hand, by reason of the commencement, it is ruled (that an act commenced should be completed) because the commencement is for the sake of an act.

The author says that the very word 'act' means the accomplishment of it i. c., the beginning, the continuance and the completion of it. An act,

when commenced should be completed, otherwise no purpose can be accomplished.

### फलार्थित्वाद्वाऽनियमो यथानुपक्रान्ते ॥ ६ । २ । १४ ॥

फछार्थित्वात् by reason of a desire for a fruit; वा on the other hand; अनियम: no rule; यथा just as; अनुपकांते in the case of an act not commenced.

14. On the other hand, by reason of a desire for a fruit, there is no rule just as in the case of an act not commenced.

The objector raises an objection to the view of the author; he says why should an act be completed? The principal thing is to obtain a fruit; if the fruit is obtained, the sacrifice should not be completed. When an act is not commenced, it is not necessary to commence it; so when an act is commenced, it is not necessary to complete it.

#### नियमो वा तन्निमित्तत्वात्कर्तुस्तत्कारणं स्यात् ॥६।२।१५॥

नियम: a rule; वा on the other hand; तिल्लास्वात् by reason its being the object for that; कतु: of an agent; तत्कारण that cause; स्यात् is.

15. On the other hand there is a rule for its sake and it is the cause of the agent.

The author gives a reply to the objection of the objector and says that the rule is with a view to complete an act once commenced and that is the cause of the agent's activity to act. If an act once commenced is not completed, the agent is looked down upon by good people of the society. So an act once commenced should be brought to an end.

Adhikarana IV. Sutra 16-18. Dealing with the subject that there is no rule that the worldly act once commenced should be completed.

### लोके कर्माणि वेदवत्ततोऽधिपुरुषज्ञानम् ॥६। २। १६॥

लोके in the world; कमांणि acts; वेदवत् like those enjoined in the Veda; तत: from that; अधिपुरुषज्ञानं the knowledge of an excellent man.

16. In the world, the acts are like those enjoined in the Veda; from them there is a knowledge of the excellent man.

The objector says just as there is a Vedic code regulating the sacrifice; so there is a worldly science which regulates mundane affairs. Just as the Vedic actions once commenced should be completed, so the worldly action should be completed; by doing so, the performer is known as

an excellent man. If you commence building a house and leave it incomplete, the society will hold you in contempt.

#### अपराधेऽपि च तै: शास्त्रम् ॥ ६ । २ । १७ ॥

अपराधे on a fault; अपि also, च and; तै: by them; शास्त्र regulated.

17. And on fault also, by them regulated.

The objector supports his view by another argument; he says even a carpenter is punished for his default by those wordly codes. There are explatory ceremonies prescribed, when any wrong is committed by a carpenter.

### अशास्त्रात्तृपसम्प्राप्तिः शास्त्रं स्यान्त प्रकल्पकं तस्मा-दर्थन गम्येताप्राप्ते शास्त्रमर्थवत् ॥ ६ । २ । १८ ॥

अशास्त्रा without a code; तु on the other hand; उपसंप्राप्तिः obtaining of the fruit; शास्त्रं code; स्यात् is; न not; प्रकल्पकं cause; तस्मात् therefore; सर्थेन by inference (अर्था परिाः); गम्येत is concluded or arrived at; अप्राप्ते in ( the case of a thing ) not known; शास्त्रं code; अर्थवत् useful, pertinent.

18. On the other hand the fruit is obtained even without a code; a code is not the cause; therefore it follows from an inference that a code is helpful in cases where the subject is not known.

The author sums up the whole thing as the last conclusion. He says there is no work on carpentry; a carpenter without the guide of any code, does his work; so it follows that a AMM is helpful where the subject is not known. The result of the whole discussion is that it does not necessarily follow that a worldly act once commenced should necessarily be completed. It depends upon the choice of the agent.

Adhikarana V. Sutras 19-20. Dealing with befalling of misforture on doing forbidden sats.

# प्रतिषेधेष्वकर्मत्वात्क्रिया स्यात्प्रतिषिद्धानां विभक्तत्वा-दकर्मणाम् ॥ ६ । २ । १९ ॥

प्रतिषेश्रेषु in forbidden (acts); अकर्मत्वात् by virtue of no action; किया action; स्यात् is; प्रतिषिद्धानां of forbidden acts; विभक्तत्वात् by reason of being different; अकर्मणां of non-action.

19. In the forbidden acts, by reason of non-action, an act

is performed, there being a difference between an act forbidden, and non-act.

A nice distinction is made in the An between an act which is actually performed and the one that is mentally performed. The objector says that when an act is forbidden, it should not be done at all; but it can be done by thinking on it; for there is a difference between an actual commission of it which does not manifest itself in the form of an act. न करंडी महा-चित्रक: "No flesh of an animal struck with a poisoned arrow should be eaten." The question is whether the negative participle न qualifies eating or the act. No eating of करंड should be done. If you say that it is the absence of eating which is meant, then even the thinking of it is forbidden, this is the position of the objector. It is called परश्राम by a मीमांसक. The other side says that it is the actual commission of the act which is prohibited. It is called प्रशिद्ध.

### शास्त्राणां त्वर्थवत्वेन पुरुषार्था विधीयते तयारसमवा-यित्वात्तादर्थ्ये विध्यतिक्रमः ॥ ६ । २ । २० ॥

शास्त्राणों of rules, of injunctions; तु on the other hand; अर्थवन्त्रेन with the quality of an object; पुरुषार्थ: purpose of the agent; विधीयते is laid down; तयोः of both; असमवायित्वात् by reason of being not connected; ताद्ध्ये with that object; विध्यतिक्रम violation of the command.

20. On the other hand, the injunction being for a purpose the duty of man is laid down; by reason of their being not in harmony, for that object, there is a violation of the rule.

The author lays down his own view. He says in order to fulfil the command of the Veda, the act in pursance of it should be performed. There is the purpose of the rule to be fulfilled; and the purpose of the man is also to be fulfilled. If there is no harmony between these two different objects and if you recognise only one object, there is a violation of the rule. There is a nice distinction between a un and a un. The former is the actual performance and is done by the hands; while the latter is a mental act or a determination not to do a particular act; as for example 'one ought not see a rising sun'. When a man has made a determination, he can refrain from seeing the rising seen but in the other case viz., and or flesh in which a poisonous arrow is struck should not be eaten, one has to act. It is not a mere determination. This adhikarana is called at a-au.

Adhikarana VI. Sútras 21-22. Dealing with the subject that respect to a preceptor is to be paid, after the performance of the 30434.

# तिसमस्तु शिष्यमाणानि जननेन प्रवर्त्तरन् ॥ ६।२।२१॥

तस्मिन् in him; तु on the other hand; शिष्यमाणानि duties that are laid down or taught; जननेन by birth; प्रवर्णेरन् arise.

21. On the other hand, the duties that are laid down (for a disciple) arise in him from birth.

We have discussed un and sa in the preceding stuart. Now the question as to state arises; when should a particular kind of conduct be observed by a religious student? The objector says that it arises from birth; according to him good manners should be observed as soon as one is born.

# स्रपि वा वेदतुल्यत्वादुपायेन प्रवर्त्तरन् ॥ ६। २। २२॥

अपि वा not so, or also; वेदतुल्यस्वात् by reason of the equality with the Vedas; उपायेन with the initiation ceremony; प्रवर्तेरन् commence, arise.

22. Not so; by reason of the equality with the Vedas, the observance of duties arise from the time of उपनयन (initiation ceremony).

The author gives his own view and says that the observance of the social duties, arises as soon as one is initiated. After the उपनयन ceremony the आचार are to be observed.

Adhikarana VII. Satras 23—26. Dealing with the timely performance of Aligin which is to be done for one's own life.

# अभ्यासे।ऽकर्मशेषत्वात्पुरुषार्थी विधीयते ॥६।२।२३॥

अभ्यासः repetition; अकर्मशेषस्वात् being not a शेष of any act; पुरुषार्थः purpose of a person; विधीयते is laid down.

23. Because being not subsidiary to any act and as it is the purpose of a person, the repetition is laid down.

यावरजीवमिसहोत्रंजुहोति "one should perform असिहोत्र as long as he lives". The objector says that the असिहोत्र is not subsidiary to any sacrifice, but it is itself principal, and it is an object of a person; so it should be performed 'incessantly'.

#### तस्मिन्नसंभवन्नर्थात् ॥ ६ । २ । २४ ॥

तस्मिन् in him; असंभवन् not possible; अर्थात् from necessary objects necessity.

24. In him it is impossible by reason of necessity.

The objector explains what he means by 'incessantly'; अभिहोत्र can not be performed at every time, it can be performed after other necessary acts such as eating, sleeping &c.

#### न कालेभ्य उपदिश्यन्ते ॥ ६ । २ । २५ ॥

न not; कालेभ्य: for the time; उपदिश्यंते laid down.

25. Not so; time has been laid down.

The author gives his own view and says that time has been enjoined for the performance of the अग्निहोत्र in the text and so it can not be performed at any time. प्रदेश अग्निहोत्र होतव्यं । व्युष्टायां प्रातः । पीर्णमास्यां पीर्ण मासेनयजेत । अमावस्यायामामावस्येनयजेत ॥ "अग्निहोत्र should be performed in the evening, in the morning; on the full moonday with full moon sacrifice and on the new moon day, one should perform new moon sacrifice". If performed at a time which is not enjoined, the act is equivalent to non-performance.

#### दर्शनात्काललिङ्गानां कालविधानम् ॥ ६ । २ । २६ ॥

दर्शनात by reason of seeing; काललिंगानां the text of time; कालविधानं fixing of time.

26. By seeing the Ved c texts laying down time, time has been fixed.

The author gives a reason in support of his view. He says that Vedic acts have their fixed times under the Vedic texts; so no Vedic act can be performed at any time one likes. The अग्निहोत्र has the stated time and is to be performed at its proper time. This Adhikarana is called अग्निहोत्र-याय.

Adhikarana VII. Satras 27 28. Dealing with the repetition of अभिहोत्र ६०, at their proper time.

# तेषामौत्पत्तिकत्वादागमेन प्रवर्त्तत ॥ ६ । २ । २७ ॥

तेषां of them; औत्पत्तिकत्वात् by reason of the original text, आगमेन by repetition; प्रवर्तेत should commence.

27. On account of the original text about them, repetition should commence (they should be repeated.)

The author lays down that the winging and other sacrifice should be repeated at their stated time. The time is given in the Vedas; the winging is to be performed in the morning and evening everyday. This is what is meant by आगम:

#### तथा हि लिङ्गदर्शनम् ॥ ६।२।२८॥

तथाहि similarly; लिंगदर्शन the force of the text.

28. Similarly there is the force of the text.

The author relies on the Vedic text in support of his view.

अववाएष सुत्रगिंक्लोकाच्छिद्यते येादर्शपूर्णमासी सन्नमावस्यां वा पौर्णमासी वाः तिपादयति॥ तै॰ सं॰ २, २, ५, ४. "He who, having undertaken a vow to perform दशंपूर्णमास्यागः, allows new moon and full moon days pass by, witheout the performance of the same, falls from the heavenly region.

Adbikarana. IX. Dealing with the repetition of the home, when any vessel is broken or anything spilled in the new moon sacrifices &c.

#### तथान्तः ऋतुप्रयुक्तानि ॥ ६ । २ । २६ ॥ ॥

तथा similarly; अंतःऋतुप्रयुक्तानि those that are used in a sacrifice.

29. Similarly, when those (vessels) that are used in a sacrifice (are broken or their contents spilled, the repetition should be made.)

The author says that the expiatory libations should be made whenever in the course of a sacrifice any vessel is broken or its contents spilled. It is to be repeated as often, as this happens. Ariginatering law "He sacrifices, when a vessel is broken; he sacrifices, when contents are spilled."

Adhikarana X. Dealing with the repetition of respect due to a spiritual preceptor, as often: as occasion requires.

# आचाराद्रगृह्यमाखेषु तथा स्यात्पुरुषार्थत्वात् ॥६।२।३०॥

आचारात by virtue of social customs or etiquette; गृह्यमाणेषु in the cases recognised; तथा the same; स्यात is; पुरुषार्थत्वात. by reason of its being a पुरुषार्थ.

30. In the cases of social etiquette recognised, the same is the rule because they are the duties of a man.

Under the social etiquette, a preceptor is to be respected; the pupil should rise when he comes; such etiquette should be observed as often

as the preceptor arrives. It is the duty of a person to respect his elders.

Adhikarana XI. Dealing with the subject that it is essential for a Brahmana, Keatriya, and Vaisya to pay off the three debts.

## ब्राह्मणस्य तु सामविद्याप्रजमृणवाक्येन संयोगात्

11 6 1 5 1 36 11

बाह्मणस्य of a Brahmana; तु on the other hand; सामविद्याप्रजं some sacrifice, acquisition of knowledge and production of progeny; ऋणवाक्येन with the text which enjoins the debts; संयोगात् by virtue of connection.

31. On the other hand, of a Brahmana soma sacrifice, acquisition of knowledge and production of progeny (are essential duties) on account of their relationship with the text which enjoins the debt.

The author says that in the Vedas, it is laid down that a Brâhmana is born with three debts which he has to pay off; (1) the debt due to the gods; (2) the debt due to the ऋषि and (3) the debts due to the पितृ. The first is paid off by performing a सामगा; the second by the बहाच्ये i. e. by living at the house of the preceptor and acquiring knowledge there, and the third पितृक्षण by entering into a family life and propagating the race.

जायमानोहवे ब्राह्मणस्त्रिभिर्म्भ णवाजायते ब्रह्मचर्येण म्राष्ट्रिया यक्षेनदेवेभ्यः प्रजया पितृभ्यएषवा अनुणाय पुत्रीयज्वा ब्रह्मचारिवासी ॥ तै० सं० ६. १. १०. ५. "A Brâhmana from his very birth is under three debts; by celibacy to ऋषिs by sacrifice to the gods, by offspring to the पितृs; he who has a male child, perferms a sacrifice and lives a life of celibacy, discharges the debts."

#### END OF PÂDA II.

#### PDÂ III.

Adhikarana I. Sutras I to 7. Dealing with the subject that in a permanent sacrifice, the subsidiary acts may be performed as far as possible.

## सर्वशक्तौ प्रवृत्तिः स्यात्तथाभूतोपदेशात् ॥६।३।१॥

सर्वशक्तों on having the whole power; मन्तिः engagement; स्यात् should be; तथा similary; भूतापदेशात् by the direction of the Veda as to the performance of all the constituent parts.

1. If one has a capacity, he should perform the whole as there is a direction in the Veda to that effect.

The sacrificial acts are नित्य and कास्य. The question is whether the नित्यकर्म should be performed with all its subsidiary minor acts. The position of the पूर्वपक्ष is that it should be performed with all its subsidiary acts, because it is so laid down in the Vedas.

## अपि वाऽप्येकदेशेस्यात्प्रधाने ह्यर्थनिर्वृत्तिर्गुणमात्रमि-तरत् तदर्थत्वात् ॥ ६ । ३ । २ ॥

अपि वा not so, or also एकदेशे on one portion; स्यात् is; प्रधाने on the principal; हि because; अर्थनिवृत्तिः accomplishment of the object; गुणमात्रं subordinate only; इतरत् others; तदर्थत्वात् being for the object of that

2. Not so; performance of some parts is sufficient; because in the performance of the principal, the object is accomplished; others are only subordinate being subservient for it.

The author gives his own view. All the parts in a नित्य कर्म should be performed; which are essential and which subserve the principal. The author says that on the performance of the principal, depends the accomplishment of one's object.

#### तदकर्मणि च दीषस्तस्मात्तते। विशेषः स्यात्प्रधानेनाऽ-भिसम्बन्धात् ॥ ६ । ३ । ३ ॥

तत् that; अकर्मणि on non-performance; च and; देख sin; तस्मात् therefore; ततः from the subordinate; विशेषः special; स्यात् is; प्रधानेन with the principal; अभिसंबंधात् by reason of its connection or being essential.

3. And on non-performance of it, there is a sin; therefore it is distinguishable from the subsidiary acts, because of the connection with the principal.

The anthor supports his view by giving a reason in this sûtra. He says that in a नियम्में the performance of the pricipal part is indispensable; if you omit it, you incur a sin; but such is not the case when any unnecessary act is omitted. This is the distinguishing feature and this makes the performance of the principal incumbent.

## कर्माऽभेदं तु जैमिनिः प्रयोगवचनैकत्वात्सर्वेषामुपदेशः स्यादिति ॥ ६ । ३ । ४ ॥

कमाभेद no difference of an act; त on the other hand; जैसिनि the Risi of that name; प्रयोग वचनैकत्वात् by reason of the one text laying down the rule for guidance; सर्वेषां of all; उपदेश: order, instruction, direction; स्यात् is; इति-चेत् if you say.

4. "On the other hand, the view of state is that there is no difference of the act by reason of the oneness of the text laying down the rule of performance under which all are directed." If you say.

The author raises an objection on behalf of the objector to his own view that जैमिनि says that all the constituent parts and principal, go to constitute one act under the Vedic text; so they are directed to be performed.

## अर्थस्य व्यपवर्गित्वादेकस्यापि प्रयोगेस्याद्मथा क्रत्व-न्तरेषु ॥ ६ । ३ । ५ ॥

अर्थस्य of an object of the main part; ज्यपविनित्तात by reason of its being distinct; एकस्य of one; अपि also; प्रयोगे on performance; स्यात् is; यथा just like; कत्वंतरेष् in another sacrifice.

5. On account of the main part being distinct, on the performance of one act only, the fruit may result as in another sacrifice.

The author gives a reply to the objection in the preceding satra. He says that there is a difference between the main and auxiliary parts. In the performance of the main part, depends the fruit of the sacrifice; so it should be performed. The subsidiary parts are therefore not essential. He cites the example of modified and model sacrifices.

#### विध्यपराधे च दर्शनात्समाप्तेः ॥ ६ । ३ । ६ ॥

विध्यपराधे on the violation of the rule; च and, दर्शनात् by seeing; समाप्ते on the completion.

6. And on the violation of the rule by seeing the completion.

The author gives an additional reason in support of his view. He says that if some part is omitted, even then the end of the sacrifice is seen. This additional fact shows that the performance of a subsidiary act is not essential.

## प्रायश्चित्तविधानाच्च ॥ ६ । ३ । ७ ॥

अविश्वनाविधानात् by prescribing the expiatory ceremony; च and.

7. And by reason of the expiatory ceremony being prescribed.

The author gives further reason in support of his view. He says that there is an expiatory ceremony laid down in case of an omission or violation of a rule.

Adhikarana II. 8 -10. Desling with the fruitleesness of a काइय sacrifice on the omission of any part.

## काम्येषु चैवमर्थित्वात्॥ ६। ३। ८॥

काम्येषु in a काम्य sacrifice; च and; एव the same; अधित्वात् by reason of being the act of a person possessed of a desire.

8. And in the desire-accomptishing sacrifice the same (principle applies) by reason of the desire.

In the present adhikarana, the performance of a sixy sacrifice is discussed; it epens with the view of the objector. He says that as in the case of a नित्य कर्म some minor acts not essential to the performance are omitted, so in the case of the sixy sacrifice, minor acts may be omitted.

# असंयोगात्तु नैवं स्याद्विधेः शब्दप्रमाणत्वात् ॥६।३।९॥

असंवे।गात् want of connection; तु on the other hand; नैवं not so; स्यात् is; विधे: of the command; शब्दग्रमाणत्वात् by reason of the sanction of the Vedas.

9. On the other hand there being no connection, the same principle does not apply; the command being based on the text of the Veda.

The author gives his own view. There in the काम्य sacrifices, the principal act alone has no connection with the fruit. A काम्य sacrifice is performed for the accomplishment of a desire and it can not be achieved by simiply performing the principal act. It should be performed, with all its details; that is what the sûtra means by saying that there is no connection. He further says that it is based on the Vedic text which lays down that a काम्य sacrifice should be performed with all its details. पदाश्रमेकादशकायालं निर्मेष्यज्ञाकामः॥ (तै० सं० २।२।२।२) योजहानचंसकामः स्यात्त स्मा एतं सौंयं बर्गनिवंग्र्याम (तै० सं० २।३।२।३) वैश्वदेवीं सांग्रहणींनिवंपद्श्राम

कामः ॥ (तैं० सं० २।३।६।२) "He who is desirous of children shall offer cakes baked on eleven pans and consecrated to the twin dieties इंद्र and win. One who is desirous of Brahmanic splendour, shall therefore offer this boiled rice consecrated to sun. One who is desirous of a village, shall perform साग्रहणी pertaining to the gods विश्वेदेवs."

# अकर्मणि चाप्रत्यवायात्॥ ६। ३। १०॥

अकर्मणि in non-performance; च and; अप्रत्यवायात् no obstacle, no cala-

10. And there is no calamity in not performing it.

The author gives an additional reason in support of his view. He says that the performance of a निराक्ष is essential and the non-performance of it entails a sin; while a कारपक्ष is not essential, it is performed when there is a special reason for it. It is an occasional act and if it is not performed with all its details, no fruit will accrue; and the performance of the कारप is not incumbent; it is, as said, is for certain object. So the non-performance does not produce any calamity or sin.

Adhikarana III. Sûtras 11-12. Dealing with the subject that the act is the same though the materials are different.

# क्रियाणामाश्रितत्वाइद्रव्यान्तरे विभागः स्यात् ॥६।३।११॥

कियाणां of actions; आश्चितत्वात by reason of their being dependent; वस्यांतरे on the change of materials, विभागः division, change; स्यात् is.

11. By reason of the actions being dependent, there is a change on the change of materials.

The satra lays down the view of the various. The action is the quality of the matter and inheres in it; so by the change of the matter, the action which is its quality necessarily changes.

# अपि वाऽज्यतिरेकाद्रपशब्दाविभागाच्च गोत्ववदैक-कर्म्यं स्यानामधेयं च सत्त्ववत् ॥ ६ । ३ । १२ ॥

अपि वा not so, or also; अव्यतिरेकात by reason of the absence of diminution or augmentation; रूपशब्दाविभागात by reason of the non-divisibitily of the words expressive of forms; च and; गोत्ववत् like the quality of being a cow; एककर्य unity of an act; स्यात् is; नामधेय name; च and; सत्ववत् like an animal.

12. Not so; by reason of the absence of dimiuntion or augmentation and the indivisibility of the word expressing the form, there is a unity of action like the quality of being a cow and the name is like an animal.

The author gives a reply to the objection raised in sûtra 11. He says that just as species come under one genus, so the action performed by different materials is one. There are hundred cows, they may differ; but the quality of being a cow is one; there may be several species but the genus under which they may be grouped, is one. So throwing of stone, wood or brick is one act, though there may be different materials employed in the performance of the act of throwing.

Adhikarana IV. Sutras 13—17. Dasling with completion of the नित्य कर्म and the निमिन्न कर्म when commenced by means of a substitute when the original material is not available.

#### श्रुतिप्रमाणत्वाच्छिष्टाभावेऽनागमोऽन्यस्याऽशिष्टत्वात् ॥ ६ । ३ । १३ ॥

श्रुतिप्रमाणत्वात् by reason of the Veda being authority; शिष्टाभावे in the absence of the material ordained; न not, आगमः substitute; अन्यस् of another; अशिष्टत्वात् by reason of its being not ordained.

13. On account of the Veda being an authority, in the absence of the material sanctioned, no other material (shall be used as) substitute by reason of its being not sanctioned.

The adhikarana opens with the पूर्वपक्ष view which lays down that no substitute should be used in a नित्य and नैमिसक्स्म, when the original material is lost, has become unfit for use or is not available.

#### क्कचिद्विधानाच्च ॥ ६ । ३ । १४ ।।

कवित् some where; विधानात् by laying down a command; च and,

14. And some where by laying down a command.

The objector supports his view by stating that in the Veda somewhere it is stated that such and such material should be used for such and such material in a certain case; this shows that in all cases, substitutes can not be used.

## आगमो वा चोदनार्थाविशेषात्॥ ६। ३। १५॥

आगम: substitute; वा on the other hand; चोदनार्थांऽविशेषात् by virtue of the object of the command being not specific.

15. On the other hand, there is a substitute on account of the object of the command being general.

The author gives his own view; what he says is that the general character of the text that a substitute should be used in case the original is not available, is not effected by a particular text. The object of the command is the performance of a un and if an original material is not available, it must be performed by means of a substituted material.

#### नियमार्थः क्वचिद्विधिः ॥ ६ । ३ । १६ ॥

नियमार्थ: with the object of restriction; क्रचित् some where; विधि: command.

16. Some where a command is with an object for restriction.

The author supports his view by saying that special commands are, in some cases, made with an object for restriction.

#### तिब्रित्यं तिच्चकीर्षा हि॥ ६। ३। १०॥

तत् that; निख' permament; तत् that; च and; चिकीपा desire ; दि because.

17. That (statement) is permanent and because that is a desire.

The author further says that the specific statement laying down a substitute for the original material in certain cases is a permanent command and that the substitute is also a desired thing for the completion of the sacrifice:

Adhikarana V. Satras 18-19. Dealing with the subject that there is no substitute in default of a diety, fire, mantra and act.

#### न देवताग्निशब्दक्रियमन्यार्थसंयागात् ॥ ६ । ३ । १८

न not; देवतानिशब्दिकयं for diety, fire, mantra and act; अन्यार्थसंयोगात् for being connected with other object.

18. There is no substitute for diety, fire, mantra and act by reason of the connection with other object.

There are two parts of a sacrifice, the general and the particular The particular part consists of a god, the fire (which is of three kinds) the Vedic mantra and the action. About these, the author lays down that no substitute can be had. Every sacrifice has its diety; you can not

have another in his place. So the same holds good in the case of others.

#### देवतायां च तद्र्थत्वात ६ । ३ । १६ ॥

देवताया in the case of a diety; च and; तदर्शत्वात by reason of its being for that object.

19. And in case of a diety, by reason of its being for that object.

The author gives a reason in support of his view. What he says is that a sacrifice is held in honour of a particular diety; no other diety can be substituted, otherwise the object of the whole sacrifice will be frustrated.

Adhikarana VI. Dealing with the subject that a forbidden material can not be a substitute.

## प्रतिषिद्धं चाविशेषेण हि तच्छ्रतिः ॥ ६ । ३ । २०॥

प्रतिषदं forbidden; च and; अविशेषेण general; हि because; तच्छ्तिः the Vedic text about it.

20. And a forbidden material generally, because there is a Vedic text about it.

The author says that a material which is forbidden can not be substituted.

Adhikarana VII. Dealing with the subject that there can not be a substitute for a masters.

# तथा स्वामिनः फलसमवायात्फलस्य कर्मयोगित्वात्।।। ६ । ३ । २१ ॥

तथा similarly; स्वामिन: of a master; फलसमवायात by reason of the connection with the fruit; फलस्य of a fruit; कर्मयोगित्वात by reason of the connection with the act.

21. Similarly of a master by reason of the connection with the act.

The author says that there can not be a substitute for the master of the sacrifice. The master performs the sacrifice at his cost with certain object in view viz. to obtain a fruit and that depends upon the sacrifice. No one can reap the fruit of the action of another; on this principle there can be no substitute for the master of the sacrifice.

Adhikarana VIII. Dealing with the appointment of a substitute in the absence of any master in any स्व

## बहूनां तु प्रवृत्तेऽन्यमागमयेदवैगुगयात् ॥६।३।२२॥

वहूनां of many; त on the other hand; प्रवृत्ते on engagement; अन्यं another; आगमयेत् may be brought in, appointed; वैगुण्यात by reason of the failure.

22. On the other hand when many are engaged, another may be brought in to avoid failure.

In a satra, 17 sacrificers are engaged and if one of them is dead or has ified away, then another person may be appointed, so that the required number of the sacrificers in the satra may not fail. This Adhikarana is called सबन्याय.

Adhikarana IX. Satras 23—25. Dealing with the subject that in a Satra, the position of the Jocum tenens is not that of a master.

#### स स्वामी स्यात्संयोगात्॥ ६। ३। २३॥

स he; स्वामी master; स्यात् is; तत्संयोगात् by reason of the connection with that.

23. He is a master by reason of the connection with it.

The objector says that the position of the locum tenens appointed in a wain place of a sacrificer is that of the master, being connected with the sacrifice and completes the number of the way which is essential.

#### कर्मकरो वा भृतत्वात् ॥ ६ । ३ । २४ ॥

क्रमेकर: a servant; वा on the other hand; ज्तत्वात् by reason of his being maintained.

24. On the other hand, he is a servant by reason of his being maintained.

The author gives his own siddhanta view in the present satra. He says that he is only a servant; he is only to make up the number 17. The master in whose place, he is appointed, gets the fruit of the sacrifice. The number 17 in a सन does not produce the fruit, though it is absolutely necessary; it is subordinate.

#### तस्मिश्च फलदर्शनात्॥ ६। ३। २५॥

तिसन् in him; च and; फलदर्शनात् seeing the fruit.

25. And in him, seeing the fruit.



The author supports his view by another argument. He says that when one of the sacrificers is dead, the fruit of the sacrifice accrues to the original sacrificer but not to the substitute. यादीक्षतानां प्रमीयेत अधितस्य-फलम्॥ "If any one of the initiated dies, his is the fruit."

Adhikarana X. Dealing with the subject that a locum tenens is to all intents and purposes a sacrificer.

#### स तद्धर्मा स्यात्कर्मसंयागात् ॥ ६ । ३ । २६ ॥

स he; तद्धमी possessed of a quality of a sacrificer; स्थात् is; कमेसंयोगात् by reason of the connection with the act.

26. He becomes like him, by reason of his connection with the act.

The author says that as far as the fruit of the सत्र is concerned, the position of the locum tenens is no better than that of a servant, because he gets no fruit of the sacrifice; but to all intents and purposes his position is that of the original sacrificer. A \*\*Rea\*\* who is also a servant helps the master but the locum tenens though not a master, has all the powers of the master for the time being.

Adhikarana XI. Dealing with the subject that in absence of 'Vedic material, another material resembling it may be substituted.

#### सामान्यं तिचकीर्षा हि ॥ ६ । ३ । २७ ॥

सामान्य generality ; तिचकीषां the want of that ; हि because.

27. Any thing of the same class, because there is a want of it. The author says that when any material is lost or not available, any material of the same genus may be used. This is the force of the word सामान्य in the sûtra.

Adhikarana XII. Sütras 28-30. Dealing with the non-use of another optional material in the absence of the material once used.

## निर्देशात्तु विकल्पे यत्प्रवृत्तम् ॥ ६ । ३ । २८ ॥

निर्देशात् by direction; तु on the other hand; विकल्पे in an optional (material); यत् that; प्रशृतं commenced.

28. By reason of the direction of the Veda, when commenced with the optional material, (the material resembling it should be used).

When the Veda has enjoined any optional material, and when one of them is used and the optional material used is lost, which material should be used? Whether any other material out of the optional material used, or any other material resembling the material which was used but afterwards lost? The author says that once the option is exercised, you can not exercise it second time; you will have to use the material of the same class with which you started your sacrificial act. There is a text खिद्दे पशु बन्नाति, पदाशे बन्नाति, रोहितके बन्नाति. "He ties an animal to a खिद्द sacrificial post; he ties it to a sacrificial post made of पदाश; he ties an animal to a post made of रोहितक." In tying a sacrificial animal, you can make a choice of any of the aus; but when you have once exercised your choice and that particular against lost or made useless, you will have the aga of the same wood with which you commenced. This is the view of the author.

#### अशब्दमिति चेत् ॥ ६ । ३ । २६ ॥

अशब्दं not sanctioned; इतिचेत् if you say.

29. If you say that it is not sanctioned.

The author raises an objection on behalf of the objector. Three optional materials are sanctioned as said in the commentary on sûtra 28. If one is lost, why should not the choice be made from any other materials thus sanctioned? because it is directly sanctioned by the Veda; the use of other material of the same class is not sanctioned.

#### नाऽनङ्गत्वात् ॥ ६ । ३ । ३० ॥

न not; अनंगत्वात by reason of its being not a part.

30. No, by reason of its being not a part.

The author gives a reply to the doubt raised by him in the preceding sûtra. He says that the optional material though sanctioned by the Veda is not a part ( अंग ), so it can not be used. The material which resembles the one which is destroyed or lost is to be used. By the use of one of the materials for the are, it becomes a constituent part of the sacrifice; so the material of the same class may be used with which you started the sacrifice.

Adhikarana XIII., Dealing with the use of प्रतीक in place of some plant.

वचनाञ्चाऽन्याय्यमभावे तत्सामान्येन प्रतिनिधिरभावा-दितरस्य ॥ ६ । ३ । ३१ ॥ वचनात् by the command; च and; अन्यार्थं unreasonable; अभावे in the absence; तत्सामान्येन by resembling it, by the class of it; प्रतिनिधिः substitute; अभावात् by reason of the absence; इतरस्य of the other.

31. By reason of the command of the code, it is unreasonable (not to use the substitute) in the absence (of the original). By reason of the absence of the other, it is a substitute by coming under the same class.

In the Veda, it is laid down that if soma is not available, पूतीक may be used. The author says that it is unreasonable not to use पूतीक in the absence of साम; when it is expressly sanctioned by the Veda as its proper substitute. यदिनसामंबिंदेत पूतीकानभिषुणयात्॥ "If one does not obtain soma creeper, he may extract the juice of पूतीक plant."

Adhikarana XIV. Dealing with the subject that when substituted material is lost, another material used, must be like the original.

#### न प्रतिनिधौ समत्वात् ॥ ६ । ३ । ३२ ॥

न not; प्रतिनिधौ in the substitute; समत्वात् by reason of the equality.

32. No (substitute) in (place of) a substitute by reason of the equality.

When an original material is lost or otherwise made useless, a substitute is used. The substitute is also lost. The question is whether the material which will be used in place of the substitute will be like the substitute or like the original. The reply is that it will be like the original.

Adhikarana X V. Sûtra 33-34. Dealing with the subject that when the substitute sanctioned by the Veda is lost, the material that resembles the original should be used.

## स्याच्छ्रुतिलक्षणे नियतत्वात् ॥ ६ । ३ । ३३ ॥

स्यात् should be; श्रुतिलक्षणे in the symptoms as given in the Veda; नियतत्वात् by reason of the restriction.

33. A substitute like the substitute should be used according to the signs mentioned in that Veda; because that is the restrictive rule.

The पूतीक is a substitute for साम. When the substitute is lost, the question is whether the substituted material should be like पूतीक or साम? The पूर्वपक्ष in this सूत्र says that it should resemble the पूतीक, because the Veda has sanctioned the use of the पूतीक in the place of साम.

#### न तदीप्सा हि॥६।३।३४॥

न not; तदीप्सा the desire for it; हि because.

34. Because there is no desire for it.

The author gives a reply that there is desire for soma; in the absence of the साम plant, पूतीक is used; the desired object is साम. So the substituted material must resemble soma.

Adhikarana XVI. Dealing with the subject that principal material should be used when it is lost but subsequently found.

### मुख्याधिगमे मुख्यमागमो हि तद्भावात् ।।६।३।६५॥

सुख्याधिगमे on obtaining the principal material; सुख्यं principal; आगमः substitute; हि because; तद्भावात् in the absence of that.

35. On securing the principal, the principal should be used becase a substitute is used in its absence.

When the original is lost and a search is made to obtain it, or when it is not available but subsequently it is obtained, the original should be used because the substitute can be used only in case when the original is not present.

Adhikarana XVII. Sutras 36-37. Dealing with the subject that when once a sacrifice is commenced with a substituted material and subsequently the sanctioned material has been obtained, the sacrifice must be completed with the substituted material.

#### प्रवृत्तेऽपीति चेत् ॥ ६ । ३ । ३६ ॥

प्रवृत्ते on commencement; अपि also; चेत् if.

36. Even if a sacrifice is commenced.

A sacrifice is commenced with a substituted material but subsequently the original material is found out. In such a case, the objector says, the original material should be used under the principle that has been laid down in the preceding starts.

#### नानर्थकत्वात्।। ६।३।३७॥

न not; अनर्थकत्वात् by reason of being without a purpose.

37. No, by reason of its being useless.

The author gives a reply to the objection. The use of the original material at a subsequent stage will be useless. The sacrifice once commenced with a substituted material should be completed with it; no change should be made.

Adhikarana XVIII. Dealing with the principal object, even if the substitute is fit for use.

#### द्रव्यसंस्कारविरोधे द्रव्यं तद्र्थं त्वात् ॥ ६ । ३ । ३८ ॥

इन्यसंस्कारविरोधे on the conflict between the material and purificatory rite; इन्धे the material; तदर्थत्वात् that being for it.

38. On conflict between a substance and the purificatory rite, the substance is preferable because the purificatory rite is for the sake of the material.

The original material is such that no purificatory ceremony can be performed upon it, and the material which can be substituted is such that a purificatory ceremony can be performed upon it. The question is which should be used? The reply is that the original material is preferable. The purificatory ceremony is for the material but not the material for the purificatory ceremony.

Adhikarana XIX. Dealing with the use of the substitute when the original is unfit for use.

## अर्थद्र ड्यविरोधेऽर्थो द्र ज्याभावे तदुत्पत्ते द्रे ज्याणामर्थशेष-त्वात्॥ ६ । ३ । ३९ ॥

अर्थाइन्य विरोधे on the conflict between an object and substance; अर्थ object; इन्यासावे in the absence of the substance; तदुत्पत्तेः the use of the substitute; इन्याणां of the substance; अर्थशेषत्वात् by reason of its being subordinate to the object.

39. When there is a conflict between the object and the material, the object is to prevail; because in the absence of the material, the substitute is used: the material being subordinate to the object.

When the original material is unfit for the object for which it is to be used and the substitute can fulfill the object, the question is which is to be preferred? As for example, the चिंद यूप which is the original material is weak and the animal to be tied is restive; while, the चदर यूप which can be substituted, is strong enough for the animal: the author says that in such a case the substitute is to be preferred.

Adhikarana XX. Dealing with the subject that the principal material is to be used when it is sufficient for the performance of the principal act, though not sufficient to perform its parts.

#### विधिरप्येकदेशे स्यात् ॥ ६ । ३ । ४० ॥

विधि: command ; अपि also ; एकदेशे in a part ; स्यात् is.

40. The command of the text also (applies in the case) when the original material is sufficient to accomplish a part.

When the original material is sufficient to perform the principal only, while the material which is to be substituted is sufficient for the performance of the principal act with all its subsidiary acts, the question arises, which is to be preferred? The objector says that the Vedic command comes into operation and the substitute should be used.

## अपि वाऽर्थस्यशक्यत्वादेकदेशेन निर्वर्तेतार्थानाम-विभक्तत्वादुगुणमात्रमितरत्तदर्थत्वात्॥ ६ । ३ । ४१ ॥

अपि वा not so: अर्थस्य शक्यत्वात् by reason of accomplishing the object; एकरेशेन by performance of a part; निवंतेंत is achieved; अर्थानां of the objects; अविभक्तत्वात् by reason of their being not divisible; गुणमात्रं subordinate only; इतरत् others; तदर्थत्वात् being subservient to it.

41. Not so; if by performance of a part, the object is fufillled by its being sufficient for it; the objects being indivisible, the other are only subordinate, being subservient to it.

There are two parts in a sacrifice; one is principal and the other subordinate. The subordinate subserves the principal. If a material is sufficient to fulfill the principal object, the object of the subordinate is necessarily fulfilled. The author says that there is no harm in the use of the original material when it is sufficient to accomplish the object of the principal only, though not sufficient enough to accomplish the object of the minor acts. When the main object is accomplished, all the objects are fulfilled because they are all connected with the main object.

#### END OF PÂDA III.

#### PÂDA IV,

Adhikarana I. Satras I-2. Dealing with the subject that on the destruction of an oblation, another should be substituted in its place.



#### शेषादु द्वचवदाननाशे स्यात्तदर्थत्वात् ॥६।४।१॥

शेषात् from the remainder; द्वयवदाननाशे on the destruction of double oblation; स्वात् is; तद्थैत्वात् that being for that.

1. On the destruction of the double oblation, (the offering should be made) from the remainder because it is with that object.

From the grists cake, two portions are cut off; one from its first part and the other from the middle part. These two constitute a double offering to fire. When this double offering is destroyed during the continuance of the sacrifice, the question is whether a new cake may be prepared, or the oblation may be made from the remainder of the old cake that is left behind. According to the objector, it should be made from the remainder because that is reserved with that object.

## निर्देशाद्वाऽन्यदागमयेत ॥ ६ । ४ । २ ॥

निर्देशात by reason of a direct statement; वा on the other hand; अन्यत् another; आगमयेत् should be brought in, introduced.

2. On the other hand, by reason of the direct authority, another should be introduced.

The author gives the siddhanta view and says that there being no first and the middle part left; the oblation can not be taken from the so-called remainder: so another new obtation will have to be prepared.

Adhikarana II. Dealing with the subject that no other offering should be made when an oblation prepared for the ব্যিষ্ট্রন্ is destroyed.

## अपि वा शेषभाजां स्याद्विशिष्टकारणत्वात् ॥६।३।३॥

अपिवा not so, also; शेरभाजां of those that partake of the remainder; स्यात् is; विशिष्ट कारणत्वात् by virtue of a special cause.

3. Not so, the offering should be of the remainder for a special cause.

The स्विष्टकृत offering is called the final oblation made to finish the sacrifice. The oblatian is only a प्रतिपत्ति कर्म, because the remaining things which are not necessary are consumed in the fire. So the author says that if the offering prepared for स्विष्टकृत is destroyed, there need not be another new offering, because the object of it is to destroy the remain-

der. The offering shall be made from the remainder left after the destruction.

Adhikarana III. Satras 4-9. Dealing with eating of remnants by the mic 12 alone.

#### निर्देशाच्छेषमक्षोऽन्यैः प्रधानवत् ॥ ६ । ४ । ४ ॥

निदेशात by reason of the direction; शेषभक्षः eating of the remnant; अन्यैः by others; प्रधानवत् like the principal.

4. By reason of the direction, the remnant should be eaten by others as in the case of the principal.

The question relates to eating of the remnants of the offerings; the objector says that they are to be eaten by other than the ऋत्वक as there is an express text. यजमान पंचनाइडां भक्षयंति॥ आग्नेयाऽष्टाकपाछः। (ते० सं० २।६।३।३) "The fifth sacrificer including the four priests eat the sacrificial food. There is a cake baked on eight pans consecrated to Agni."

#### सर्वैर्वा समवायात्स्यात् ॥ ६ । ४ । ५ ॥

सर्वै: by all; वा on the other hand; समवायात being connected; स्यात should be.

5. On the other hand, they should be eaten by all being connected with it.

The author gives a reply to the objection raised in the preceding sûtra; he says that the remnants should be eaten by all the ऋतिक because they are connected with the sacrifice; and others who are not connected can not partake of them.

## निर्देशस्य गुणार्थत्वम् ॥ ६ । ४ । ६ ॥

निर्देशस्य of a direction; गुणार्थत्व with a view to benifit.

6. The direction is with a view to be of benifit.

The author supports his view by adding further arguments. यजमान पंचमाइडांभक्षयति. The four priests and the fifth sacrificer eat the इडा. The principle of exclusion does not apply. It is an original statement with a view to benifit the sacrificer. This is to show that the priests also eat the remnants.

### प्रधाने श्रुतिलक्षणम् ॥ ६ । ४ । ७ ॥

प्रधाने in the principal, अतिरुक्षण the signs of the direct text.

7. In the case of the principal oblation, there is the direct text.

In the case of the double oblations there is the text which is परिसंख्या, but in the present case there is no परिसंख्या and the mention of यजमान in the text quoted in the commentary on sûtras 4 and 6 at p. 341 is with a view to lay down आर्ब. There are three defects in a परिसंख्या viz., loss of its own sense (स्वार्थहान) and acceptance of a different sense (अस्वार्थ परिम्रहः) and barring of that which is obtained (प्राप्त वाषः). The author's argument is that the text quoted is not a परिसंख्या, because the Apurva is laid down in connection with it.

#### अर्थ विदितिचेत् ॥ ६ । ४ । ८ ॥

अर्थवत with a purpose; इतिचेत् if it be said.

8. If it be said that it is for a purpose.

The objector says that eating of the remnants is with a certain purpose. In a horse-sacrifice, there will be heaps of flesh and if the priests alone are to partake of it, they will die of surfeit; it is therefore reasonable that others should partake of it.

#### न चादनाविरोधात्॥ ६। १। ९॥

न not so; चोदनाविरोधात, being contrary to the command.

9. Not so; being contrary to the original command.

The author gives a reply and says that it is against original command; the case of a horse-sacrifico does not hold good here.

Adhikarana IV. Satras 10-16. Dealing with the performance of a penance when a sacrifical vessel is wholly or partially broken.

#### स्रर्थसमवायात्प्रायस्त्रित्तमेकदेशेऽपि ॥ ६ । ४ । १० ॥

अर्थसमनायात by reason of the connection with the object; प्रायश्चितं a penance; एकदेशे on a partial (breaking); अपि also.

10. By reason of the connection with the object, there is a penance on a partial breaking also.

There is a text भिन्ने जुहोति. "When a vestel is broken, a sacrifice is performed." What is the meaning of the text. Whether a sacrifice in the form of a penance should be performed on the complete breaking of a vessel or on partial breaking of it. The anthor says that in both cases a penance should be performed, because the vessel is directly connected with the object of the sacrifice.

## न त्वशेषे वैगुग्यात्तदर्थंहि ॥ ६ । ४ । ११ ॥

न not; तु on the other haud; अशेषे on the total breaking of the vessel; वैगुप्तात् by reason of the total failure, uselessness; तद्धे with that object; दि because.

11. On the other hand none on the total destruction, by reason of the total failure, because that is with the object.

The objector says that no penance should be performed when the vessel is completely destroyed; because it becomes useless and no penance is necessary; but when the vessel is partially broken, it may be used and with that object a penance should be performed.

## स्याद्वा प्राप्तनिमित्तत्वादतहुर्मी नित्यसंयागान्न हितस्य गुणार्थनानित्यत्वात् ॥ ६ । १ । १२ ॥

स्थात् shall be; वा or, on the other hand; अतद्भः being not possessed of that nature; प्राप्तनिमत्तत्वात् by reason of the cause arising, नित्यसंगागत् by virtue of the permanent connection; न not; हि because, तस्य its, गुणार्थेन with the quality; अनित्यत्वात् by being not permanent.

12. Not so; because when an occasion arises, (the penance is performed); it does not partake of its nature by reason of the permanent connection, because it is not a quality by being not permanent.

This sûtra is obscure. The author says that a penance should be performed always on the breakage of the vessel; the occasion is the breakage and so the penance is permanently connected with breaking. The penance is not for operating upon the partial breaking of it, because it does not partake of the nature of the victors. It is not a quality because it is not permanent; its performance is occasional, arising only when the vessel is broken. This is the substance of the sûtra.

## गुणानां च परार्थत्वाद्वचनाद्वव्यपात्र्य स्यात् ॥६।४।१३।

गुणानों of subordinate action; परार्थत्वात् being subservient to other; वजनात् by reason of the Vedic text; इवपाश्रद; connection; स्वात् is.

13. By reason of the subordinate action, being subservient to other, there can be a connection by reason of the Vedic text.

The author advances another argument in support of his view. What be says is that the subordinate actions subserve the object of the principal action; the vessels and the penance are both subordinate to the principal. The connection of the subordinates inter se can be determined only by a Vedic text. There is none whatever to show the connection of the vessel with the penance. The breakage of the vessel is the occasion on which a penance is performed. So performance of the penance does not sacrificially operate on the broken vessel.

#### मेदार्थमिति ॥६।४।१४॥

भेदार्थ for the benifit of breaking, to ward off the sin or calamity arising; इतिचेत् if it be said.

14. If it be said that the penance is to avoid any calamity arising from the breakage.

The objector says that the penance is performed to avoid the calamity that would otherwise arise on the breakage of the sacrificial vessel.

Here in the sûtra, the word भेदार्थ is used 'for breakage'. It means to ward off the calamity arising from the breakage. The phenyl is kept in order to avoid the evil effects that might arise on an epidemic breaking. The objector says that similarly the penance is performed to remove the evil effects arising from the breaking of the vessel. It therefore operates upon the vessel.

#### न शेषभूतत्वात् ॥ ६ । ४ । १५ ॥

न not; शेषभूतत्वात by reason of its being subordinate.

15. Not, by reason of its being subordinate.

The author gives a reply that the penance can not operate upon the broken vessel; it can not make it entire. The performance of the sacrifice is only a श्रेष to the principal. Here the words श्रेषशेषीभाव and अंगंगीभाव may be explained. A man is made up of many parts; they all constitute the whole man. This kind of connection of the parts with the whole is called अंगंगीभाव. The man has the surrounding circumstances and other accidental things which make him what he is. The connection of the circumstances and other things with the man is called श्रेषशेषीभाव:

## ग्रनर्थकन्त्र सर्वनाशे स्यात् ॥ ६ । ४ । १६ ॥

अनर्थकः useless; च and; सर्वनाशे on the total destruction; स्वात् is.

#### 16. It is useless on the total destruction.

The author says that the performance of the penance is not by way of text. It will in that view become useless on the total destruction of the vessel. The fact that the penance is performed on the total and partial breakeage of the vessel, shows that it is not a purificatory act but only an expiatory act.

Adhikarana X. Sûtras I7 to 26. Bealing with the performance of a penance when the whole of the purodasa cake is burnt.

## क्षामे तु सर्वदाहे स्यादेकदेशस्याऽवर्जनीयत्वात्।।६।४।१७।।

क्षामे on the destruction; तु on the other hand; सर्वदाहे on the total burning; स्थात् is; एकदेशस्य of the partial burning; अवर्जनीयत्वात् by reason of its being inevitable.

17. On the other hand on the total burning (of the gristal cake, a penance is to be performed), because partial burning (of the same) can not be avoided.

The author says that the principle laid down in the preceding whatever does not apply in the case of burning of the gristal cake, while being baked on the sacrifical pans (क्षाड). In the course of baking the cakes, they are liable to be scorched; you can not avoid it; but when the cake is totally burnt or destroyed, you must perform a sacrifice.

#### दर्शनादेकदेशे स्यात् ॥ ६ । ४ । १८ ॥

दर्शनात् by seeing; वा or; एकदेशे on a part; स्यात् is.

18. On the other hand, there is a text that there is a penance on the partial burning of the पुरोडाश cake.

The objector says that there is a text that there should be a penance when the प्रोडाश cake is partially burnt; when it is totally burnt, it becomes useless and no penance is necessary. यदातद्वः संतिष्टेत, अधेतदेव हिनिर्विषेत्॥ "When that offering stands still, the same offering shall be made."

## श्रन्येन वैतच्छास्त्राद्धि कारणप्राप्तिः ॥ ६ । ४ । १९ ॥

अन्येन by means of another; वा or, on the other hand; एतत् this; शासात् from the text; हि because; कार्यप्राप्तिः occasion arising.

19. On the other hand, by another (a sacrifice) should be performed; this (is a rule) from the text; because of an occasion rising.

The author gives a reply to the objection raised in satra 18. He says that the partial burning of the given cake is unavoidable and so a penance need not he performed. It is only when the total cake is burnt or destroyed and another material is offered in its place, that an occasion arises for a penance. This is what the Vedic text lays down.

#### तद्वविःशब्दान्ने ति चेत् ॥ ६। ४। २०॥

तद्विः that offering; शब्दात् from the word; न not; इतिचेत् if it be said.

20. If it be said, not so, because of the term 'that offering'.

यदातद्विःसंतिष्टेत. "When that offering stands still." The objector says that such is not the case i. e., the penance is not to be performed on the total extinction of the purodâsa cake but the words तद्वि mean a partial burning of the प्रोडाश cake. Because when a cake is partially burnt, you are to continue the sacrifice and on the total extinction another material is necessary. So the necessity of the penance arises on the partial burning of the cake.

# स्यादन्यायत्वादिज्यागामी हविः शब्दस्तल्लिङ्गसंयागात्॥ ६ । २ । २ १ ॥

श्यात् is; अन्यायत्वात् to avoid unreasonableness; इत्यागामी indicating the sacrifice; इवि:शब्द: the term offering; तिल्लगसंयागात् of its being connected with the metonymy.

21. In order to avoid unreasonableness, the term the means the whole sacrifice by force of metonymy.

The author gives a reply to the objector and sums up his conclusion thus; using a time a while that sa continues; the word sa means the whole sacrifice. When a gristal cake is partially burnt there is no necessity of a penance because the sacrifice progresses and the continuity thereof is not broken up; but when the cake is totally burnt up, the sacrifice comes to a stand still and another sacrifice is recommenced; and an offering of the clarified butter is made. This adhikarana is called an allegans.

Adhikarana VI. Satras 22-23. Dealing with the subject that when one offering is spoilt five dishes full of boiled rice should be offered.

## ्यथाष्ट्रतीति चेत् ॥ ६ । ४ । २२ ॥

वधाश्चति according to the Vedas: इतिचेत् if it be said.

22. If it be said that (one should act) according to the Veda.

यस्थाभयंद्रवि राशिमाः इति। ऐ'द्र पंचशरावमोदनं निर्वेश (तै॰ बा॰ ३१७११८)॥ "One whose two offerings are spoilt, should make an offering of five dishes full of boiled rice to the god इंद्र" Now the question is; whether an offering of the boiled rice as mentioned above, should be made when both the offerings are spoilt or when one of them is spoilt. In the full and new moon sacrifices, cows are milked on the previous evening; this milk is stored up in a vessel and then on the morning of the full moon or the new moon day, the cows are milked and both the milks are mixed together. Two offerings are prepared, from this milk; one is made in the morning and the other is in the evening The question relates to this offering of the new and full moon sacrifices. The objector says one should act according to the direction laid down in the Vedas; the word 'both' is used in the text. It means that the offering of the five dishes full of boiled rice should be made when both these two offerings of the milk are spoilt.

# न तल्लक्षणत्वादुपपातो हि कारणम् ॥ ६ । ४ । २३ ॥

न not so; तरुअक्षणत्वात् by reason of the general description of it; उपपात: spoiling; हि because; कारण occasion.

23. Not so, by reason of the general description of it; the spoiling is the occasion.

The author gives a reply to the objection of the objector. Speiling of the milk is the occasion of the offering of the five dishes of the boiled rice; it is generally described; the term and is an adjective; it does not make it special. If you do so, you split the sentence which should be avoided by a univers. The sentence, therefore, means that you should make an offering of five dishes of boiled rice whenever there is a case of spoiling of the milk on one occasion or on both occasions.

Adhikarana VII. Satras 24 -25. Dealing with the subject of eating by a person who is competent to perform a home and extract some juice.

## होमामिषवमक्षणं च तद्वत् ॥ ६ । ४ । २४ ॥

होमाभिषवभक्षण eating by one who can perform होम or extract some juice;

24. And similary in the case of a person who can perform होन or extract some juice.

In a some sacrifice some is to be extracted and oblation is to be made. The objector says that according to the principle laid down in

the preceding adhikarana, a person who extracts the soma juice is competent to partake of the sacrificial food and another person who offers an oblation is equally entitled to it. He who performs both the acts is necessarily entitled to partake of it.

#### उभाभ्यां वा न हि तयेार्धर्मशास्त्रम् ॥६ । ४ । २५ ॥

उभाभ्यां by two together; वा on the other hand; न not; हि because; तथाः amongst them; धर्मशास्त्रम् mention of the relationship.

25. On the other hand, both of them constitute the occasion; because their relation is not laid down.

The author says that extracting the soma juice and making the offering, both collectively entitle a person performing them, to partake of the sacrificial food. To partake of the sacrificial food is the principal and to extract the soma juice and make an offering are subordinate acts. They have no connection inter se. So partaking of the sacrificial food does not arise on the performance of one separate act. This distinguishes the present adhikarana from the preceding one.

Adhikarana VIII. Satras 26-27. Dealing with the subject that the extinction of two-fires is the occasion of the re-establishment of the sacred fire.

#### पुनराधेयमादनवत् ॥ ६ । ४ । २६ ॥

युनराघेयं re-establishment; ओदनवत् like the offering of the boiled rice.

26. (The same principle applies in the case of) the re-establishment of fire as in the case of the offering of the boiled rice.

The principal enunciated in the present adhikarana is that the penance of offering the five dishes of boiled rice to इंद्र is to be made even when one offering of the milk is spoilt. The objector says that when either the गाईपर्य or आइवनीय fire is extinguished, the re-establishment of the sacred fire is to be made.

## द्रज्योत्पत्तेर्वोभयोः स्यात् ॥ ६ । ४ । २७ ॥

दःयो स्पत्तेः by reason of the production of the substance; वा on the other hand, उभयोः of both; स्पात् is.

27. On account of the production of the materials of the two, the two together cause the occasion.

The author gives his own siddhanta view; the two fires are produced collectively; when both of them are extinguished, then only straight

should be re-performed. So no occasion arises for gantal on the individual occurence but on the collective occurence of the extinction.

Adhikarana IX. Sûtras 28-29. Dealing with the independent nature of the act of offering the five dishes full of boiled rice.

## पञ्चशरावस्तु द्रव्यश्रुतेः प्रतिनिधिः स्यात् ॥ ६।४।२८॥

पंचशराव: the five dishes; तु on the other hand; द्वव्यश्चते: by virtue of the text laying down the substance; प्रतिनिधिः substitute; स्यात् is.

28. On the other hand, (the offering of the) five dishes (full of rice) is a substitute, because of the direct text about the material.

See the Vedic quotation from the तैस्रीयब्राह्मण quoted in the commentary on sûtra 22 at p. 347. The question is whether this offering of five dishes full of boiled rice to इंद्र is an independent act or a substitute for the milk offering. The objector says that it is by nature of substitute; because another material comes in the place of the spoiled milk.

## चेादना वा द्रव्यदेवताविधिरवाच्ये हि ॥ ६ । ४ । २६ ॥

चोदना command; वा on the other hand; द्रव्यदेवताविधि: text about the material and the diety; अवाच्ये not proper to be mentioned; हि because.

29. On the other hand, it is a command; because a text about materials and diety can be laid down (in the same act).

The author lays down his siddhanta view that it is an independent action, because in one action there can not be two dieties. (इंद्र and महेंद्र) The offering of the five dishes full of boiled rice is to be made to इंद्र alone, the material is entirely different. So it is an independent act.

Adhikarana X. Sutras 30-31. Dealing with the subject that the offering of the five dishes is an occasional and subordinate act of the new moon sacrifice.

#### स प्रत्यामनेत्स्थानात् ॥ ६ । ४ । ३० ॥

सः it ; प्रत्यामनेत comes in the place ; स्थानात by virtue of the collocation.

30. It comes in the place, by reason of its collocation.

Now the question is whether this offering of the five dishes full of boiled rice to Indra is a substitute for the spoiled new moon sacrifice or its part? The objector says that when the milk in the new moon sacrifice is spoiled, the offering of the rice is a substitute; it is not a part of the new

moon sacrifice which has become a nullity; for nothing can be a part of a nullity.

#### अङ्गविधिर्वा निमित्तसंयागात् ॥ ६ । ४ । ३१ ॥

अंगविधिः statement about a constituent part; वा on the other hand; निमित्तसंयोगात् by reason of its connection with the occasion.

The author gives his own siddhanta view. He says that it is a part of the new moon sacrifice, because the boiled rice is offered under certain circumstances. The new moon sacrifice is progressing; during the continuance, the offering of the five dishes full of boiled rice is made to \$\mathbb{z}\$; this independent offering intervenes, so it is only a part of the new moon sacrifice

Adhikarana XI. Satras 32 33. Dealing with the subject that when the determination to hold a মুদ্ধ is given up, it is necessary to perform বিশ্বনিষ্ক sacrifice.

#### विश्वजित्वप्रवृत्ते भावः कर्मणि स्यात् ॥६।४।३२॥

विश्वजित् the sacrifice of that name; तु on the other hand; अप्रवृत्ते on not commencing; भाव: fruit; कर्मणि in the sacrifice; स्वात् is.

32. On the other hand when (the सत्र) is not commenced, a विश्वांत्रत् sacrifice should be performed, for the fruit is in the act.

When a person has made a determination to perform a सत्र and gives it up, he will have to pay the penalty by performing the विश्वजित sacrifice. He will not be relieved of the duty to perform the सत्र.

#### निष्क्रयवादाच्च ॥ ६ । ४ । ३३ ॥

निष्कथवादात् by reason of the text about ransom; च and.

33. And by reason of the text about ransom.

The author gives an additional reason in support of his siddhanta view laid down in satra 32. He says that by making a determination, one becomes indebted to the gods; by the performance of the author sacrifice he discharges the debt so incurred and becomes free.

सर्वाभ्यो वा पषद्वताभ्यः सर्वेभ्यः पृष्ठेभ्यः आत्मानमागुरते यः सत्राय आगुरते विश्वजिता अतिरात्रेण सर्वपृष्ठेन सर्ववेदसद्क्षिणेनयजेत । सर्वाभ्य पषद्वताभ्यः सर्वेभ्यपृष्ठेभ्यः यदात्मानं निष्कीणीते ॥ "He who vows to perform a सन्न, binds himself to all the gods and to all the पृष्ठः; if he performs a विश्वजित् अतिरात्र sacrifice with सर्वपृष्ठ psalm by giving all his wealth, he releases himself from all the gods and पृष्टः (hymns)."

Adhikarana XII. Sûtras 34-40. Dealing with the subject that when the words affect.

#### वत्ससंयोगे व्रतचादना स्यात् ॥ ६ । ४ । ३४ ॥

वस्तसंयोगे in the use of the word 'calf;' ब्रतचेदना command about breaking of the fast; स्वात् is.

34. When the term 'calf' is used, it directs the breaking of the fast.

There is a Vedic text वहिंधावैपोर्णमासे अतं उपयंति वत्सेनामावस्यायां ॥ "On the full moon day, a fast is observed with the दर्भा grass and on new moon day with calf". The question is what is, the meaning of the word 'calf' in the above text? the objector says that it means the flesh of a calf.

#### काले। वीत्पन्नसंयोगाद्मथे।कस्य ॥ ६ । ४ । ३५ ॥ ॥

काल: time; वा on the other hand; उत्पन्नसंयोगात by reason of the connection with the restatement; यथोकस्य of the previously stated.

35. On the other hand, it is time by reason of the connection with the restatement of what is previously stated.

The author says that the term 'calf' denotes the time when the calves are driven away during the sacrifice. The fast has been already described; as the Vedic text itself shows, it is here only restated for the purpose of fixing the time for breaking the fast.

#### अर्थापरिमाणाच्च ॥ ६ । ४ । ३६ ॥

अर्थाऽपरिमाणात् by reason of the non-determination of the sense; च and.

36. And by reason of the sense being not determined.

The author supports his view by another argument; if the metonymy is not applied, the meaning of the 'calf' can not be determined. It will be nonsense.

## वत्सस्तु श्रुतिसंयागात्तदङ्गं स्यात ॥ ६ । ४ । ३७ ॥

बत्सः the term 'calf;' श्रुतिसंयोगात् by reason of the connection with the text; तदंग a part of it; स्यात् is.

37. The term 'calf' by reason of its occuring in the Vedie text, is its part.

The objector says that the term 'calf' should be literally interpreted as it occurs in the Vedic text, and it, therefore, becomes a part of the fast.

#### कालस्तु स्यादचादनात् ॥ ६ । ४ । ३८ ॥

कालः time; तु on the other hand; स्यात् is; अचोदना by reason of no previous injunction.

38. On the other hand, it means time, being not previously enjoined.

The author says in reply that the text given in the commentary on सूत्र 33 at p. 350 is not a विधि about calf; it is already known; it is only an अनुवाद about it. It is a विधि about time. If it be said that it is a विधि for calf and time both, then there will be a split of a sentence (वाक्यभेद) which should always be avoided.

#### अनर्थकश्च कर्मसंयागे ॥ ६ । ४ । ३९ ॥

अनर्थक: meaninglessness; च and; कर्म संयोगे in connection with an act.

39. And it will be meaningless in connecting it with the act.

The author gives a reason in support of his view that if you take 'calf' to mean eating of it and वहिंच to mean eating of grass, it will make nonsense. So the proper interpretation is that it means the time when the calves are driven off, while the cows are milked during the progress of the sacrifice.

#### अवचनाच्च स्वशब्दस्य ॥ ६ । ४ । ४० ॥

अवचनात by reason of not having the meaning; च and; शब्दस्य of the word.
40. By reason of not having the meaning of the term.

The author finally lays down that the term 'calf' can never mean flesh.

Adhikharana XIII. Satras 41—42. Dealing with the subject that the terms वहिंच &c., which indicate time, apply to both who has performed संशाय and has not performed it.

## कालश्चेत्सन्नयत्पक्षे तल्लिङ्गसंयोगात ॥ ६ । ४ । ४१ ॥

काल: time; चेत् if; सञ्चयत्पक्ष in the case of one who has performed soma yaga; तिल्लंगसंयोगात् by reason of its connection with its description.

41. If it indicates time, it applies to one who has performed that by reason of its connection with its description.

The new moon sacrifice is performed by one who has performed the soma sacrifice and one who has not performed it. A person who performs a soma sacrifice, has necessarily to make a united oblation. The cows are milked on the night of 14th of the dark half of the month and is stored up. In the morning, the cows are again milked, the milk is mixed up with the previously kept milk. The mixture is called united oblation. When the cows are milked, the calves are driven off; this is the time which is called the time of driving off the calves just like the night. Now from this explanation, the objector's position is very clear. He says that if the term 'calf' means time of driving off the calves, then it applies only in the case of one who has performed a soma yaga but not of one who has not performed it, as there is no necessity of driving off the calves in the latter case.

#### कालार्थत्वाद्वोभयोः प्रतीयेत ॥ ६ । ४ । ४२ ॥

कालार्थ त्वात् by reason of the meaning of time; वा on the other hand; उभयेा: of both; प्रतीयेत should be known.

42. On the other hand the time of both should be known, by reason of its being used to mean time.

The author gives a reply to the objection embodied in sûtra 41. He says that the term 'calf' being used for the time of driving off the calf, applies to both, viz. one who has performed the soma yâga and one who has not performed it. It indicates the time for meals in both cases; but this explanation is to show how it came to mean the time for meals ytlacking away the calves, the husband and wife should take a meal."

Adhikarana XIV. Sutras 43-47 dealing with the subject that the terms 'with the branch, indicate time.

#### प्रस्तरे शाखात्र्यणवत् ॥ ६ । ४ । ४३ ॥

प्रस्तरे in the handful of grass; शाला branch; अयणवत् like the mixture:

43. In the bunch of grass, there is the branch like the case of mixture.

सहशाख्या प्रस्तर प्रहरति. "With the branch he throws the handful of grass in the fire." The grass is spread on the altar and the branch of a tree is kept with the purpose of driving off the cattle. When the sacrifice is finished, the grass and the branch are both thrown away in the fire to be consumed there. The objector says that the grass is the principal and

शासा is subordinate; because तृतीया (instrumental case) is used: and in order to support his view he gives an example of soma mixture. Soma is mixed up with milk and offered to मैत्रावरण. There soma juice is principal and milk is subordinate.

#### कालविधिवीभयोर्विद्यामानत्वात ॥ ६ । ४ । ४४ ॥

कालविधि: a text about time; वा on the other hand; उभयो: of both; विद्यमा नत्यात् by their presence.

44. On the other hand, it is a rule for time, both being present.

The author gives his own view. He says that the rule!about the branch and the grass is already laid down; so the text does not relate to the description of the grass and the branch. It therefore lays down the time, when they are to be finally disposed of in the fire.

#### अतत्संस्कारार्थत्वाच्च ॥ ६ । ४ । ४५ ॥

अतरसंस्करार्थत्वात् by reason of no purificatory ceremony performed on them; च and,

45. And by reason of no purificatory ceremony performed on them.

The author further supports his view by another reason. No purificatory ceremony is performed on the usat by the anal i. e. it does not sacrificially operate upon the grass; so there can not be any relationship of principal and subordinate.

#### तस्माच्च विप्रयोगे स्यात्॥ ६।४।४६॥

तस्मात् therefore; च and; विप्रयोगे on separation; स्यात् is.

46. And because there is separtion also.

The author gives another reason in support of his view. He says that it is not necessary that the branch and grass should accompany each other. Grass alone may be finally thrown in the fire. So there may be a separation at the final disposal. If they both happen to be there, they may be finally thrown in the fire as the **native sai**.

#### उपवेषम्र पक्षे स्यात् ॥ ६ । ४ । २० ॥

क्षेत्रें wooden poker; च and; पक्षे in the alternative case; स्यात् is.

47. And the wooden poker is used in the alternative case.

The author says that in the case of the समाय offering there is necessarily a branch of a tree. When there is a branch, there is also squar. When a branch is brought, it is cut off at the bottom. It is struck slantingly with a hatchet and a notch is made in it. This piece of wood is called squar. But when no समाय offering is made, there is no branch of a tree; what the author here means is that when a समाय offering is made, the squar along with the grass and the branch is finally disposed of in the fire. So these words indicate the time of final disposal.

END OF PÂDA IV.

#### PÀDA V.

Adhikarana I. Staras I-9. Dealing with the transference of the नैशिशिक dieties in an आश्चारविद्य connected with the new moon.

## अभ्युदये कालापराधादिज्याचादना स्याद्मथा पञ्चश-रावे ॥ ६ । ५ । १ ॥

अम्युद्वे on the rise (of the moon); काळापराधात by reason of missing the time; इत्याचोदना the direction as to a sacrifice; स्यात् is; यथा just as; पंचशरावे in the case of the five dishes.

1. On rising of the moon, by reason of missing the time, there is a direction about a sacrifice as in the case of five dishes.

The दश्याग is performed on the night of असावस्था; a sacrificer commences his sacrifice and subsequently during the progress of the sacrifice the moon rises and then he finds that he wrongly considered it an असावस्था night while it was the 14th of the dark half of the month. In such a case, he will have to perform an अम्युद्धेष्टि as a penance. The question is whether the अम्युद्धेष्टि is an independent act like the offering of the five dishes mentioned in Adhikarana IX of Chap VI pada IV sûtra 23. The objector says it is, because there is an independent command about the performance of the अम्युद्धेष्टि and he relies on the reasoning contained in Chap VI pada IV adhikarana IX. विवादतं प्रजयापश्किरधंयित वर्धयत्यसमातव्यंवस्य हिविनिद्धं पुरस्ताच्यंद्रमा । अम्युद्दित त्रेधातंडुलान् विभजेद् येमध्यमाः स्युक्तानस्थेदानेपुरीदास

महाक्रवालं कुर्याद् येस्थविष्ठा स्तानिंद्राय प्रदात्रेदधंश्वहं येऽणिष्ठा स्तान् विष्णवे शिषि-विष्ठायश्रतेवहं॥ (तै॰ सं॰ २।५।५।२) "Certainly his children and animals will decrease and his enemies will increase, if the moon rises when he has already consecrated the offering; he shall divide the rice in three portions; he shall offer the middle class of them, baked on eight pans to Agni the giver; he shall offer the grossest of them, boiled in curd to Indra the giver: he shall offer the most minute of them boiled in milk to Viṣṇu, the dweller in cattle."

#### अपनया वा विद्यानत्वात् ॥ ६ । ५ । २ ॥

अपनय: transference; at on the other hand; विद्यमानत्वात् by reason of the existence.

2. On the other hand, it is only a transference of the dieties by reason of the existence.

The author gives a reply to the objection of the objector. He says that the offerings are already known but their connection with the dieties is not known; it is therefore a case of transference of the dieties. It is not an independent sacrifice.

#### तद्र्पत्वाच्च शब्दानाम् ॥ ६ । ५ । ३ ॥

तद्भारवात by reason of their leading to the same conclusion (form); शब्दानां of words.

3. And by reason of the same conclusion from the Vedic words.

The author in support of his view relies on the Vedic text already quoted and says that words of it also lead to the same conclusion.

#### आतञ्चनाभ्यासस्य दर्शनात ॥ ६ । ५ । ८ ॥

आतंचनाभ्यासस्य of the division of the curd or milk; दर्शनात् by seeing.

4. By seeing of the repetition (division) of the milk.

The author gives another illustration in support of his view. In the new moon sacrifice, as said already the cows are milked in the evening; this milk is stored up in a vessel and divided into two parts to be converted into curd and to be used for the argade if necessary, and the other half for congulating the milk to be obtained from the cows in the morning. The first half portion of the milk set apart for argade is called and any this

doubling of the milk or dividing of it, is called आतंचनाम्यास. What the author means to say is that all the materials are there; there is only a change of dieties, no new material being provided.

### अपूर्वत्वाद्विधानं स्यात् ॥ ६ । ५ । ५ ॥

अपूर्वत्वात् by reason of its being अपूर्व; विधानं command; स्यात् is.

5. By reason of its producing an invisible effect, it may be an (independent) injunction.

यः पशुकामः स्थात्सोऽमावास्थामिष्ट्रा वत्सानपाकुरयांत् "One who desires cattle should, after performing a sacrifice on the new moon day, drive off the calves." The author says that in the पशुकामेष्टि there is an invisible effect produced by performing it; so the text is a विधि. There the material and dieties are different but such is not the case in अभ्युद्येष्टि.

### पयोदोषात्पञ्चशरावेऽदुष्टं हीतरत ॥ ६ । ५ । ६ ॥

पयोदोषात by reason of the defect in the milk; पंचशरावे in the case of the five dishes; अदुष्टं without any defect; हि because; इतरत the other.

6. In the case of the five dishes, by reason of the defect in the milk; because the other has no defect.

The objector in sûtra 1 gave the illustration of the offering of the five dishes. The author says that the analogy does not hold good because in the case of the offering of the five dishes, the oblation is spoilt; so there is the necessity of another independent offering: but in the present case, the material is there and a mistake is committed in finding out the correct date. So there is only a change of dieties in the argainst and no change in the material is made.

## सान्नाय्येऽपि तथेति चेत् ॥ ६ । ५ । ७ ॥

संजाये in the संज्ञाय oblation; अपि also; तथा the same; इतिचेत् if it be said.

7. If it be said that in संवाय oblation, the same is (true).

We have explained what स्वाय is. The cows are milked in the evening in the new and full moon sacrifices. The milk is stored up and kept at night. The cows are again milked in the morning of the following day. The evening milk that has been reserved, is mixed with the morning milk. This mixture is called स्वाय. The objector says that the milk or the curd which is reserved in the evening is defective by reason;

of its being stale. It is mixed with the morning milk which also, therefore, becomes impure and unfit for oblation.

#### न तस्यादुष्टत्वादविशिष्टं हि कारणम् ॥ ६ । ५ । ८ ॥

न not; तस्य its; अदुष्टत्वात by reason of its being not impure; अविशिष्ट not special; हि because; कारणं cause, reason.

8. No. By reason of its being not impure, because there is no special reason.

The author says that the sau milk or curd is not spoiled; it is all right but says will be performed whether it is spoiled or not, for quite a different reason i. e. for not performing the new moon sacrifice on the correct date.

#### लक्षणार्था ऋतस्रुतिः ॥ ६ । ५ । ६ ॥

ङक्षणार्थो the metonymy; श्रतश्रुति: the text about heated (milk).

9. The word % (heated) is by way of metonymy.

We have seen that the evening milk is heated, converted into curd and reserved for the morning milk. Now the text श्रतेवह i. e., rice boiled in the hot milk for the अभ्युद्धेष्टि, becomes meaningless, for no hot milk is available, the whole of it being converted into curd. The author says the term श्रत should be interpreted by metonymy; it, therefore, means what is heated i. e. water.

Adhikarana II. Sûtras 10-11. Dealing with the subject that in the sqiggin also there is a change of dieties.

#### उपांशुयाजेऽवचनाद्मथाप्रकृति ॥ ६ । ५ । १० ॥

बपांशुयाजे in an वपांशुयाज; अवचनान् by reason of the absence of any text; यथाप्रकृति just as in a model sacrifice.

10. There being no text, in suiguis (the diety shall be) that of the model sacrifice.

वर्षश्चाम is performed on the full moon night and its diety is Visnu and as the mantras are recited lowly the ceremony is called उपांश्चाम. In the course of the अम्युद्येष्टि in the new moon sacrifice, it is also performed. The objector says that as there is no text, the diety of the model sacrifice i. e., विष्णु shall be diety of the व्यांश्चाम performed in connection with अम्युद्येष्टि.

#### अपनया वा प्रवृत्या यथेतरेषाम् ॥ ६ । ५ । ११ ॥

अपनय: transference, change; वा on the other hand; प्रवृत्या by performance.

11. On the other hand, there will be a change (of deities) as in the case of others, by performance.

The author gives a reply. The उपांश्वयाज which is performed in connection with the अभ्युद्येष्टि is by way of penance. The oblations in the latter are divided into three parts; similarly the oblation in the former is divided into three parts also. The उपांश्वयाण connected with the अभ्युद्येष्टि should, therefore, consist of rice, and this is divided into three parts. The diety of उपांश्वयाण viz. विष्णु is changed and three parts will be offered to special deities. So in place of Viṣṇu, three deities come in; in other words, there is a change of deities.

Adhikarana III. Sutras 12—15. Dealing with the performance of the आध्युद्येष्ट्रि even when the material is not consecrated.

## निरुप्ते स्यात्तत्संयागात् ॥ ६ । ५ । १२ ॥

निरुते on consecration being effected (on the material); स्यात् is; तत्संयोगात् by reason of its connection with it (Vedic text).

12. On consecration, there will be (a moon-rise-sacrifice), by reason of the Vedic authority.

The objector says that when the purificatory ceremonies are performed on the different materials to be used in the new moon-sacrifice and the moon happens to rise, then the अभ्युद्येष्टि should necessarily be performed, as there is Vedic a text to that effect. See the text quoted in the commentary on the सूत्र 1 at p. 355. If the materials are not so sacrificially operated upon, then अभ्युद्येष्टि should not be performed.

#### प्रवृत्ते वा प्रापणान्त्रिमित्तस्य ॥ ६ । ५ । १३ ॥

अवृत्ते on commencement; वा on the other hand; प्रापणात् by reason of accruing; निमित्तस्य of a cause.

13. On the other hand, on commencement, by reason of the cause arising.

The author gives a reply to the objector, the cause of the अम्युद्येष्टि is the rising of the moon on the supposed night of अमावस्था. When such an occasion arises, the अम्युद्येष्टि must be performed whether the materials are consecrated or not.

#### लक्षणमात्रमितरत्॥६।५।१८॥

रुक्षणमार्ज only as an indication; इतरत् the other.

14. The rest is only by way of indication,

चस्रहिनिरुक्त'. (तै० सं० २१९१९) quoted at p. 355. The word निरुक्त is used in the text which means 'consecrated.' It is used only to indicate the materials to be used in the performance of the अभ्युव्येष्टि. This is how he meets the arguments of the objector.

#### तथा चान्यार्थदर्शनम् ॥ ६ । ५ । १५ ॥

तथा similarly; च and; अन्यार्थदर्शनं seeing the other texts.

15. And similarly seeing the other texts.

The author relies on the Vedic text in support of his view. स्वयगृहीतं हिविरभ्युद्यात् । प्रशातमेवतदेषावतचर्या । यत्यूचेयु दु ग्धंद्धि हिविरातंचनं तत्कुचंति । प्रतिमुंचंतिवत्सार् । तानेव तत्पुनर पाकुचंति । तानपरान्हे पण्याख्या अपाकरोति । तत्यथेवादः प्रशातममावास्यं हिविरेव मेवतद्यद्य व्रतचर्यां वानीदार्थसेत् । गृहीतं वा हिवरभ्युद्यात् हतर थातहिंकुर्यात् । पतानेवतंडुलान् सकृतफलीकृतान् ॥ "If the moon arises, when he has not yet consecrated the offering, the procedure is fully known; the milk of the previous evening converted into curd is divided into an offering; the calves are untied; and subsequently they are driven off; he drives them off in the after-noon with a branch of a qui tree. The whole procedure to be adopted in the new moon day offering is well known, even if he does not intend the performance. If the offering is consecrated and the moon arises, he must, then, act otherwise and prepare the rice husked once."

Adhikarana IV Satras 16-17. Dealing with the subject that the offerings should be consecrated to the deities of the modified sacrifice when the material is not consecrated and the moon rises.

अनिरुप्तेऽभ्युदिते प्राक्ततीभ्या निर्वपेदित्याश्मरथय-स्तगडुलभूतेष्वपनयात् ॥ ६ । ५ । १६ ॥ अभिकृति when not consecrated; अभ्युद्धित on (the moon) rising; प्रकृतीभ्यः to the deities of the model sacrifice; निर्वपेत consecrate; हति this; आश्मरभ्यः the view of आश्मरभ्य Risi; तंडुलभूतेषु on the preparation of the rice; अपनयातः by reason of the change.

16. "When the materials are not consecrated and the moon rises, the offering should be made to the dieties of the model sacrifice". This is the view of आश्मारथ्य, by reason of the change of dieties on the preparation of the rice.

The opinion of angular is given by the author in the sûtra. The angular is a modified sacrifice. The materials are consecrated for the oblation. So long as the materials are not consecrated the offerings are to be made to the deities of the model sacrifice; because the preparation of the rice and division of it into three parts is the cause of the change of the dieties.

# व्यूर्ध्वभाग्भ्यस्त्वालेखनस्तत्कारित्वाद्वेवतापनयस्य

11 ६ 1 ५ 1 १७ ॥

इयुद्ध भागन्य: to (the dieties) coming afterward; तु on the other hand; आलेखनः the view of the Risi of that name; तत्कारित्वात् by reason of his action; देवतापनयस्य of the change of deities.

17. On the other hand, the view of आउँखन is that to the deities who come afterwards (the offering should be made) by reason of his own action being the cause of the change of dieties.

The author adopts the view of आलेखन which is that the offering of the rice should be made to the deities of the modified sacrifice. Because the sacrificer committed an error in knowing the correct date, so there will be a change of deities.

Adhikarana V. Sttras 18 -20. Dealing with the consecration of the remainder silently when a portion is consecrated and the moon rises.

## विनिरुप्ते न मुष्टीनामपनयस्तद्गुणत्वात् ॥६।४।१८॥

विनिहरते on half being consecrated; न not; मुशीनों of handfuls; अपनयः change of deities; तह्युणत्वात् by reason of that being subordinate to it.

-18. When the handfuls (of offerings) are half consecrated there is no change of deities, because that being subordinate to it.

When an oblation is to be consecrated, the materials are taken and four handfuls are to be prepared. Two handfuls are consecrated and the moon rises on the supposed night of the surrect. The question is, to whom should the remaining two be consecrated, either to the deities of the usia or lasia? The objector's reply is that they should be consecrated to the gods of the usia (the model sacrifice), so that there may be no change of deities being dependant on the consecration.

#### अप्राकृतेन हि संयागस्तत्स्थानीयत्वात् ॥ ६ । ५ । १६ ॥

अप्राकृतेन with the deities of the modified sacrifice; हि because; संयोगः connection; तरस्थानीयत्वात् by reason of coming in their place.

19. Because there is a connection with the dieties of the modified sacrifice by reason of their coming in their place.

The second objector says that the अभ्युद्येष्टि is the modified sacrifice being performed on the अमावस्था night; it is, therefore, proper to have the deities of the modified sacrifice. So the deities of the modified sacrifice come in the place of the deities of the model sacrifice by virtue of their coming in the place of the deities of the new moon sacrifice.

#### अभावाच्चे तरस्य स्यात ॥ ६ । ५ । २० ॥

अभावात by reason of the absence; च and ; इतरस्य of the other ; स्यात is.

20. And by reason of the absence of the others.

We have understood the sacrificial procedure. The fair is called the consecration of the materials. Formally in the names of the deities, a sacrificer sets aside the materials. He has thus consecrated only two handfuls out of the four bandfuls of the materials when the moon is seen arising on the same night. Two handfuls are already consecrated to the deities of the new moon sacrifice and the remaining two are yet to be consecrated. These two can not be divided into 3 parts and can not therefore be consecrated to the deities of the model sacrifice. The author further says that they can neither be consecrated to the deities of the modified sacrifice as it is not yet begun. Under these circumstances, the remainder should be consecrated without mentioning the name of any deity; this is technically called as (silently.)

Adhikarana VI. Satras 21 to 24. Dealing with the subject that a penance should be performed on the rise of the moon by a person who has performed the सञ्जास and who has not performed it.

#### सान्नाध्यसंयोगान्नासन्नयतः स्यात् ॥ ६ । ५ । २१ ॥

साजायसंयोगात by reason of the connection with the text about सन्नाय; न not; असजायतः one who has not performed सन्नाय ceremony; स्वात् is.

21. A person who has not performed a सत्राय shall not perform (the अभ्युद्येष्टि) by reason of the connection of the text with the सन्नाय.

We have already explained what सञ्जाय is. See the commentary on sûtra 7 (at p. 350.) The objector says that there is a Vedic text द्यश्चर अतेवर । (तै॰ सं॰ २।५।५१२) "Rice boiled in curd; rice boiled in hot milk." See at p. 356. It shows that a person who has performed सञ्जाय shall alone perform अध्युद्येष्टि.

#### औषधसंयागाद्वोभयाः ॥ ६ । ५ । २२ ॥

भौषधसंयोगात by reason of the connection of the text mentioning the annuals (औषध); वा on the other hand; उभया: of both.

22. On the other hand, both (should perform the अभ्युद्येष्टि) by reason of the text mentioning annuals (ओषध).

भोषन is a plant in general which bears fruit or cereals and dies out; it produces the fruit or cereals in a year once. It is distingushed from वनस्पति which are both plants and trees. The author gives his reply to the objector and says that both the persons who have performed the समाय and who have not performed it, shall perform अभ्युद्धि. The reason is that the rice is mentioned in the text and it refers to both.

### वैगुगयाने ति चेत्॥ ६। ५। २३॥

वैगुण्यात् by reason of the failure; न not; इतिचेत् if it be said.

23. 'By reason of the failure, no' if it be said.

The objector says that both shall not perform, because it a non-सन्नायी who having no milk or curd, can not perform the अभ्युद्येष्टि. If he has cows, he becomes a सन्नायी. By reason of this want, a non-सन्नायी shall not perform the अभ्युद्येष्टि.

#### नातत्संस्कारत्वात् ॥ ६ । ५ । २४ ॥

न not; अतत्संस्कारत्वात् by reason of the purificatory ceremony not performed on it.

24. Not so, by reason of the purificatory ceremony not performed upon it.

The author says that there is no necessity of boiling the rice in the curd or milk. You must necessarily divide the rice into three portions; boiling of it in the curd or milk is by way of अथंबाद You can dispense with it. So both should perform the अभ्युद्धेष्टि.

Adhikaraṇa VII, Sûtras 25 27. Dealing with the performance of বিশ্বনিৰ্ by one who has only undertaken to perform a ব্যক্ত

#### साम्युत्थाने विश्वजित्क्रीते विभागसंयागात् ॥६।५।२५॥

साम्युत्थाने on rising without completing it; विश्वजित् the performance of the sacrifice of that name; कीते on purchase; विभागसंयोगात् by reason of the connection with the text which lays down division of the soma.

25. One should perform विश्वजित् on his not completing the सन्न after the purchase of स्रोम by reason of the text which mentions the division of स्रोम.

The text referred to is as follows पदिसञ्जायदीक्षिताअथसाम्युशिष्टरम् सोममपभज्य विश्वजिता अतिरात्रेण सर्वस्तोमेन सर्वपृष्ठेन सर्ववेदसद्क्षिणेन यजेरन्॥ "If those who are initiated to perform a सन्न, relinquish it after the division of साम, shall perform विश्वजित् with अतिरात्र in which all the स्तामड and सर्वपृष्ठ psalm are sung, by giving away all their wealth." The objector says that persons who are initiated to perform a सन्न and relinquish it after the purchase of the साम, should perform विश्वजित् as a penance! for leaving the सन्न incomplete because in the Vedic text quoted above, the division of साम is mentioned which can not take place without previously purchasing it.

#### प्रवृत्ते वा प्रापणानिमित्तस्य ॥ ६ । ५ । २६ ॥

अनुत्ते on undertaking; वा on the other hand; प्रापणात, by reason of obtaining; निमित्तस्य of cause.

26. On the other hand, on undertaking (to perform a सत्र) by reason of the cause arising.

The author says in reply that cause for performance of विश्वजित् arises as soon as the determination to perform a सत्र is broken.

# <sub>ुर्वत</sub> आदेशार्थतरा श्रुतिः ॥ ६ । ५ । २७ ॥

आदेशार्था for the general sense; इतरा श्रुतिः the rest of the text.

27. The rest of the text is for the general purpose.

The author further goes on and says that the division of the division of the text is in a general way. In other words it means the division of the materials amongst themselves after the relinquishment to perform the सत्र.

Adhikarana VIII. Sutras 28-29. Dealing with the limit of 12 days for the initiation ecremony.

#### दीक्षापरिमासे यथाकाम्यविशेषात् ॥ ६ । ५ । २८ ॥

दीक्षापरिमाणे in numbering the days for initiation ceremony; बशाकामी as one desires; अविशेषात् by reason of there being no special text.

28. In numbering the days for the initiation ceremony, one should be guided according to his desire, as there is no special text.

The objector says that there is no limit of days for the initiation ceremony as there is no special text. One may act according to his own desire; he may continue it for a day, 3 days or 12 days. Some commentators, consider this sûtra to contain the siddhânta view of the author and make the sûtra 29 an independent adhikarana. In this view, the option is given of the days for performance of a द्वार.

### द्वादशाहस्तु लिङ्गात्स्यात् ॥ ६ । ५ । २६ ॥

हादशाह: twelve days; द on the other hand; लिंगात् by the force of the text; स्थात् is.

29. On the other hand, the initiation ceremony should last for 12 days by force of the Vedic text.

The auther gives his own view and says that there is a Vedic text द्वादशरात्रीदीश्विते शृतिवन्दीत. "An initiated should beg for 12 nights, the means of a sacrifice"; from this text, it appears, that the initiation ceremony is to last for 12 days.

Adhikarana 1X. Sútras 30-37. Dealing with the performance of the initiation ceremeny in ব্যাম্থন before the full moon of the Magha (মাহ).

#### पौर्णमास्यामनियमाऽविशेषात ॥ ६ । ५ । ३० ॥

पौर्णमास्यां on the full moon day; अनियमः no rule; अविशेषात् by reason of there being nothing special.

30. No rule as to the full moon day because there is no special text.

चतुरहे पुरस्तात् पौर्णमास्यै दिश्चरन् ॥ (तै॰ सं॰ ७।४।८।२) "They should initiate him four days before a full moon day." This is the text from the तैत्तरीय संहिता A दीक्षा shall be performed 4 days before a पूर्णमासी. The objector says that as the word पूर्णमासी is used in a general sense, any पूर्णमासी may do.

## आनन्तर्यातु चैत्री स्यात्॥ ६। ५। ३१॥

आनंतर्यात by reason of the immediate sequence; तु on the other hand; चैत्री the full moon day of the चैत्र; स्यात is.

31. On the other hand, it may be the full moon day of the Chaitra by reason of the immediate sequence (of the text).

In a गवामयन sacrifice, the initiation ceremony is performed. It consists of shaving of the head and the purificatory rites. It is performed four days before the full moon night. The first objector has already expressed his view; according to him any पूर्णमासी will do. The second objector in the present sûtra says that there is another Vedic text immediately preceding which mentions the चैत्र पूर्णमासी specially; so both the texts should be read together. चित्रापूर्णमासेदिश्चर मुखंवाएतत् संवत्सरस्यपञ्चित्रा पूर्णमासः॥ (सै॰ सं॰ ७।४।८।२) "They should initiate him on the full moon day of चैत्र, it is the commencement of a year viz. the full moon of the chittra."

### माघी वैकाष्टकाश्रुते: ॥ ६ । ५ । ३२ ॥

माची the full moon day of माध; वा on the other hand; एकाष्टकाश्रुते: by reason of the Vedic text containing the 8th day of माध.

32. On the other hand, the full moon day of **HIE** because the Vedic text refers to the 8th day of **HIE**.

The author gives his own view. He says that the term used is values which means the 8th day in the month of large. The initiation ceremony commences 4 days before the full moon and lasts for 12 days and is over on the 7th day of the dark half (क्रुप्जावस) of माद्य. On the अपनी day, some plant is purchased.

## अन्या अपीति चेत् ॥ ई । ५ । ३३ ॥

अन्या, अष्टमी of another month; अपि also; इतिचेत् if it be said.

33. If it be said that एकाइका may mean the अद्यमी of another month.

The objector says that the term एकाष्टका may be used in a general sense and may mean any अष्टमी.

#### न भक्तित्वादेषा हि लोके ६ । ५ । ३४ ॥

न not; भक्तित्वात् by reason of the figure of speech; एवा this; हि because; लोके in the common parlance.

34. No, by reason of the secondary sense, because it is so known in common parlance.

The author says that एकाइका in the secondary sense means any अष्टमी but the word is used in the common parlance in the sense of eighth day of माच.

### दीक्षापराधे चानुग्रहात ॥ ६ । ५ । ३५ ॥

दोक्षापराधे on the failure of the initiation ceremony; च and; अनुमहात् by reason of the release, grace, remedy.

35. And on the fullure of the initiation ceremony, by reason of the release (provided)-

The author gives an additional reason in support of his view. He says that if the initiation ceremony is not performed four days previous to the मावीपूर्णमासी a penance is provided. So this additional fact also shows that एकाष्टका is the eighth day of माघ. संवत्सरायदीक्षिष्यमाण एकाष्टकायां दीक्षरनेषा वैसंवत्सरस्यकीयदेकाष्टका

चतुरहेपुरस्तात् पौर्णमास्येदीक्षेरन् तेषा मेकाष्टकायां क्रयः संपद्यते तेनैकाष्टकांनञ्चंद् कुट्वंति ॥ (तै० सं० अधाटा२) They, who wish to be initiated for a year should be initiated on the 8th day; it is certainly the wife of the year, namely the eight day; four days before the full moon day, they should be initiated: on the eighth day the purchase of soma is made. The eighth day should not be made fruitless."

# उत्थाने चानुप्ररोहात्॥ ६।५। ३६॥

उत्थाने on the rise (of the sacrificers after its completion); च and; अनुप्रराहात् springing up (of the herbs and plants.)

36. And on the completion, the springing up (of the plants and herbs).

The author gives an additional reason in support of his view. He says that the Vedic text says that the आषि and वनस्पति spring up after the completion of the sacrifice. तानुत्तिष्टतओषध्योवनस्पतयोऽनृतिष्ठंति॥ (तै० सं० ७।४।८।३) "On their rising, the cereals and plants follow (in springing up)." This fact also shows that the word 'एकाइका' means माथी अध्यमी after which spring comes.

#### अस्यां च सर्वलिङ्गानि ॥ ६ । ५ । ३७ ॥

अस्यों in it; च and; सर्वेलिंगानि inferential power of all the texts.

37. And the force of all the texts points to it.

Adhikarana X. Sutras 38 -39. Dealing with the subject that on the transference forwards of the initiation ceremony, all sacrificial acts connected with it are transferred forward.

### दीक्षाकालस्य शिष्ठत्वादतिक्रमे नियतानामनुत्कर्षः प्राप्तकालत्वात् ॥ ६ । ५ । ३८ ॥

दीक्षाकालस्य of the time of the initiation ceremony; शिष्टत्वात being laid down; अतिकमे in allowing it to pass; नियतानां of the necessary acts (connected with it) अनुत्कवं: non-transference forward; प्राप्तकालत्वात् by reason of the arrival of their time.

38. Because the time of the initiation ceremony is laid down; on the time being allowed to pass away, the necessary acts connected with it are not transferred forward because their time has arrived.

The objector says that when the time of the initition ceremony has been allowed to pass by and is therefore commenced late, the daily acts such as gifts, home and cooking should be stopped during the continuance of the ceremony. They can not be transferred forward because their time has come but during the interval when the initiation ceremony is stopped, the daily duties should be performed. यात्रजीवमधिहोत्रज्ञहोति॥ "One performs an Agnihotra as long as he lives."

#### उत्कर्षी वा दीक्षितत्वादविशिष्टं हि कारणम् ॥६।५।३९॥

इत्कर्षः transference forward; वा on the other hand; दक्षितत्वात् by reason of being initiated; अविशिष्टं not special; हि because; कारण cause.

39. On the other hand by reason of being initiated, they will be transferred forward because there is no special reason.

The author says that during the interval the initiation ceremony lasts whether it is stopped or not, the daily duties will be stopped and will be performed after the अवश्य bath. Engagement in the ज्योतियोम is the general cause for stopping the daily duties. तस्माद् दीक्षतो न द्दातिनपचित न जुहोति॥ "An initiated, therefore, does not give, cook or perform a homa."

Adeikarana. XI. Stiras 40-41. Dealing with the non-performance of the प्रतिहोस when the खोतिशोस is transferred forward.

## तत्र प्रतिहोमो न विद्यते यथा पूर्वेषाम् ॥६।५।४०।।

तत्र there ; प्रतिहोस oblation ; न not ; विद्यते exists; यथा just like ; पूर्वेषा of the former.

40. There does not exist प्रतिहोम as in the case of the former.

प्रतिहोस is performed after the completion of the अपेतिष्टोस, when it is prolonged by stopping it in the middle. The author says that there is no necessity for performing it, as there is no necessity of performing the daily duties and no impiety attaches to the sacrificer by prolonging the अपेतिष्टोस and omitting the daily duties.

#### कालप्राधान्याञ्च ॥ ६ । ५ । ४१ ॥

कालमाधान्यात by reason of the time being principal; व and.

41. And by reason of the time being principal.

The author gives an additional reason in support of his view.

What he means to say is that when once time has been allowed to lapse, it can never come back; so there is no necessity for performing the penance.

Adhikarana XII. Dealing with the non-performance of प्रतिद्वास on the transference forward of उदब्दानीय sacrifice.

### प्रतिषेधाच्चार्ध्वमवस्थादेष्टे । ६ । ५ । ४२ ॥

प्रतिवेधात by reason of the prohibition; च and : उद्धे upwards; अवश्रुधात् after bathing; इष्टे : till the sacrifice.

42. And by reason of the prohibition after the bath till (उदचसानीय) sacrifice.

The उद्वसानीय sacrifice is performed after the अवस्थ. The author says that the prohibition about the performance of the daily duties extends to the time when उद्वसानीय is performed after अवस्थ.

Adhikarana XIII. Dealing with the subject that if प्रतिहोस is performed, the अग्निहोत्र &c., should be commenced in the evening.

#### प्रतिहोमश्रे त्सायमग्लिहोत्रप्रभृतीनि ह्येरन ॥६।५।४३॥

प्रतिहोमः pratihoma; चेत् if; सार्थ in the evening; अधिहोन्नप्रमृतीनि agnihotra &c.; हूयेरन् should be performed.

43. If प्रतिहोम is performed, the अधिहोत्र &c., should be performed in the evening.

कृत्यचितान्याय is taking for granted the position of the opponent. If मितिहोस is to be performed, in that case the अग्निहोत्र &c. shall be performed in the evening. The author says that after the completion of the big ceremonies during which the daily duties were stopped their recommencement and the preparation will take the whole day and so the अग्निहोत्र &c. will be performed in the evening.

Adhikarna XIV. Dealing with the performance of अभिहोत्र £c., in the morning in the पोडशी

### प्रातस्तु षोडशिनि॥ ६ । ५ । ४४ ॥

मात: morning; त on the other hand; बोड़शिनि in the sacrifice of that name.

44. On the other hand morning, in the case of बोड्शो sacrifice.

The author says that in the case of the बोड्शी the rule laid down in adhikarana XIII does not apply. In this case the contrary is the rule.

The reason is that the षोड्शी is finished at night and so the अग्निहोत्र &c., are performed in the morning because the time of the evening has been allowed to pass.

Adhikarana XV. Sûtras 45-47. Dealing with the subject that when a home is performed on the breaking of a vessel &c. it is a part of the full and new moon sacrifice.

#### प्रायित्रित्तमधिकारे सर्वत्रदेषसामान्यात् ॥ ६। ५। ४५॥

धायश्चित्तं penance; अधिकारे in a context; सर्वत्र everywhere; दोषसामान्यात् by reason of the fault being common.

46. In the context it is a penance, in all cases the default being common.

भिन्नेजुहोति, स्कन्नेजुहोति. "He performs a homa on breaking; he performs a homa on spilling." These are the texts in connection with दर्शपूर्णमासयाग. When a vessel is broken or the contents thereof are spilt, then a sacrifice should be performed. The question is whether the texts apply in connection with all sacrifices. The objector says that they apply to all; though they occur in the context of the दर्शपूर्णमासयाग, yet their application is general. The force of the context is weaker than the force of the sentence.

#### प्रकरणे वा शब्दहेतुत्वात्॥ ६ । ५ । ४६ ॥

प्रकरणे in a context; वा on the other hand; शब्दहेतुत्वात् by reason of the word.

46. On the other hand in the context, by reason of the word.

The author says that a sentence must contain साध्य, साधन and इतिकतं ज्यता. The texts quoted above do not contain the fruits; so according to the सीमांसकs they are incomplete. In order to have their sense complete one will have to find out the context where they occur. The principle that force of the sentence is greater than that of the context does not apply when the sentence is incomplete and is dependent on other sentence for its complete sense (समिनियाहार:).

#### अतद्विकारश्च ॥ ६ । ५ । ४७ ॥

अतद्विकार: not the modification of it; च and.

47. And they are not the modifications of it.

The author further says that the ज्योतिष्टाम and अभिष्टाम are not the modifications of द्शीपूर्णमासयाग; so the texts do not apply to them.

Adhikarana XVI. Dealing with the meaning of surger.

### व्यापन्नस्याप्सु गतौ यदभोज्यमार्याणां तत्प्रतीयेत।।६।५।१८॥

ध्यापनस्य of the thing defiled; अप्सु in the water: गतौ on throwing; यत् that; अभोज्यं not estable, आर्थाणां of the Aryss; तत् that; प्रतीयेत should be known.

48. On throwing the defiled things in the water that which is not eatable by the Aryas should be known.

The sûtra defines what surem is. Anything which an Arya can not eat; any eatable in which a dead insect or hair is found, is called surem or defiled arlicle.

Adhikarana XVII. Dealing with the performance of a penauce even when all leave off simultaneously.

### विभागश्रुतेः प्रायश्रित्तं यौगपद्मे न विदाते ॥६।५।४९॥

विभागश्रुते: by reason of the text laying down separation; प्रायश्चितं a penance; योगपद्ये on simultaneously (leaving off); न not; विद्यते is.

49. On account of the text laying down separation, there is a penance; but there is none if they are left off simultaneously.

There is a sacrificial procedure. In the उद्योदिशम sacrifice, वहिष्यमान is sung after walking out of the sacrificial ground. The priests मस्तीता, इद्याता and मिहरां walk out. The मस्तीता goes out first and then उद्याता holding his (मस्तीता's) clothes tucked behind him, follows him and lastly मिहरां holding the clothes tucked behind him, follows him (बद्धाता). If by chance one lets go the clothes of another thus held by him, there is a penance. The objector says that there is no penance when two simultaneously let go the clothes of the others; it is only in the case of one letting go the clothes of another.

### स्याद्वा प्राप्तनिमित्तत्वात्कालमात्रमेकम् ॥६।५। ५०॥

स्यात् may be; वा on the other hand; प्राप्तनिमित्तत्वात् by reason of the cause arising; कारुमात्रं time only; एकं the same.

50. On the other hand, it must be done by reason of the accrual of the cause; the time is only one.

The author's reply is that the cause of the performance of the penance is leaving off the clothes, whether they be left off simultaneously or separately.

Adhikarana XVIII. Satras 51 - 53. Dealing with the subject that either no gtft may be given or the whole may be given if the clothes are simutaneously let go.

#### तत्र विप्रतिषेधाद्विकल्पः स्यातः ॥ ६। ५। ५१ ॥

तत्र there; विप्रतिषेधात् by reason of the conflict; विकल्प: option ; स्यात् is.

51. By reason of the conflict of texts, there is option.

यसु द्वाताऽपछिय ताऽदक्षिणे यज्ञः संस्थाप्येथान्य आहत्य सत्र तद्दबाद्वयत् पूर्वस्थित् दास्य स्थाद् । यदि प्रतिहत्तांऽपछिय त सर्वस्य द्वात्. "If an उद्दगाता is separated, the sacrtfice having been established, without a fee should be started afresh and there that fee which was intended for the first, should be given; if a प्रतिहत्तां is detached, the whole should be given." The text is very clear that when उद्गाता lets go the tucked up clothes, another sacrifice may be performed without payment of any fee and the same may be paid to them. If a प्रतिहत्तां lets go the tucked up clothes, the whole wealth may be given. Now the question is, what should be done when both let go the tucked up clothes. The reply according to the author is that there is an option under these circumstances.

### प्रयोगान्तरे वीभयानुग्रहः स्यात ॥६।५।५२॥

प्रयोगांतरे in another sacrifice; वा on the other hand; उभयानुब्रह: accomplishment of both; स्यात् is.

52. On the other hand, in another sacrifice, both (penances) are accomplished.

The objector says no, you ought not to allow an option. Leave the first sacrifice incomplete and pay the whole wealth and after collecting money, you perform another sacrifice and pay the fee that was to be paid on the first occasion.

#### न चैकसंयागात्॥ ६। ५। ५३॥

न not; च and; एकसंयोगात् by reason of the text laying down one sacrifice.

53. Not so, because the sacrifice has been laid down to be one.

The author's reply to the objector's view is that the sacrifice enjoined in the Veda is one but not two. The option is therefore given to these two kinds of penance in one and the same sacrifice.

Adhikarana XIX. Dealing with the subject that when the clothes are let go by the priests one after the other, the penance is to be performed by the priest who lets go the cloth at last,

### पौर्वापर्ये पूर्वदौर्वलयं प्रकृतिवत् ॥ ६ । ५ । ५४ ॥

पौर्वापर्ये on giving up the tucked up clothes one after the other; पूर्वदौर्वं ह्यं the weakness of the first; प्रकृतिवत् like the model sacrifice.

54. When the clothes are let go one after the other the rule becomes weak in the first, like the model sacrice.

The author lays down a rule about the performance of the penance. Who is to perform the penances when clothes are relinquished one after the other e. g. first the sana lets go the tucked up clothes of the unateritation lets them go? The author's reply is that the last one will perform the penance because the rule becomes weak in first case. The author gives an illustration; when both the usafa and fasta sacrifices are to be performed, the last will exclude the first and only the fasta sacrifice will be performed.

Adhikarana XX. Dealing with the subject that when an sama's tucked up clothes are also let go, the whole wealth should be given away as a gift.

### यद्मुद्दगाता जघन्यः स्यात्पुनर्यज्ञे सर्ववेदसं दद्माद्मथे-तरस्मिन् ॥ ६ । ५ । ५५ ॥

यदि if; उद्गाता the priest of that designation; जधन्य: last; स्यात् is; पुनर्यज्ञे in the new sacrifice; सर्ववेदसं all wealth; द्यात् shall give; यथा like; इंतरस्मिन् in another.

55. When the उद्गाता lets go his tucked up clothes being last, the whole wealth shall be given in another sacrifice as in the case of the other.

The procedure is described in the commentary on sûtra 49, see at p. 372; it appears from the said description that the sama is the last whose tucked up clothes are held by scalar. If his clothes are let go, the penance will be performed by undertaking another sacrifice and the whole wealth shall have to be given as the fee. The author further says that the fee shall be given as it is mentioned in the case of stagmi. The ordinary fee is 1200 cows but the whole wealth will exceed this number of 1200 cows.

Adhikarana XXI. Dealing with the subject that the order of the different sacrificial acts shall not be changed when the tucked up clothes are let go in a soma sacrifice which lasts for more than a day.

अहर्गगो यस्मिन्नपच्छेदस्तदावर्त्तत कर्मपृथक्त्वात्।।६।५।५६॥

अहर्गणे in a soma sacrifice lasting for more than a day; यसिन् in which; अपच्छेद letting go of the hold of the tucked up clothes; तत् that; आवर्तेत should be changed; कर्मपुथक्त्वात् by reason of the act being separate.

56. In a soma sacrifice extending for more than a day, that act in which the hold of the tucked up clothes is let go, should be changed by reason of the act being separate.

In a सोम sacrifice there are सेमसुखाड The soma plant is brought; the juice is prepared and extracted and then it is offered to the gods in cups. The soma sacrifice in which there are सामसुयाड varying from two to twelve is अहीन which is here called अहर्गण, because the sacrifice lasts for as many days as there are सामसुत्याड. Now the author says that when the hold of the tucked up clothes is let go in a particular सुत्या, that सुत्या alone is to be repeated as a penance but not the whole series of सुत्या, because they are not connected with each other.

#### END OF PÂDA V.

#### PÂDA VI.

Adhikarana I. Sutras 1-11. Dealing with the subject that persons who belong to the same kalpa are equally entitled in a सत्र.

## सन्तिपाते वैगुगयात् प्रकृतिवत्तुल्यकल्पा यजेरन् ॥६।६।१॥

सन्निपाते in an assembly ; बैगुण्यात् to avoid failure; प्रकृतिवत् like the model sacrifice; तुल्यकरपाः those who belong to the same kalpa; यजेरन् should sacrifice.

1. In an assembly all who belong to the same kalpa should perform a sacrifice to avoid failure, just as in a model sacrifice.

The term सन्निपात means a gathering. Here it is used for a सत्र. The opinion of गांगारि is that persons of the same गोत्र can perform a सत्र but the opinion of शोनक is that people of different गोत्रs but belonging to the same sacrificial system can perform a सत्र. We have already seen that in a सत्र there can not be less then 17 sacrificers. सत्रावराः सत्राचीरन् ॥ "Seventeen should, at least, sit in a सत्र." So under these circumstances, can persons belonging to different कर्पड or sacrificial systems perform a

सत्र? What is a करण ? There are two systems called नाराशंस and तत्र्नपात. There are the verses of the Rigveda repeated at the time of the प्रयाज offerings. Those who repeat नाराशंस verses belong to the नाराशंस करण and those who repeat तत्र्नपान verses belong to the तत्र्नपात्करण. The reply of the author is that persons belonging to the same kalpa can join in a सत्र. He has given an illustration of a model sacrifice to avoid fruitlessness. All the details of a model sacrifice ishould be performed, so that the sacrifice may not be fruitless; so here in a सत्र all the persons of the same करण should be joined together to avoid fruitlessness.

#### वचनाद्वाशिरोवत्स्यात् ॥६ । ६ । २ ॥

बचनात् by reason of the authority; वा on the other hand; अशिरावत् like a mixture; स्यात् may be.

2. On the other hand by reason of an authority, it may be like the soma mixture.

The objector says that the Vedic text which limits the number of the sacrificers in a सत्र, is of general application; it does not say that the sacrificers should belong to the same कर्प or sacrificial system. He gives an illustration which is not clear; according to one reading it is शिरोबत ; in that case it means like a head. It refers to अभिनयम where human head is used as a brick and the heads of other animals were also arranged around it. The custom is that the head of a dead body should not be touched but the Vedic text overrules it; in the same manner all persons whether they belong to the same kalpa or not are entitled to participate in a सत्र.

The other reading is अशिरोबत, in that case it means like the mixture of soma juice with milk or curd. To prepare it in a मतिपेय sacrifice, another cow is brought in, under a special Vedic text. So the Vedic text overrules the sacrificial custom. पुरुषशीर्षमुपद्धाति (तै॰ सं॰ ५।२।६।२) मृतपेयेघृतवतो स्वति ॥ "He places a human head." "In मृतपेय, one has to live on ghee only."

#### न वाऽनारभ्यवादत्वात् ॥ ६।६।३॥

नवा not so; अनारभ्यवाद्स्वात् by reason of the general statement.

3. Not so, by reason of the general statement.

The author gives a reply to the objector. It is a general statement; if the general statement is definite, it is with a purpose: but if the statement is vague, it should be harmonized by other means, to be for a pur-

pose. The Vedic text is general but the principle of अनारम्याद applies. If the heterogenous element is to be introduced in a सत्र, the whole sacrifice will be fruitless; but if there is homogenous element, the purpose of a sacrificers to seventeen is general and should be so harmonized as not to conflict with the sacrificial custom. It therefore follows that the sacrificers should be of the same and sacrifical is explained by array thus: any text read without any particular thing being in view; those mantras, the application of which is not mentioned in any particular act, as their application by virtue of the principle of अनारम्याचीत is in a saturation that the text is general but the application of it is for a particular act.

### स्याद्वा यज्ञार्थत्वादौदुम्बरीवत् ॥ ६। ६। १॥

स्थात् may be; वा on the other hand; यज्ञार्थत्वात् by reason of the object of the sacrifice; ओंदुवरीवत् like the twig of an ओद्रवर tree.

4. On the other hand, it may be by virtue of the object of the sacrifice like the twig of an ओद्भार tree.

The objector says that a twig of a fig tree is taken in a sacrifice by the measurement of a प्रजान; that alone serves the purpose. It is not measured by other sacrificers with their hand. So in the same way, the sing or kalpa being subordinate by reason of its serving the object of the sacrifice, is the sing or kalpa of the प्रजान and the sing or the other sacrificers is not to be taken into consideration.

#### न तत्प्रधानत्वात ॥ ६ । ६ । ५ ॥

न not; तरप्रधानत्वात् by reason of that being principal.

5. Not so; by reason of that being principal.

The author says that the sacrificial system is principal. Though it subserves the purpose of a sacrifice, yet by joining sacrificers of heterogenous 454, the whole sacrifice becomes fruitless. So the homogeniety of the 554 is very essential.

### औदुम्बर्याः परार्थत्वात्कपालवत् ६ १ ६ । ६ ॥

भोदु बर्गाः of the twig belonging to ओदंबर tree, परार्थत्वातः by its being subordinate, क्रपालवत् like an earthen pan.

6. By reason of the twig of the ओद्रवर tree being subordinate like an earthen pan.

The author gives a reply to the objector's illustration of the branch of a fig tree. The branch is fixed in the sacrificial ground and it is only one. It is of the height of the यजमान. There are several sacrificers in a सत्र but only one serves the purpose and there are not so many branches as there are sacrificers. The reason is that the branch of a fig tree is a mean, but not a प्रमार्थ. The author gives an example of sacrificial pan. It is used for throwing off the husk of the rice and is therefore subordinate.

#### अन्येनापीति चेत् ॥ ६। ६। ७॥

अन्येन by another; अपि also; इतिचेत् if it be said.

7. If it be said that by any other also.

The objector says that there are 17 sacrificers; measurement of the twig by one will do. Why should it be according to the height of the यजमान?

# नैकत्वात्तस्य चानधिकाराच्छब्दस्य चाविभक्तत्वात्

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न not; एकत्वात् by reason of being one; तस्य his; च and; अनिधकारात् by reason of thier having no right or title; शब्दस्य of a word; च and; अविभक्तत्वात् by reason of its being indivisible.

8. Not so, by reason of his यजमान being one and their (the sacrificers) having no right and the word being indivisible.

The author refutes the objection embodied in sûtra 7 in three ways; first the यजमान is one and his height is the standard height; secondly the other sacrificers have no right or title and therefore their height will not be taken into measuring the twig and thirdly the word यजमान is very specific and by no stretch can it be extended to mean the other sacrificers participating in a सत्र.

### सन्निपातात्तु निमित्तविचातः स्याद्वहद्वथन्तरवद्विभक्त-शिष्ठत्वाद्वसिष्ठनिर्वर्त्ये ॥ ६ । ६ । ६ ॥

क्षित्रपातांत् by reason of mixing together (persons of different sacrificial systems), त on the other hand; निमित्तविचात: removal of the cause (dis-

tinction); स्थात् is; वृहदंथतरवत् just as in वृहद्ध्यंतर song; विभक्तशिष्टत्वात् by reason of the text laying down the separation (of different persons); विशष्टिनवित्यें in a sacrifice to be performed by विसष्ट.

9. On the other hand by reason of the fusion, the cause of distinction should be removed just as in a बृहद्रथन्तर song, by reason of the text laying down the fusion of different persons, in a sacrifice to be performed by बिस्ट priests.

There are two kinds of mays (sacrificial systems). Those who are alies repeat the attrict verses from the Rigveda and those who are misses &corepeat the attrict verses. Times alies priests, attrict and second sums attrictions; of others attrict and second sums offerings; of others attrict." In a second sum verses beginning with sears sung and in twatter verses beginning with status are sung; and in the modified sacrifice where both the songs are fused together, it depends upon the wish of the singer to sing either of them. The objector says that just as in assaichment where both the tunes are fused together, any one of it may do; so where persons of different may are fused together in a tex, the distinction (i.e. cause) may be removed by taking away the attrict or attriction songs.

### अपि वा क्रत्स्नसंयोगादविचातः प्रतीयेत स्वामित्वे-नाभिसंबन्धात्॥ ६। ६। १०॥

अपि वा not so; कृत्यनसंयोगात by reason of the connection with the whole; अविद्यात: not removing; प्रतीयेत is known; स्वामित्वेन with the ownership; अभिसंबंधात by reason of the relationship.

10. Not so, by reason of the connection of the entirety, the non-removal of the distinction is inferred because it is connected with ownership.

The author in reply says to the position of the objector embodied in sûtra 9. You say that the distinction can be removed by taking off either against verses or acceptance of a and. No, the suggested remedy is not proper. The entire sacrifice is one homogenous whole and is connected with the owner of it by reason of its fruit. Though there is one sacrifice and its object is one, by reason of the equality of sacrificial system, yet the integrity of the sacrifice will not be considered to be broken by a large number of sacrificers. They all subserve the purpose of the sacrificers.

fice. So there will be no removal of the verses, but the sacrificers of the same and will participate in a सत्र.

### साम्नोः कर्मवृद्धचै कदेशेन संयोगे गुणत्वेनाभिसंबन्धस्त-स्मात्तत्र विघातः स्यात् ॥ ६ । ६ । ११ ॥

साम्ताः of the two songs; कर्मगृद्धा with the increase of the sacrifice; एकदेशेन with one part; संवागे on connection; गुणरवेन with the quality of the subordinate; अभिसंबंधः connection; तसात् therefore; तत्र there; विघातः annulment; स्वात् is.

11. On the connection with a portion of the two songs with the increase of the sacrifice, it is connected as subordinate, therefore there may be an annulment.

The objector gave the illustration of बृह्द्यंतर song. While commenting on sûtra 9, we explained that in a पृथ्यति when बृह्यदि song is sung, the verses beginning with भुक्रवाट chanted and when रथंतर song is sung, verses beginning with हृद्याय are chanted. The बृह्द्यंतर song is a mixture of both and is therefore an increase of the sacrificial act and the बृह्य्यंतर songs and रथंतर songs are both subordinate and are connected with बृह्द्यंतर as its parts. The author's reply to the objector's illustration is that it does not hold good because there two kinds of songs are connected with the main रतेल as subordinate; so either of them may be left off and it depends upon the choice of the singer to sing any song he likes.

Adhikarana II. Satras 12—15. Dealing with the subject that in a कुलाय्यक् the king and his priest even of different sacrificial system are entitled to join.

### वचनात्तु द्विसंयोगस्तस्मादेकस्य पाणिवत् ॥६।६।१२ ॥

वचनात् by reason of the text; तु on the other hand; द्विसंयाग the connection with two; तसात् therefore; एकस्य of one; पाणिवत् like a hand.

12. On the other hand by reason of the connection with two, (they are) of one like the hand.

We have seen how the author has discussed in the preceding adhikarana the subject that the sacrificers in a सत्र should be of the same कल्प. The objector says that there is a text एतेन राजपुरोहिती सायुज्य कामी यजेयाताम् "By this the king and his priest desirous of salvation should perform a sacrifice". In view of the principle laid down in the 1st Adhikarana, there must

be two priests of a king of the same कर्ष. The compound in the राजपुरो हिता in this view, is कमेश्वारय. He gives an illustration that अंजलिना जुहोति. "He offers oblations with the hollow of the hand." Though one has two hands, still the left hand is left out of consideration in all religious acts.

## अर्थाभावात्तु नैवं स्यात् ॥ ६ । ६ । १३ ॥

अथोभावात् by reason of the absence of the object or purpose; तु on the other hand; न not; एवं such; स्वात् is.

13. On the other hand, by reason of the absence of the purpose, this can not be.

The author gives a reply to the objection of the objector. There can not be two priests of a king; it is nowhere heard. A king has only one family priest.

## ष्प्रर्थानाञ्च विभक्तत्वात्न तच्छूतेन संबंधः ॥६।६।१४॥

अर्थानां of the purpose; च and; विभक्तत्वात by reason of the difference; न not; तच्छूतेन with the fruit thereof; सम्बंध: connection.

14. And by reason of the difference of the purpose, it is not connected with its fruit (which is laid down.)

The author in support of his view gives another argument. The king's greatness consists in his splendour. Such an object can not be achieved if there are two priests. According to our author, the compound stage is an is an is a second in the compound stage.

#### पागोः प्रत्यङ्गभावादसंबन्धः प्रतीयेत ॥ ६ । ६ । १५ ॥

पाणे: of the hand; प्रत्यंगभावात by reason of the composite parts; असम्बंधः want of connection; प्रतीयेत is known.

15. By reason of the component parts of the hand, there appears to be no connection.

The author finally replies to the illustration of the hand given by the objector, just as an अंतरि is formed by joining both hands, so no purpose is served by joining the king's two priests; it can only be achieved if the king and priest join together.

Adhikarana III. Sutras 16-23. Dealing with the subject that only Brahmanas are entitled to perform a UN.

#### सत्राणि सर्ववर्णानामविशेषात् । ६ । ६ । १६ ॥

सत्राणि the सत्र sacrifices; सर्ववर्णानां of all castes; अविशेषात् by reason of no speciality.

16. All castes are entitled to perform sacrificial sessions, there being no special (restriction).

य पूर्व विद्रांसः सत्रमासते, य एवं विद्रांसः समुपर्यति ॥ "Knowing this, they sit in a सत्र ; knowing this, they undertake a सत्र" The objector says that all castes are entitled to perform a सत्रthere being no restriction in the above texts, confering a right on a particular caste and debarring the other castes from exercising it. The text is of gneral applicability and no one is excluded under it.

#### लिङ्गदर्शनाच्च ॥ ६ । ६ । १७ ॥

खिगद्शेनात by seeing the texts; द and.

17. And by seeing the force of the text.

The lobjector relies on the text in support of his view. वार्हिद्गिरं वाह्यणस्य वह्यसामकुर्यात् । पार्थु रश्मराजन्यस्य । राया वजीयं वेश्यस्य ॥ "Of a झाह्यण here is वार्हिद्गिर of the Vedic song to be sung; of a क्षत्रिय, पार्थु रश्म; of vaisya, रायावाजीय hymn."

### ब्राह्मणानां वेतरयोरार्त्विज्याभावात् ॥ ६ । ६ । १८ ॥

बाह्यणानां of the Brâhmaṇas; वा on the other hand; इत्त्योः of the other two; बाहिवंडयासावात् by reason of their being not entitled to be ऋत्विक्.

18. On the other hand only Brahmanas are entitled; the other two being not entitled to be ऋत्विक्.

The author gives his own सिद्धांत view and says that only ब्राह्मणंड are entitled to perform a सत्र, as the other two are not entitled to be ऋत्विक्.

### वचनादिति चेत् ॥ ६ । ६ । १९ ॥

वचनात् by reason of the Vedic authority; इतिचेत् if you say.

19. If you say that under the Vedic authority.

The objector says that just as a Brâhmana can be initiated as आहितक, so the other two castes can also be initiated as आहितक under the Vedic authority. ये यजमानास्तै आहियजः "Those who are sacrificers are the priests."

### न स्वामित्वं हि विचीयते ॥ ६ ॥ ६ । २० ॥

न not, स्वाभित्र ownership, हि because, विधीयते is laid down.

20. No, because it lays down ownership.

The author says that the Vedic text lays down only the mastership but not the right to be a ऋतिबद्ध. In the text quoted in the commentary on sûtra 19 the यजमान is subject and ऋतिबद्ध is predicate but in this view, the ऋतिबद्ध is subordinate to the यजमान and is for the purpose of the यजमान's purification; the text will, therefore, mean those who are ऋतिबद्ध are यजमानs.

#### गाईपते वा स्यातामविप्रतिषेधात्।। ६।६।२१।।

गाहें वते in all ceremonies connected with the (गृहपति) master of the house; व on the other hand; स्वाताम may be; अविव्यतिषेवान् by reason of there being no prohibition.

21. On the other hand, they (kṣatriya and vaisya) may be entitled in the ceremonies connected with the पुरुवति, because there is prohibition.

The objector says that in the domestic ceremonies, the two other castes may act as ऋत्विक for there is no prohibition to that effect. In this connection, see sûtra 137 of कात्यायन श्रोतसूत्र chap. I and the commentary of कर्क on it.

#### न वा कल्पविरोधात्॥ ६।६।२२॥

न वा not so; कल्पविरोधात् by reason of the difference of sacrificial system.

22. Not so, by reason of the difference of the sacrificial system.

The author says no; even in गाईपत the two other castes can not act as ऋत्विक; because the spoon of one contains soma juice and that of the other contains fruit juice (फड चमन). See at P.P. 153, 166. The song to be sung by a Brâhmṇa is वाईदिगर that to be sung by a Kṣatriya is पार्थ रश्म and that to be sung by a Vaisya is राये।वाजीय See at p. 382. On account of this difference of sacrificial procedure the two other castes are not entitled to act as ऋत्विक in aगाईपत.

### स्वामित्वादितरेषामहीने लिङ्गदर्शनम् ॥ ६ । ६ । २३ ॥

स्वाभित्वात् by reason of the mastership; इतरेपां of others, अहीने in a sacrifice

extending over a period for more than a day; लिंगदर्शनम् seeing the force of the text.

23. There is inference from the text in the sacrificial sessions extending over a period of 12 days by reason of the two other castes being the masters.

The objector's argument was that as there are different songs prescribed for different castes, the inference was that all twice-born were entitled to perform a सत्र (see commentory on sûtra 22). The author says that the inferential force of the text goes to show the ownership (पृह्यकि) of the other castes in an अहीन sacrifice but not the right to act as ऋत्विक.

NAdhikarana IV. Sutras 24-26. Dealing with subject that aming and of those who are of the same and are entitled to perform a satra.

#### वासिष्ठानां बा ब्रह्मत्वनियमात् ॥६ । ६ । २८ ॥

वासिष्ठानां of the Vasisthas; वा on the other hand; ब्रह्मत्वनियमात् by reason of the restriction as to the appointment of ब्रह्मा.

24. On the other hand, the Vasisthas by reason of their appointment as ब्रह्म.

As to the Vasisthas, see commentary on sûtra 9 of the present pâda p. 379. In the previous Adhikarana, it is shown that a Brâhmana alone is entitled to perform a सत्र The question is whether all the Brâhmanas are entitled to it or Brâhmanas of a certain गात्र The reply to this question according to one party is that only वासिष्ट are entitled as they alone can be appointed बहा in a sacrifice under a text वासिष्टो बहा भवति. A वासिष्ट becomes a बहा.

#### सर्वेषां वा प्रतिप्रसवात ॥ ६ । ६ । २५ ॥

सर्वेषां of all; वा on the other hand; प्रतिप्रसवात by reason of the pessibility of recurrence of the prohibited.

25. On the other hand all, by reason of the probability of the recurrence of the prohibited.

There is another class of objectors, whose view is that all Brahmanas without any exception are entitled to perform a सत्र, because they all have power to do it under the text "य एव कश्चित् स्तामभायमधीकीत स एव ब्रह्मा भवेतु; any one who can read the portion of स्ताम, is entitled to become a ब्रह्मा."

### विश्वामित्रस्य हौत्रनियमाद्भगुगुनकवसिष्ठानामनधि-कारः ॥ ६ । ६ । २६ ॥

विश्वामित्रस्य of a विश्वामित्र, होत्रनियमात् by reason of his appointment as होता; सृगु शुनक वसिष्ठानां of सृगु, शुनक and वसिष्ठ, अनिधकारः no title.

26. By reason of a विश्वामित्र being appointed a होता, भृगु, शुनक and विश्व are not entitled.

Our author's view is that a ब्राहण of विश्वामित्र's family can alone be appointed a होता; so the family of भृगु, शुनक and विसष्ट is excluded and is not entitled to perform a सत्र.

Adhikusna V. Sütra: 27-32: Dealing with the subject that a person who has performed energy is alone entitled to perform a 473.

#### विहारस्य प्रभुत्वादनभीनामपि स्यात् ॥ ६ । ६ । २७ ॥

विहारस्य of the fire temple; प्रभुत्वात् by reason of the ownership; अनग्नीनां of those who have not performed अग्न्याधान; अपि also; स्यात् is.

27. By reason of the common property of the temple, even a person who has not performed अग्न्यादान is entitled.

Before a sacrifice is commenced अन्याधान ceremony is performed. The fire is produced by rubbing two pieces of wood; it is invoked and संत्र; are chanted. This fire is preserved in a hearth as it is sacrificially operated upon. The objector says that a person who has not preserved the fire in the way mentioned above can take it from the hearth of one who has done it, because it is for the benefit or use of all. The word fagit is used in a special sense; according to one it means आहवनीय fire. In the dictionary it is used in the general sense of temple. According to Sabara "fagittus भूत्याद" means the competency of the fire of the person who has performed अन्याधान to confer benefit on others. It subsequently came to mean 'Budhistic monastery' perhaps from the fire hearth of suffacilies.

#### सारस्वते च दर्शनात् ॥ ६ । ६ । २८ ॥

सारस्वते in a सारस्वत sacrifice; च and; द्रीनात् by seeing.

28. And by seeing in a सारस्त sacrifice.

With reference to the सारखत सन्न there is a text "वररथेंवा एते स्वर्ग छे।कं यंति बेडनाहि तान्वेयस्मन्रनासते" The objector says in support of his view that it is said of a सारस्वत सत्र that "the sacrificers who without performing अग्न्याचान, establish a सत्र go to heaven with the materials of others"; and this text supports his contention that both अहितानि and अनाहितानि are competent to perform a सत्र.

#### प्रायित्रित्तविधानाच्च ॥ ६ । ६ । २६ ॥

श्रायश्चित्र विधानात् by reason of prescribing a penance; च and.

29. And by reason of prescribing a penance.

The objector supports his view by quoting another text. यसाहितान्नेरन्थे रिनिभिरानयः संस्कृत्यते अन्नये विविचये अष्टाकपालं निवंपेत् ॥ "Those who take the fire from the fire of those who have kept it shall offer 8 cakes to the fire." The penance for taking the fire of another person who has performed अगन्याधान goes to show that both आहितागिन and अनाहितागिन can perform a सन्न

### सामीनां वेष्टिपूर्वत्वात् ॥ ६ । ६ । ३० ॥

साम्नीनां of those who have performed अम्याधान; वा on the other hand; इष्टिपूर्वत्वात् by reason of having the libations in the beginning.

30. On the other hand, only those persons who have established their sacred fire, are entitled to perform a सत्र, because the stg is performed previously.

The author gives his own siddhanta view in reply to the unique view. He says that as द्वा (fire offering) is performed previous to the performance of a सत्र, the अञ्चादान is indispensable; the conclusion therefore is that only a person who has performed अञ्चादान is entitled to perform a सत्र.

### स्वार्थेन च प्रयुक्तत्वात् ॥ ६ । ६ । ३१ ॥

स्वार्थेन with one's own object; च and; प्रयुक्तत्वात् by reason of being engaged.

31. And by reason of being engaged for one's own object.

The anthor in support of his view says that one should establish his own fire, for that confers a special boon on the sacrificers. असीनाद्धीत ॥ "Let him establish fire."

#### सन्तिवापं च दर्शयति ॥ ६ । ६ । ३२ ॥

ंसिंबनापं the mixture of all fires; च and; दशैयति shows.

32. And mixture of all fires shows,

The author advances another argument in support of his view सावित्राणि होष्यंतः सन्निविरेन् " "Those who wish to perform सावित्रीं should mix fire." The text also goes to support the proposition, that only an आहितानि is entitled to perform a सन्न.

Adhikarana VI. Sutras 33-35. Dealing with the subject that \ &c., should be new ones.

### जुद्रादीनामप्रयुक्तत्वात्संदेहे यथाकामी प्रतीयेत ॥६।६।३३॥

जुह्नादीनां of the sacrificial spoon &c., ; अप्रयुक्तत्वात by reason of being not used ; संदेहे in a doubt ; यथाकामी just as one likes ; प्रतीयेत appears.

33. It appears that one should act according to his desires on a doubt arising by reason of the sacrificial spoons &c, being not used.

Some sacrificer prepared the sacrificial vessels for his own sacrificial use but no sacrifice was performed; now another sacrificer wishes to perform a sacrifice; can he borrow the vessels from the other for his own use or should he make new ones? The objector says that he can borrow the vessels from another.

#### अपि वाऽन्यानि पात्राणि साधारणानि कुर्वीरन्विप्रति-षेधाच्छास्त्रकृतत्वात् ॥ ६ । ६ । ३४ ॥

अपि वा not so; अन्यानि other; पात्राणि vessels; साधारणानि new; कुर्वोरन् should be made, विप्रतिषेवात् by reason of the prohibition; च and; शास्त्रकृतत्वात् by reason of the object of the Vedic authority.

84. Not so, other new vessels should be made by reason of the prohibition and the object of the holy scripture.

The author gives his own view. He says that new vessels should be made. "आहितानि मन्निमिद्दंति यञ्चपात्रेश्च" "A person who has established fire, should be burnt with the fire and the sacrificial vessels." If you borrow the vessel from another and he dies in the meanwhile, your sacrifice will be interrupted, if you give back the vessles; but if yon finish your sacrifice with the aid of those borrowed vessels, the cremation ceremony of the other will be defective. Taking this prohibition and the objects of the texts into consideration you ought to make your own new vessels.

#### प्रायश्चित्तमापदि स्यात् ॥ ६ । ६ । ३५ ॥

प्रायश्चित्तं a penance; आपदि in a calamity; स्यात् is.

35. There is a penance in a calamity.

The author strengthens his position by with i.e., an inference arising from the text. In satra 29, a penance is mentioned when fire is borrowed for a sacrifice. In a calamity such as in a forest or while going or staying in a jungle, when there is a fear from the thieves or from the wild animals one can perform a sacrifice from the forest-fire. This also shows that such borrowing of fire or vessels can take place under certain circumstances for which there is a penance. The conclusion is that new vessels should be made for a sacrifice.

Adhikaran vII. Sûtras, 37-38 Dealing with the right of the castes to recite I7 samidheniverses in a modified sacrifice.

#### पुरुषकल्पेन विकृती कर्त नियमः स्यादाइस्य तद्गुण-त्वादभावादितरान्प्रत्येकस्मिन्नधिकारः स्यात् ॥ ६ । ६ । ३६ ॥

पुरुषकत्वेन with the performance of the act by a particular person; दा on the other hand; विकृतों in a modified sacrifice; कृत नियम: the restriction as to the agent; स्थात is; यज्ञस्य of the sacrifice; तह्रगुणत्वात of its being subordinate; अभावात by reason of the absence; इतरान् to others; प्रति toward; एकस्थित in one; अधिकार: right; स्थात is.

36. On the other hand by reason of the act to be performed by a person in a modified sacrifice, the restriction is as to the agent because that is subordinate to the sacrifice; being not applicable to the other, the right is vested in one only.

There are certain sacrifices called अध्यर करंप and आअयणेष्टि in which 17 verses called सामधेनी verses are recited. The question is whether the recitation is to be done by all castes or by the Vaisyas only. About विकृति it is said " ससदश सामिधेनी रनुत्र यात्" "One should repeat seventeen सामिधेनी verses." and about प्रकृति there is a text "ससदशा नुत्र याद्वेश्यस्य". "A Vaisya should repeat 17 verses." The objector upon these authorities, says that as the recitation is to be performed by a particular person ie., वैश्य in a model sacrifice, the Vaisya will repeat the सामधेनी verses in a modified sacrifice also. By reason of mentioning the person, the rule is limited to the agent of the act. The recitation is subordinate to the sacrifice and as the text does not apply to castes other than the Vaisya, the right to perform the recitation of the सामधेनी verses is therefore vested in one caste only.

### लिङ्गाच्चेज्याविशेषवत् ॥ ६ । ६ । ३७ ॥

लिंगात by reason of the force of the texts, च and; इज्याविशेयवत् like a special fire offering.

37. And also from the force of the texts like a particular fire offering.

The objector strengthens his position by quoting the texts mentioned in the commentary on sûtra 36 and gives an illustration of a particulor fire oblation. बेश्या वेश्यस्तामेन यजेत ॥ "A vaisya should perform a sacrifice with a hymn of his caste."

### न वा संयोगपृथक्त्वाद् गुणस्येज्याप्रधानत्वादसंयुक्ता हि चेदिना ॥ ६ । ६ । ३८ ॥

न वा not so; संयोगपृथकत्वात् by reason of the separation of the texts, गुणस्य of the subordinate; इत्याप्रधानत्वात् by reason of the oblation being principal; असंयुक्ता disconnected; हि because, therefore; चेादना command.

38. Not so, by reason of the subordinate being separately connected and the the fire offering being the principal, the command is therefore disconnected.

The author lays down his usid view and says that all the three castes are entitled to repeat the unwil verses. The texts referred to in the commentary on satra 36 are not connected with each other. The restriction of the recitation by the valsya is limited to the model sacrifice and the general statement is about the modified sacrifice. They occur in different contexts; further the recitation is a subordinate act and the sau is principal. So the all text of the one, does not apply to the other. The sau is for all castes; the repetition of the verses is, therefore, to be done by all castes.

### इज्यायां तद्गुणत्वाद्विशेषेण नियम्येत ॥ ६ । ६ । ३६ ॥

इंड्यायां in a fire oblation; तद्दगुणत्वात् that being subordinate; विशेषेण specially, नियम्येत is restricted.

39. In a fire oblation by reason of its being subordinate, it is specially restricted.

The author gives a reply to the illustration given by the objector in sûtra 37. The special fire oblation is under a special text. "वैश्या वैश्यस्तो मेनसजेत". The special song is for a vaisya when he sacrifices. It is a special sacrifice for a special community; this does not apply to all. So the सामग्रेनी verses are to be recited by all castes in a modified sacrifice.

#### PÂDA VII.

Adhikarana I. Satras 1—2. Dealing with the subject that in a विश्वतित् sacrifice parents &c., can not be presented as a fee.

#### स्वदाने सर्वमिवशेषात् ॥ ६। ७। १॥

स्वदाने in presenting or offering property; सर्व the whole, all; अविशेषात् by reason of there being no special or particular.

1. In giving the property (as fee) the whole should be paid by reason of there being nothing special.

The objector says "विश्वजिति सर्वस्व ददाति" "He gives the whole wealth in a visvajit." The question is, what is the meaning of सर्वस्व? whether it means that a sacrificer shall give as the fee all that which is in his proprietary possession or all that he happens to possess such as parents &c.? According to the objector the parents are included in the term 'सर्वस्व'

#### यस्य वा प्रभुः स्यादितरस्याऽशक्यत्वात ॥ ६ । ७ । २ ॥

यस्य of which; वा on the other hand; प्रभु: master, owner; स्यात् is; इतरस्य of others; अशक्यत्वात् by reason of no power or dominion.

2. On the other hand, (he can give all) of which he is owner, because he has no power over others.

The author says that a sacrificer can give as fee all over which he has proprietary rights; the parents can not be presented as the fee of a priest because the sacrificer has no power on them i.e., they are not chattels and can not be transferred.

Adhikarana III. Dealing with the subject that in a বিশ্বনিব sacrifice, land can not be given.

#### न भूमिः स्यात्सर्वान्प्रत्यविशिष्टत्वात् ॥ ६ । ७ । ३ ॥

न not; भूमि: land; स्यात् is; सर्वान् to all; प्रति to; अविशिष्टत्वात् by reason of its being common.

3. Not land (to be given) by reason of its being not special of any.

The author says that the landed property can not be given as a fee of विश्वतित् sacrifice because it is not a special property of any one, being vested in the Crown.

Abikaraņa III. Dealing with the subject that in a निश्वतित् sacrifice, horse &c: can not be given,

#### अकार्यत्वाञ्च ततः पुनर्विशेषः स्यात ॥ ६। ७। ४॥

अकार्यत्वात् by reason of uselessness; च and; ततः from other wealth; पुनः over and above; विशेषः distinction; स्यात् is.

4. (Horses &c. should not be given) by reason of their being of no use (to the priest); therefore they are distinguishable (from other wealth).

The author says that horses &c. should not be given to a priest as his fee, because they will be of no use to him; on the other hand they will be a burden on him. There is a text न केसरियोददाति, न उभयतेद्दाः अतिमृद्धाति. "He does not give horses; he does not accept the animals who have two rows of teeth."

Adhikarana IV. Dealing with the subject that in a বিশ্বনিব্ sacrifice, that wealth only which is in existence can be given.

#### नित्यत्वाच्चानित्यैर्नास्ति संबंधः ॥ ६ । ७ । ५ ॥

नित्यत्वात् by reason of permanency; च and; अनित्यैः permanent, uncertain; न not; अस्ति is; सम्बंधः connection.

5. (Only things in existence should be given) by reason of their being permanent; there is no connection with things uncertain.

The question is whether the wealth which you have acquired and which is in your possession should be given or all the wealth that you will acquire in future is also included in the term सर्वेस. The author's reply is that only the wealth which you have in your present possession is meant because it is certain; while the wealth which one will acquire in future is uncertain and can not, therefore, form a subject of gift.

Adhikarana V. Dealing with the subject that in a বিশ্বনিব্ sacrifice a pious servant should not be given.

#### शूद्रश्च धर्मशास्त्रत्वात ॥ ६। ७। ६॥

शूद: a sadra; च and; धर्मशास्त्रत्वात् by reason of his service out of piety.

6. And a servant should not be given by reason of his service out of piety.

A slave who serves the three higher castes out of regard for piety, as his religious duty should not be given as fee and is therefore not included under the term सर्वेख.

Adhikarana VI. Dealing with the subject that all wealth that may be present at the time of donation should be given.

### दक्षिणाकाले यत्स्वं तत्प्रतीयेत तद्दानसंयोगात ॥६।७।७॥

दाक्षिणाकाले at the time of donation; यत् that; स्वं wealth; तत् that; प्रतीयेत is meant, is known; तद्दानसंयोगात् that being connected with gift.

7. The wealth (which is in existence) at the time of gift is meant, because that can form a subject of gift.

When the terms "all wealth" are used, do they include all past and future wealth? The author says that only that wealth is meant which is in existence at the time of gift as that alone can form a subject of gift.

Adhikarana VII Sutras 8—13. Dealing with the performance of the ceremonies after the payment of fee in a বিশ্বনিব sacrifice.

#### अशेषत्वात्तदन्तः स्यात्कर्मणो द्रव्यसिद्धित्वात् ॥६।७।८॥

अशेषत्वात there being no remainder; अंतः end; स्यात is; कमेणः of an act; इस्यसिद्धित्वात by reason of the success depending on the wealth.

8. By reason of there being no remaninder, it should be considered to be an end of it, because the success of an act depends on wealth (money).

When the fee has been paid, what should happen to the cermonies such as Nana &c. after payment? The sacrificer has kept no money in reserve and as he has paid all that he had in possession, the sacrifice, according to the objector's view should be considered to be at an end. The post-payment ceremonies depend on money; there being no money, the sacrifice must end with the payment of the fee.

#### स्रपि वा शेषकर्म स्यात्क्रतोः प्रत्यक्षशिष्टत्वात ॥६।७।९॥

अपि वा or also; not so; शेषकर्म the remaining act; स्यात् may be, क्रतेाः of the sacrifice; प्रत्यक्ष शिष्टत्वात् by reason of its being laid down directly.

9. Not so; the remaining act of the sacrifice should be (finished) being laid down directly.

Another objector says that the sacrifice should be finished and the money should be kept in reserve for the performance of the ceremonies after the payment of the fee. The sacrificer has to divide his wealth into 3 portions (1) for his own use, (2) for the sacrificial purpose, (3) for fee. According to the view of the first objector embodied in sûtra 8, all the three kinds of wealth should be paid on the occasion of **मार्थितसम** and the sacrifice

should be considered as at an end. According to the second objector the whole should not be given, as the third day ceremony ending with उद्यक्षानीय should have to be performed and a portion should be reserved; and the end of the sacrifice should not be considered with the माध्यद्विस्वन.

#### तथा चान्यार्थदर्शनम् ॥ ६। ७। १०॥

तथाच similarly; अन्यार्थदशैनम् seeing other texts.

10. And similarly seeing other texts.

The second objector relies on the text अवस्थादुदेख वत्सरवसाच्छादयति "Rising from the sacrificial bath, he spreads calf's skin." The sacrificial bath and spreading of calf's skin are the ceremonies which are to be perpred. So on the payment of the fee on the occasion of माध्यदिनस्वन, the विश्वजित् sacrifice should not be considered as at an end.

#### अशेषं तु समञ्जसादानेन शेषकर्म स्यात ॥६।०।११॥

अशेष entire; तु on the other hand; समंजस proper; आदानेन by acquiring new wealth; शेषकर्म remaining act; स्यात् shall be.

11. On the other hand, (the gift of the) whole is proper; the remaining act should be completed with the new acquisition of wealth.

The first objector replies and sticks to his view. The whole should be paid as the priest's fee on the occasion of आध्यंदिनसबन and the तृतीय सबन should be performed by earning fresh money.

#### नादानस्यानित्यत्वात् ॥ ६ । ७ । १२ ॥

न not; आदानस्य new acquisition; अनित्यत्वात् by reason of its uncertainty.

12. By reason of no certainty of the fresh acquisition.

The second objector's reply is that you can not depend upon future acquisition which is uncertain, while the remaining ceremonies are sure to be performed.

#### दीक्षासु विनिर्देशादक्रत्वर्थेन संयोगस्तस्मादविरोधः स्यात् ॥ ६ । ७ । १३ ॥

दीक्षासु in initiations; तु on the other hand; विनिहेंशात् by direction; अऋत्वर्धेन with that which is not the object of the sacrifice; संवे।गः connection; तस्मात् therefore; अविरोधः no contradiction; स्यात् is.

13. On the other hand by reason of the direction, there is no

connection with the wealth reserved for the sacrifiee; therefore there is no contradiction.

The author gives his own final view. He says that it is laid down "प्रकृतो एवडवातिष्टोमें". The ज्योतिष्टोम is the model sacrifice and in the विश्वजित् sacrifice, it is applicable by the चोद क text. The future earnings can not be given; the wealth for one's enjoyment and for the sacrifice can not be given. The whole wealth referred to, therefore, means the portion of the wealth reserved for the fee. In this view there is no contradiction or inconsistency.

Adhikarana VIII. Sûtras 14-20. Dealing with the complete (entire) gift in a visvajit sacrifice included in a sacrifice extending over a period of eight nights.

### अहर्गामे च तद्धर्मः स्यात्सर्वेषामविशेषात् ॥६।७।१४॥

अहर्गणे in an अष्टरात्र sacrifice; च and; तद्धमें: just like it; स्यात् is; सर्वेषां of all; अविशेषात् by reason of no difference.

14. And in an agrior sacrifice, the same rule applies, being applicable to all.

Before understanding the सूत्र, it is better to explain what अहर्गण is. It is also called अष्टरात्र. In an अष्टरात्र sacrifice which is an अष्टीन sacrifice, on the first day विश्वजित् is performed, then अभिष्ठत which extends over a period of 6 days and lastly अभिजित्. There is a sacrifice extending over a period of 12 days called हादशाह. Now the question is, what is the fee of the विश्वजित् in those sacrifices which extend over a period of days? The author's reply is that in them also, the fee is the same, the sacrifice being of similar nature i. e. the entire wealth as mentioned in the preceding adhikarana.

#### द्वादशशतं वा प्रकृतिवत् ॥ ६ । ७ । १५ ॥

हादशेशत twelve hundred; वा on the other hand; प्रकृतिवत just like the model sacrifice.

15. On the other hand, the fee may be 1200, just like the model sacrifice.

The objector says that उंगोतिष्टोम is the model sacrifice and so the fixed fee is 1200 cows. This view is accepted by the वाशिककार as the view of the author.

### अतद्गुणत्वात् नैवं स्यात् ॥ ६। ०। १६ ॥

अतद्युणत्वात् being not subordinate to it; तु on the other hand; नैवं not so; स्यात् is.

16. On the other hand, being not subordinate to it, it can never be so.

The author gives a reply to the objection raised in sûtra 15. He says that विश्वजित is not a subordinate act of ज्योतिष्टोम but an independent act itself; so there can not be a fixed fee.

#### लिङ्गदर्शनाच्च ॥ ६। ७। १७॥

लिंगदर्शनात् by seeing the force of the text; च and.

17. And by seeing the force of the text.

"हीयते वाएष पशुभियों विश्वजिति न सर्वस्वदाति". "He who does not give the entire wealth in a विश्वजित sacrifice, is deprived of all the cattle." This goes to show that even in अहर्गण the same principle applies i.e. the whole wealth should be given in a विश्वजित ceremony, even if it is included in an अहर्गण sacrifice.

Adhikaran IX. Sutras 18—20. Dealing with the subject that a person possessing less than 1200 is not entitled to perform বিশ্বনিব.

## विकारः सन्नु भयतोऽविशेषात् ॥ ६। १। १८॥

विकार: modified sacrifice; सन् being; उभयतः both; अविशेषात् by reason of there being nothing special.

18. The viśvajit is a modified sacrifice; so both can, by reason of there being nothing special.

The question is whether a person who possesses wealth less than 1200 cows or above 1200 is entitled to perform a বিশ্বনিব, sacrifice. The objector's view is that both of them are entitled to perform it, because there is nothing special about it.

#### अधिकं वा प्रतिप्रसवात ॥ ६ । ७ । १९ ॥

भे धेक more, वा on the other hand; प्रतिप्रसवात by reason of the possibility of recurrence of the prohibited.

19. On the other hand, above 1200 by reason of the possibility of recurrence of the prohibited.

The author's view is that a person who is possessed of 1200 cows is only entitled to perform the বিশ্বনির. It means that persons having

more cows than 1200 can also perform the sacrifice; but persons possessing less than 1200 cows are not entitled to perform it.

#### अनुग्रहाच्च पादवत ॥ ६। ७। २०॥

अनुप्रहात by reason of indulgence or favour or inclusion; च and; पाद्वत् like a quarter.

20. And by inclusion just like one quarter.

The author gives an additional reason in support of his argument. In connection with ज्योतिष्टोम 1200 cows are mentioned; then it is said, having procured so much, or on procuring wealth, one should invite a ऋतिष्ठ. The author says in sûtra 19 that on the principle of प्रतिप्रस्व the 1200 is the lowest limit and can not mean less than 1200 but only above it. He advances a further argument in support of his view based on the principle of अनुप्रह viz., the whole includes less. One rupes includes a quarter of it also. When more than 1200 is mentioned, the more includes 1200 also.

Adhikarana X. Sûtras 21—22. Dealing with the subject that " unlimited should be given in an স্বান্ধাৰ্" mean other number.

# अपरिमिते शिष्टस्य सङ्ख्याप्रतिषेधस्तच्छुतित्वात्।।६।७।२१॥

अपरिमिते in an unlimited; शिष्टस्य of that which is laid down; संख्याप्रतिवेधः prohibition of a number by reason of the direct text.

21. When it is laid down that unlimited should be given, it means the prohibitiou of number by reason of the direct text.

There is a text as regards the establishment of fire "एकादेया, षड्देयाः द्वादश्येया श्वत्विंशतिदेंयाः, शतदेयं सहस्र देयम् अपिरिमत देयं" "One should be given; six should be given; twelve should be given; twenty-four should be given; hundred should be given; thousand should be given; unlimited should be given." The question is what is the meaning of अपिरिमत in the text? Does it prohibit the giving of the परिमित which is indicated by one, five, twelve, twenty-four, hundred and thousand or does it mean that अपिरिमत is some thing that should be given? The objector says that अपिरिमत means the prohibition of any number, because the word clearly means what is not limited by a number.

#### कल्पान्तरं वा तुल्यवत्प्रसङ्ख्यानात् ॥ ६ । ७ । २२ ॥

कल्पांतर another gift; at on the the other hand; तुल्यवत् like equal; प्रसंख्यानात् by reason of mentioning.

22. On the other hand, it means another gift, by reason of mentioning the equal.

The author says that it can not mean prohibition; it means another gift by reason of the mention of the gifts of similar number (ejusdem generis). It means large gift.

Adhikarana XI. Satras 23-25 Dealing with the subject that the word 'unlimited' means above one thousand.

#### स्रानियमोऽविशेषात् ॥ ६ । ५ । २३ ॥

अनियमः no rule; अविशेषात् being nothing special.

23. There is no rule, by reason of there being nothing special.

In the preceding Adhikarana we have seen that ANGING means large gift other than the number mentioned in the text. Now the question is whether it means above or below one thousand? The view of the objector is that there is no rule to fix it one way or the other, because there is nothing to make it special.

## अधिकं वा स्याद्बहूर्थत्व।दितरेषां सन्निधानात्॥६।०।२१॥

अधिक more; वा on the other hand; स्यात् is; वह्वर्थत्वात् by reason of the meaning 'many'; इतरेषां of other; सिवधानात् by reason of the proximity.

24. On the other hand, अपरिमित means above 1000 by reason of the meaning of 'many'; on account of its being in proximity with other numerals.

The author says that another means more than 1000; because 'many' includes it and the term occurs near one thousand.

## अर्थवादश्च तद्रथंवत् ॥ ६। ७। २५॥

अर्थवादः recommendation; च and; तद्र्यवत् like it.

25. And the commendatory text is like it.

The author strengthens his position by another argument. He says that अपरिभित्त is only a recommendation of a number which can be above 1000 but not less than 1000.

Adhikarana XII. Sutras 26 - 30. Dealing with the subject that इति, ह,स &o., which are in the nature of प्रकृति and प्राकृत्प are अर्थवाद.

### परकृतिपुराकल्पं च मनुष्यधर्मः स्यादर्थाय ह्यनुकीर्त्त-नम् ॥ ६ । ७ । २६ ॥

परकृति any act done by an individual; पुराकल्प any act done by a large number of individuals; च and; मनुष्यभमेः duty of a man; स्यात् is; हि

because ; अर्थाय for the fruit ; अनुकीर्तनम् recitation or narration.

26. The acts of one individual or of many individuals is a duty imposed upon man, the narration of the acts is for fruit or reward.

The पर्कृति is the narration of the acts of one individual; प्राकृत्य is the narration of the acts of a community. They are known by the terms इति, इ and सा The question is whether these are the duties to be observed by all men, or by a particular community. The view embodied in the present सूत्र is that they are the duties imposed upon the whole human race: the reason is that they are to excite one to achieve a certain object like the particular individual or a number of the individuals. It is according to the objector सनुष्यसात्रविधि

#### तद्मके च प्रतिषेधात्॥ ६। ७। २०॥

तशुक्ते on being connected with it; च and; प्रतिषेत्रात् by reason of the prohibition.

27. And on being connected with that (निंदा), by reason of the prohibition.

"अमेध्यावैनाषा: The beans are impure on account of the calumny attached." It is a निषेत्रविधि In sûtra 26, the objector has (स्तृति) praise in his mind and in सूत्र 27 he has निदा in view. The acts of ancient people in bygone age are either good or bad. The former are praised and the bad are spoken ill. The good acts are to be followed by all men but the bad acts are to be spurned by all.

## निर्देशाद्वा तद्वर्मः स्यात्पञ्चावत्तवत् ॥ ६ । ७ । २८ ॥

निर्देशात by mentioning (a particular clan); वा ou the other hand; तद्भी: of that clan; स्वात् is; पंचावत्तवत् like the division of rice into 5 portions.

28. On the other hand, by mentioning (a particular clan) it may belong to that (clan) like the division of rice into 5 portions.

Here is the second objector; he says that परकृति and पुराकरण are not the duties to be observed by the whole human race; they are only to be observed by a particular community, just as ("पंचावतां त्रप्रद्रशीनां") पंचावता is to be performed by the family of जमदिश by reason of the name being mentioned. पंचावता is described in अश्वछायनशीतसूत्र. It is a division of चर into five portions. See वाचरपत्र dictionary.

## विधी तु वेदसंयागादुपदेशः स्यात् ॥ ६। ७। २९॥

विश्वी on the command; तु on the other hand; देद गेंगागात् by reason of the connection with the scripture; उपदेश: exhortation, general statement; स्यात् is.

29. On the other hand, a command by reason of its connection with the scripture, is a general statement.

The first objector says 'no'. The विधि by reason of the sanction from the Veda becomes a प्रवर्शकवाक्य. It is binding on all men.

# अर्थवादो वा विधिशेषत्वात्तस्मान्नित्यानुवादः स्यात्॥ ६ । ७ । ३० ॥

अर्थवाद: discretionary or recommendatory; वा on the other hand; विधिशे-षत्वात् being subordinate to a commandatory text; तस्मात् therefore; नित्यानुवाद: permanent repetition or restatement; स्थात् is.

30. On the other hand, it is only a recommendation being subordinate to a command, therefore it is a permanent re-statement.

The author gives his own view. He says that it is not a command for a particular community or for the whole human race. It is a recommendation of a certain विधि to be found elsewhere. It is an अधिवाद praising or deprecating certain commands or prohibition called विधि or निषेध.

Adhikarana XIII. Satras 31-40. Dealing with the subject that 'thousand years' mean thousand days.

## सहस्रसंवत्सरं तदायुषामसंभवान्मनुष्येषु ॥६।७।३९।।

सहस्रसम्बत्सरं thousand years; तदायुषां of that age , असं त्यात् by reason of impossibility; मनुष्येषु in mankind.

31. One thousand years; by reason of that age being impossible amongst men.

पंचांचाशतस्त्रिवृतः सम्बत्सराः पंचांचाशतः पंचदशाः पंचांचाशतः ससदशाः पंचांचाशत पक्षित्राः भिश्वसृजाभयनं सहस्र सम्बत्सरं "Three times, fiftyfive years, 15 times, 55 years; seventeen times, fiftyfive years; twenty one times, fifty five years: that is thousand years are the limit of विश्वस्त्र." The विश्वस्त्र is to be performed within 1000 years. The question is, who is entitled to perform it? As a man can not attain that age, he is

according to the objector, not entitled to perform it. It is according to him, the gods only who can perform it by reason of their longevity. This is the first view.

## अपिवा तद्धिकारान्मनुष्यधर्मः स्यात् ॥ ६ । ७ ॥ ३२ ॥

अपिवा not so; तद्धिकारात् by reason of his right to it; मनुष्यधर्मः duty of the man; स्यात् is-

32. Not so; being mentioned in connection with man's duties, it is his duty to perfor it.

The second objector says 'no'. You are wrong when you say that it is the duty to be performed by gods on account of the longevity. It is mentioned in connection with the duties of man, so men are entitled to it. Those who can attain that age by taking elixir vitæ or can prolong their life by other processes, are entitled to it. According to the view of this objector, only perfect men (सिद्धुह्य) are entitled to perform विश्वसूज्. This is the second view.

#### नासामध्यात् ॥ ६। ७। ३३॥

न not; असामध्यांत् by reason of the powerlessness

33. No; by reason of the powerlessness.

The first objector says that the elixir vitæ has no such power that it may prolong one's life. शतायुर्वेपुरुष: "A man is of hundred years' age."

#### सम्बन्धादर्शनात् ॥ ६ । ७ । ३४ ॥

संबंधादशैनात् by seeing no connection.

34. By seeing no connection.

He strengthens his position by saying that there is no connection with the medicine and 1000 year's age; it may make a man stronger but a man of 1000 years is not seen. There is, therefore, no connection and no inference can be made about this long age.

# स कुलकल्पः स्यादिति कार्ष्णाजिनिरेकस्मिन्नसंभवात्॥ ६। १। ३५॥

सः that; कुलकल्पः performance of a generation; स्थात् is; इति end; कार्याजिनिः the name of a Bişi; एकस्मिन् in one; असंभवात् by impossibility.

35. "It may be the performance of a generation" says Karanajini by reason of the impossibility in one man.

Then there is a third view of Karsnajini. He says that such a big sacrifice may be completed by his descendants in several generations.

#### अपि वा क्रत्स्नसंयागादेकस्यैव प्रयोगः स्यात्॥६।था३६॥

अपि वा not so, or also; कृत्स्तसंयागात् by reason of the connection with the complete whole; एकस्य of one; एव only; प्रयोग: performance; स्यात् is.

36. Not so, by reason of the connection with the completion of the whole, the performance is by one alone.

It is in reply to the third view. In as much as the result of an act reverts to the agent, so the sacrifice is not to be performed by several agents who may be born in future. The whole act is to be performed by one man in his life so as to achieve its fruit. What is the use of commencing an act and then not completing it in one's own life and not reaping its fruit? This is the fourth view according to **HIMA**; this objector thinks that by undertaking the **Taura** one attains that age.

## विप्रतिषेधात्तु गुग्यन्यतरः स्यादिति लावुक्रायनः ॥६।७।३७॥

विप्रतिषेधात by reason of contradiction; तु on the other hand; गुणी the secondary sense; अन्यतर: another; स्पात् is; इति end; लाबुकायन: the Risi of the name.

37. "On the other hand", says Lâbukâyana "to avoid contradiction the other is in a secondary sense".

The view of छातुकायन is that the word सहस्र is used in the the secondary sense. According to this view 250 persons can complete the विश्वसूत्र in four years, thus making up the total of 1000 years. This is the fifth view.

#### संवत्सरो विचालित्वात् ॥ ६ । ७ । ३८ ॥

संवत्सरः years; विचालित्वात् by reason of changing.

38. (There may be secondary sense attached to) year by reason of changeability.

According to the view embodied in the present at the number 1000 can not be used in a secondary sense; it is fixed. According to this view a year is, therefore, used in a secondary sense which is variable. There are solar, lunar and seasonal years. You can take the year to mean any of them. This is the sixth view.

#### सा प्रकृतिः स्यादधिकारात् ॥ ६ । ७ । ३९ ॥

सा that; प्रकृति: model; स्यात् is; अधिकारात् by reason of the right.

39. That (secondary sense) is accepted, it would be the sense in which it is used in a model sacrifice by reason of the right.

The विश्वसूज्ञ is a modified sacrifice and the model sacrifice is गवामयन. There the term is used in the sense of a month. यावे मासः संवत्सरः "What is 'month' is a year." This is also impossible because no one can perform a sacrifice for a thousand months i. e. 83 years and 4 months.

The संबद्ध can not, therefore, mean a month; No one will like to undertake a life-long sacrifice which is to last for 83 years and 4 months after अञ्चाषान at the age of 25.

'द्वादश ने रात्रय: संवत्सरस्य प्रतिमा". "Twelve nights constitute the form of a year." According to this text, a संवत्सर means 12 nights, making up 33 years and 4 months of 12000 nights; this is also not a correct view because the term संवत्सर is connected with the term प्रतिमा (form). This is the seventh view.

#### अहानि वाऽभिसंख्यत्वात् ॥ ६। ७। ४०॥

अहानि days; वा on the other hand; अभिसंख्यात्वात् by reason of enumeration 40. On the other hand, it means a day by reason of enumeration.

The final and the eighth view which is the author's view, is that the term संवत्सर is used in the sense of a day. He relies on the Vedic text आदियो वा सर्व ऋतवः, स्यदैवोदेसथ वसंतो, यदा संगवोऽध्याद्योत् , यदास्थ्य दिनोथ वर्षा पराह्याथ शरत्, यदाऽस्तमेस्ययं हेमंत शिशिरो" "The sun is all seasons; when he rises it is spring, when he enters the second quarter it is summer, when he is in the middle, it is a rainy season, when it is after-noon it is autumn, when he sets, it is हेमंत and winter." So in a day all the six seasons are complete, the Vedic text i. e, श्चित is, therefore, superior to सिंग (secondary sense).

#### END OF PADA VII.

#### PADA VIII.

Adhikarana I. Stiras I to 10. Dealing with the subject that only a person who has not performed आन्याधान is entitled to चत्रहोतृ होस.

#### इष्टिपूर्वत्वादक्रतुशेषो होमः संस्कृतेष्वाञ्चिषु स्याद्पूर्वीऽ-प्याधानस्य सर्वशेषत्वात् ॥ ६ । ८ । १ ॥

इष्टिपूर्व त्वात by reason of the precedence of the fire-offerings; अकतुशेषः not subordinate to any sacrifice, होस fire-offering; संस्कृतेषु in the consecra-

ted, अभिषु in the fire; स्यात् is; अपूर्व: new; अपि also; आधानस्य of the establishment of fire; सर्वशेषस्वात् being subsidiary to all.

1. By reason of the fire-offerings being in the beginning, the homa which is not subordinate to any sacrifice is to be performed in a consecrated fire, though independent in itself by reason of the अन्याधान being subordinate to all.

प्रजाकाम चतुहोत्रायाजयेत. "One who is desirous of children, should be made to perform चतुहोत् होम." This text occurs inconnection with दिव होम. There are चतुहोत् verses which are resited at the time of the performance of a homa of that name. Now the question is, in what kind of fire, these offerings should be made? Whether it should be consecrated fire or common fire? The reply of the objector is that it should be in a consecrated fire; he gives 4 reasons (1) that it is preceded by हृष्ट; (2) it is not subordinate to any sacrifice. (3) The दिविहोम is अपूर्व and (4) the अन्याचान is subordinate to all.

## इष्टित्वे न तु संस्तवश्चतुर्हीतृनसंस्कृतेषु दर्शयति ॥६।८।२॥

इष्टित्वेन as an इष्टि; संस्तवः praise; चतुहोतृन् the चतुहोतृ homa; असंस्कृतेषु in the common fire; द्रशैयति shows.

2. On the other hand, the praises are of इहि; it appears that the चतुहोत् होम is to be performed in the non-consecrated fire.

एषावा अनाहिताग्नेरिष्टियं चतुहोतार: "It is a fire-oblation of those who have not established fire; it is that which is called चतुहोतृ." The author gives a reply with the authority of the above text in view; he says that the praise is of the दृष्टि and the चतुहोतृहोम is performed in common fire.

#### उपदेशस्त्वपूर्वत्वात् ॥ ६ । ८ । ३ ॥

उपदेश: injunction; तु on 'the other hand; अपूर्वत्वात् by reason of 'its being अपूर्व.

3. The injunction (as to its being subordinate to no sacrifice) is to avoid fruitlessness.

The author supports his view by another reasoning that the text is a fafu, as the ceremony is not subordinate to any sacrifice; in this view only, the text conveys a meaning, otherwise it will be meaningless.

#### स सर्वेषामविशेषात ॥ ६। ८। ४॥॥

सः it; सर्वेषां of all; अविशेषात् by reason of no speciality.

4. The injunction refers to all, because there is nothing special about it.

The objector steps in and says that there is no special term to restrict the text to a person who has not performed अञ्चाषान. It refers to both whether he has established fire or not.

# अपि वा क्रत्वभावादनाहिताग्नेरशेषभूतनिर्देशः ॥६।८।५॥

अपि वा not so; क्रत्वभावात् by reason of the absence of the sacrifice; अनाहितारने: of a person who has not established fire; अशेषभूतनिदेश: direction as to its being not subordinate to any.

5. Not so; it is to be performed by a person who has not performed अध्याद्यान by reason of there being no sacrifice; there is a direction of its being not subordinate to any sacrifice.

The author meets the objection of the objector and says that the चतुरोत्होत्र is not subordinate to any sacrifice; nor is it a sacrifice: so any one who has not established fire can perform it.

#### जपो वाउनिमसंयोगात् ॥ ६। ८। ६॥

जपः recitation; वा on the other hand; अनिप्तसंयोगात by reason of the connection with the unconsecrated fire.

6. On the other hand, it is only a repetition of the mantras because there is a mention of the unconsecrated fire.

The objector further says that because there are offerings to be made to the unconsecrated fire along with the repetition of the mantras, until may be regarded as mere uttering of the mantras.

## इष्टित्वेन संस्तुते होमः स्यादनारभ्याग्निसंयागादितरे-षामवाच्यत्वात् ॥ ६ । ८ । ७ ॥

इष्टिनेन as an इष्टि; तु on the other hand; संस्तुते on being praised; होसं Hema; स्वात् is; अनारम्यागिनसंवागात by reason of the connection of the fire with the general statement; इतरेवां of others; अवाष्यत्वात् by reason of meaninglessness.

7. On the other hand, on its being praised as set it is homa by reason of the general statement; in the other case to avoid meaninglessness.

The sûtra is not very clear; the author says that you interpret the text ver same first to mean that this performance of the person who has not established fire resembles see. It is far-fetched; the simile is meaningless; the savar fails. The text therefore means that this see pertains to the person who has not established fire; thus interpreted the text conveys sense and it is in praise of see.

#### उभयोः पितृयज्ञवत् ॥ ६। ८। ८॥

उभया: of both; पितृयज्ञवत् like the offerings to the departed.

8. Of both, like the offerings to the manes.

There is another objector who says that चतुहोत् is to be performed by both the persons who have established fire and who have not established fire just as in the case of the पितृयज्ञ.

# निर्देशो वाऽनाहिताग्नेरनारभ्याग्निसंयोगात्॥६।८।९॥

निर्देश: direction; वा on the other hand; अनाहिताने: of a person who has not established fire; अनारभ्याग्निसंयागात् by reason of the connection of the fire with the general statement.

9. On the other hand, the direction is as to the person who has not established fire, by reason of the connection of the fire with the general statement.

The author gives a reply that the text refers to the person who has not established fire; it does not contemplate both sorts of persons. अनारभाषीत is a general statement which does not refer to a particular state of things; those मंत्र the applicability of which is not mentioned, may be read in a बस्यक. What the author means is that the चतुहोत् मंत्र are not mentioned to belong to any particular ceremony; their applicability to अनाहितानि is mentioned under a direct text and this establishes that the चतुहोत्होम is to be performed by a person who has not established fire.

## पितयज्ञे संयुक्तस्य पुनर्वचनम् ॥ ६ । ८ । १० ॥

वितृयज्ञे in the offerings to the departed; संयुक्तस्य of the combined, or composite; पुन: again; वचनम् a text-

10. Again in a पितृपज्ञ there is a text which applies to both.

The objector gave an example of the offerings to the manes. The author says in reply that there is a text in connection with it which per

mits both the आहितामि and अनाहितामि to perform it but such is not the case in चतुर्होत् होम.

Adhikaran, II. Sutras II—19. Dealing with the subject that उपनयनहोस is to be performed in an unconsecrated fire.

#### उपनयन्नादधीत होमसंयागात् ॥ ६। ८। ११।।

उपनयन् a person whose उपनयन ceremony is to be performed; आद्धीत should establish fire; होमसंयोगात् by reason of the connection with homa.

11. A person whose उपनयन ceremony is to be performed should establish fire by reason of the connection with homa.

There is a text "उपनयं चित्रभित्र हुयात" "A person who is undergoing the ceremony of the sacred thread should make three offerings." The question is whether the offerings should be made in the consecrated fire or the unconsecrated fire. The objector says that they should be made in the consecrated fire because the homa is connected with the उपनयन ceremony.

## स्थपतीष्ठवल्लौकिके वा विद्याकर्मानुपूर्वत्वात् ॥६।६।१२॥

स्थपतीष्टिवत् like the स्थपतीष्टि; लौकिके in the nnconsecrated fire; वा on the other hand; विद्याकमानुपूर्वत्वात् by reason of the knowledge and act having preceded it.

12. On the other hand, it should be performed in the unconsecrated fire like the स्थपतीष्टि, by reason of the knowledge and act preceding the अव्याधान.

The author's raply is that such offerings should be made in the unconsecrated fire like the स्थानीष्ट which will be described in the next अधिकरण. The reason is that the consecration of the fire presupposes knowledge and action, which one can not have before the sacred thread.

## श्राधानं च भार्यासंयुक्तम् ॥ ६। ८। ९३॥

आधार्न establishment of fire; च and; भार्यांसंयुक्तम् in the company of a wife.

13. And the consecration of fire is in the company of his wife.

The author strengthens his position by saying that the consecration of fire is performed in the company of one's wife; this also shows that the secretar which precedes the marriage is performed in an unconsecrated fire.

## अकर्म चोर्ध्वमाधानात्तत्त्त्तसमवाया हि कर्मभिः ॥६।८।१८॥

अकर्म no act; च and; अध्वै subsequent to; आधातात् after the establishment of fire; तत्समवाय: her company; हि hecause; कर्माभ: with the acts.

14 And marriage after the establishment of fire is not for the sacrificial act, because its affinity is with the act.

The objector says that the marriage after the consecration of fire is for the purpose of procreation and there should be another wife for the establishment of fire. The reply of the author is that the marriage after the consecration of fire is not for the consecration of sacrificial act but in reality for procreation, because the consecration is connected with the sacrificial act. So there can be only one marriage possible.

#### फ्राद्धवदिति चेत् ॥ ६ । ८ । १५ ॥

आदवन् like the offerings to the manes; इतिचेत् if you say.

15. If you say that it is like the offerings to the manes,

The objector says that just as the offerings to the manes can be made in the consecrated and unconsecrated fire, so there can be two wives for different purposes at two different times.

#### न श्रुतिविप्रतिषेधात ॥ ६। ६। ६।

न not; श्रुतिविप्रतिषेधात by reason of the prohibition enjoined by the Veda.

16. No, by reason of the prohibition enjoined by the Veda.

The author's reply is that it is enjoined that 'इनार ोडहेत' the marriage should be performed after the completion of the Vedic study thus prohibiting a marriage before the completion of it.

## सर्वार्थत्वाञ्च पुत्रार्थी न प्रयोजयेत् ॥ ६ । ८ । १० ॥

सर्वार्थत्वात् by reason of fulfilling all objects, च and; पुत्रार्थ: desirous of a son; न not; प्रयोजयेत् not engage,

17. And by reason of fulfilling all objects, one desirous of procreation only, should not engage.

The author further removes the doubt that by marriage all wordly and heavenly objects are fulfilled; one should not marry merely for the purpose of procreation. This satra may be considered to embody the

author's view or the objector's view; it is consistent in either view. धर्मे वार्थेवकामेचनातिचरितव्या "She should not be disregarded in religious and wordly acts and desires."

## सेामपानात्तु प्रापणं द्वितीयस्य तस्मादुपयच्छेत् ॥६।८।१८॥

सामपानात by reason of drinking soma; तु on the other hand; प्रापण getting; द्वितीयस्य of the second; तसात् therefore; उपयच्छेत् should marry.

18. On the other hand, by reason of drinking soma, there is the marriage with a second wife; therefore one should marry.

The author says that there is a text "सामपोनहितीयां जायामम्बद्भयते" "a soma drinker does not trouble his second wife" which shows that one can have a second wife under a certain contingency; but one can not have a wife for the performance of sacred thread ceremony.

## पित्यज्ञे तु दर्शनात्प्रागाधानात्प्रतीयेत ॥ ६। ८। १९ ॥

पितृपज्ञे in the offerings to the manes, तु on the other hand, दर्शनात् by seing; प्राक् before; आधानात् before the establishment of fire; प्रतीयेत it appears.

19. On the other hand, in the fuqua by seeing (the text) it appears that it can be performed even before the establishment of fire.

The author says that there is a text in connection with the पितृयज्ञ. "अद्युतादिताप्रिना कार्य:" "It should be performed also by one who has not established fire." You say that there are two wives for two different purposes (see सूत्र 15 at p. 407) but there is the above text from which the inference is that even persons who have not established the sacred fire, can perform it by the force of the word 'also' which occurs in the text; but such is not the case in the उपनयनहोस which is performed only in an unconsecrated fire.

Adhikarana ! II. Satras 20 - 21. Dealing with the subject that the enqual in the unconsecrated fire.

## स्थपतीष्टिः प्रयाजवदग्न्याधेयं प्रयोजयेत्तादर्थ्याच्चा-पवृज्येत ॥ ६ । ८ । २० ॥

स्थपतीष्टि a sacrifice which is to be performed by a स्थपति caste; प्रयाजयत् like प्रयाज offering; अप्राधेयं the establishment of fire; प्रयाजयेत् should employ or make; ताद्ध्यांत् for the object of it; च and; अपवृत्येत should be consigned to the fire.

20. The wants should be performed like the rais offerings in the consecrated fire and for that object, the offerings be consigned to the fire.

As to स्थपतीष्टि see कात्यायन श्रोत सूत्र chap I sûtra 12. There is a text in connection with the स्थपतीष्ट, "एतया निषादस्थपति याजयेत " "By this, let him make निषाद स्थपति perform a sacrifice." See chap. VI पाद 1. Sûtras 51-52. The question is whether such इष्टि should be performed in the consecrated fire, or the unconsecrated fire. The objectors' reply is that it should be performed in the consecrated fire; just as प्रयाज offerings are made without reciting मंत्रs, so they should be made in the स्थपतीष्टि. The offerings should be made in the fire consecrated for the purpose.

# अपि वा लौकिकेऽग्नौ स्यादाधानस्यासर्वशेषत्वात्।।। ६। ६। २१।।

अपि वा not so; लौकिके unconsecrated; अग्नो in fire; स्यात् is; आधानस्य of the establishment of fire; असर्वशेषत्वात् by reason of being not subordinate to any sacrifice.

21. Not so, it should be made in the unconsecrated fire, because the अन्याधान is not subordinate to any sacrifice.

The author's reply is that the स्थातीष्ट should be performed in an unconsecrated fire, because अन्याधान is not subordinate to any ceremony.

Adhikarana IV. Dealing with the subject that an animal offered as a penance for the breach of a vow by a religious student, is to be made in an unconscorated fire.

## अवकीर्णिपशुस्र तद्वदाधानस्याप्राप्तकालत्वात् ॥६।६।२२॥

अवकीणियशुः an animal offered as a penance for a breach of the vow by a religious student; च and; तद्वत् like it; आधानस्य of the establishment of fire; अश्रासकाळत्वात् by reason of its time not arriving.

22. And the animal to be offered as a penance for a breach of the vow by a religious student is to be done like it, because the time for the establishment of fire has not arrived.

The sûtra refers to गर्नेभेड्या; in this connection see sûtras 13—17 of the chap I of कात्यायन औत सूत्र The present sûtra embodies the सिद्धांत. When a religious student who is bound to observe the vow of celibacy, goes astray.

he is to perform गर्दभेज्या as a penance. Now the question is in which fire is the animal to be offered? The reply according to our author is, that it should be done in the unconsecrated fire because the time for consecretion of fire is after the complection of the (ब्रह्मचर्याश्रम) students' life. The subject is fully discussed by कात्यायन in the श्रीत सूत्र. ब्रह्मचर्यवकीणी नैऋतंगर्दभमारुभेतं "A religious student who goes astray; shall offer an ass consecrated to नैऋत."

Alhikarnia V. Satras 23-24. Fealing with the subject that the offerings to the gods should be made when the sun is in the north &c.

## उदगयनपूर्वपक्षाहः पुगयाहेषु दैवानि स्मृतिकपान्यार्थः दर्शनात् ॥ ६ । ८ । २३ ॥

उद्गयनपूर्वपक्षाह:पुण्याहेषु when the sun is in the north, in the first half of the month in the day and on some auspicious occasion; देवानि the godly ceremenies; स्मृति रूपाणि of those that belong to smriti as opposed to श्रीत कर्म; अन्यार्थ दर्शनात् by seeing the text of the smritis.

23. All the domestic ceremonies should be performed when the sun is in the north and in the first half of the month, during the day on some auspicious occasion, because there is a smriti text.

The ceremonies have been divided into देव and पैड्य. The former are again subdivided into श्रोत and सात. The author says that all the सातंदैवकमंड should be performed when the sun is in the north, in the bright half of the month, during the day and on some anspecious occasion. एतदे देवानां रूपं यद्दगयनं पूर्वपक्षोहः॥ "It is the form of the gods, viz., winter solstice, the bright half of the month and day."

## अहिन च कर्मसाकल्यम् ॥ ६ । ८ । २४ ॥

अहिन in the day; च and; कर्म साकल्यम् completion of the whole ceremony.

24. And the whole ceremony should be performed during the

The author says that the ceremony should be performed during the day but not in the night.

Adhikaraha VI. Dealing with the subject that the offerings to the manes should be made when the sun is in the south and in the latter half of a month and at night.

## ीं इंतरेष् तु पित्र्याणि ॥ ६ । ७ । २५ ॥

इंतरेंचु in the other; द on the other hand; विश्वाधि the offerings to the manes.

25. On the other hand, the offerings to the manes should be made in the other.

The author says that the पितृकमें should be performed when the sun is in the south and in the latter i.e., dark half of the month, at night after the summer solstice.

Adhikaran vII. Sutras 25-27. Dealing with the subject that begging aims sud purchasing (soma) which are parts of ज्यातिश्रम are permanent.

#### याच्जाक्रयणमविद्यमाने लोकवत् ॥ ६ । ८ । २६ ॥

याच्याक्रयण begging and purchasing; अविद्यमाने on hot having; लोकवर्त् just as in worldly matters.

26. Begging and purchasing should be done when one has not, just as it happens in the worldly affairs.

In connection with the sundantanthere is a text "द्वादश रात्रीदेशियो भृति चन्तीय सोमकीणावि". An initiated one begs alms for twelve nights and purchases some." Now the question is whether a person who is penniless and has therefore no means of maintenance, should beg? and who has no soma, should purchase or all irrespective of wealth should do it? The reply according to the objector is that only those who have no means should beg and those who have no soma, should purchase it; because we see that in common life those persons who have nothing in possession should beg and those who have not the article wanted, should purchase it.

#### नियतं वार्थवत्वात्स्यात् ॥ ६ । ८ । २७ ॥

नियतं certain; वा on the other hand; अर्थवत्वात् by reason of their being for a purpose; स्वात् is.

27. On the other hand, they are to be done always by reason of their being for a purpose.

The author says that begging of the alms and purchasing of the soma should be done invariably; the possession of the same is immaterial. You are to obey the command of the Veda; otherwise the whole ceremony will be fruitless.

Adhikarana VIII. Dealing with the subject that in saifagin &c. the milk diet &c are permanent,

#### तथा भक्षप्रैषाच्छादनसंज्ञप्रहोमद्वेषम् ॥ ६ । ८ । २८ ॥

तथा similarly : भक्ष food ; प्रेष order; आच्छादन dress; संज्ञसहोम performance

of संज्ञान होम (to avert evil); द्वेषम् repetition of certain mantra (to avert enmity).

28. Similarly food, command, dress, संज्ञपनहोम and enmity.

In a उपोतिष्टीन sacrifice, certain formalities are observed; a Brâhmaṇa lives on milk, a Kṣatriya on gruel and a Vaiśya on आमिश्रा (whey). In new and full moon sacrifices certain orders are given. "Bring me प्रोक्षणी; get fuel ready &c.;" in a वाजपेय, one has to put on grass dress and has to perform संज्ञाहोम and recite द्वेषमंत्र. संज्ञ्ञ होम is performed when one's animal has a liver complaint or has been hurt in the thigh or the leg. The द्वेष mantra is पास्मान देखि यंचवयंद्विदन: "One who is hostile to us and the one to whom we are hostile." (A. V. II. 11, 3) The question is, whether these rites are observed when one has not got those things or irrespective of them? It may be made clear thus, when one has no other food he may live on milk, gruel or whey; when one has no cloth dress, he may put on grass dress; one whose animal has vomited bile or has been hurt in the thigh or leg, should perform संज्ञ्ञ होम: one who has got an enemy, he must recite the देषमंत्र. The author's view is whether you have them or not, they are permanent rites and should be performed.

Adhikarana IX.—Dealing with the subject that there is no rule as to breaking of a fast in the last part of night.

## अनर्थकं त्वनित्यं स्यात्॥ ६। ६। २६॥

अनर्थकं fruitless; तुं on the other hand; अनित्यं not permanent; स्वात् is

29. On the other hand, (when it is apprehended that it will be) fruitless, it is not permanent.

According to शबर a fast is broken in the midday or after the midnight in a saifagin. When a man has a complaint of indigestion, should he observe the fast strictly? The author's reply is 'no'; if the sacrificer by observing the rule strictly, dies of indigestion the whole sacrifice will become fruitless. So the rule may be relaxed and the sacrificer may break his fast to suit his convenience.

Adhikarana X. Sútras 30-42. Dealing with the subject that a goat is the animal for Agni and Soma gode.

## पशुचोदनायामनियमोऽविशेषात्॥ ६। ८। ३०॥

पशुचादनायां where it is laid down as regards an offering of an animal; अनियम no rule; अविशेषात् there being nothing special.

30. Where it is laid down as to an offering of an animal, there is no rule for want of anything special.

In connection with sunfamily it is said यादी क्षिता यह क्षीपोमीय पशुमालभते ॥ "an initiated offers an animal to Agni and Soma." The question is what animal should be offered? According to the objector, any animal would do, because there is no text to limit it to any particular animal.

#### छागो वा मन्त्रवर्णात् ॥ ६ । ६ । ३१ ॥

छाता: a goat; वा on the other hand; संत्रवर्णात, by the force of the text.

31. On the other hand, it is goat by the force of the text.

The author gives his own view. He says that it is said "आमये छागस्य वपाया मेदसाऽनुत्र हि" "Invoke Agni with the fat of the marrow of a goat;" from the force of the text, it appears that an अभियोगीय animal is a goat.

#### न चोदनाविरोधात् ॥ ६। ८। ३२॥

न not; चादनाविरेश्वात् by reason of its being in contradiction to the direct command.

32. Not so; by reason of its being contrary to the direct command.

The objector says in reply that it can not be so, that the अञ्चलं (the force of a text) can not predominate over चादना. There is a direct text about the offering of an animal, there is no ambiguity; you can not, therefore, take the aid of the force of the text (स्मि).

#### आर्षियवदिति चेत् ॥ ६। ८। ३३॥

आर्थेयवत् like आर्थेयहोम; इतिचेत् if you say,

33. If you say that it is like आर्थेय होम.

The author's reply is that there is a general proposition about the animal to be offered to the gods आंग्र and साम and the special text limits it to the goat; just as it happens in an आवेंग्राम. The sacrificer has to perform it by repeating the अवर of all the ऋषिs; then there is a special text under which he can repeat only three अवरड. आवेंग्रामित । जीन त्रामित । "He repeats the names of the Risis; he repeats three names." Accordingly the author says that there is nothing inconsistent in it. As to आवेंग्रामित । कि. 819. See chap VI. Pâda I, 43.

#### न तत्र ह्यचोदितत्वात् ॥ ६। ८। ३४॥

म not; तत्र there, हि because; अनोद्दितत्वात् by reason of its being commanded.

34. Not so, because it is not commanded there.

The objector says that it is not so about the goat, there is no commandatory text about it; but about the repetition of the MATS there is a command which limits it to three.

## नियमो वैकार्थ्यं ह्यर्थभेदाद्वेदः एथवत्वेनाभिधानात् ॥ ६। ८। ३५॥

नियम: rule; वा on the other hand; एकार्थ्य one meaning; हि because; अर्थभेदृत्व by reason of the difference of meaning; भेद: difference; प्रथक्तवेन with the difference; अभिधानात् by reason of the name.

35. On the other hand, there is a restrictive rule as they convey one meaning; by reason of the difference of meaning and naming, there is a difference.

The author's reply is that there are different kinds of animals. The goat is a species of animal. The animal is a genus. So there is no contradiction; by the force of the text, the term animal is restricted to a goat. When one says "अञ्चान्य" 'Bring an axle' the servant sees a carriage in front of him, he understands the axle of the wheel by the term was but can not think that we means dice for gambling. So when it is said that an animal is to be sacrificed to win and dirt and then there is a text which lays down the fat of a goat, it is clear that the animal meant is a goat. When there is a difference of meaning of the terms 'animal' and 'goat' there is a difference of names and the term 'animal' is then not used in the restrictive sense of a goat.

# अनियमो वार्थान्तरत्वादन्यत्वं व्यतिरेकशब्दमेदा-भ्याम् ॥ ६ । ८ । ३६ ॥

भनियमः no rule; वा on the other hand; अर्थातरत्वात् by reason of the difference of the meaning; अन्यत्वं difference; व्यतिरेकशब्दभेदाभ्याम् by reason of the difference of words.

36. On the other hand there is no rule on account of the

difference of meaning; there is (other-ness) difference on account of words.

The objector says that there are two words 'goat' and 'animal'; so on account of this difference of words there is a difference of meaning. The quality of being an animal is different from the quality of being a goat. A certain animal may not be a goat but a goat must be an animal. So an animal who goes limping is a sin derivatively; a horse who goes limping is, therefore, a sin.

#### रूपाल्लिङ्गाच्च ॥ ६ । ८ । ३७ ॥

रुपात् by reason of the form; दिवान् by reason of the gender; च and.

37. By reason of the form and gender.

The objector says that the word छाग means a horse of peculiar gait by reason of his form and gender. This is a philosophical discussion about the nature of the word. When a term 'man' is used, you at once have a picture of a tall man or a black man of peculiar form and gender. See chap. I पाद 3 अधिकरण X at pp. 30-32.

## छागे न कर्माख्या रूपलिङ्गाभ्याम् ॥ ६। ८। ३८॥

छागे in a goat; न not; कर्मांख्या the name from the act; रूपलिंगाभ्यां from the from and gender.

38 In the goat the naming is not from form and gender.

The author says that the naming of the goat can not be from the form and gender.

#### रूपान्यत्वास जातिशब्दः स्यात् ॥ ६ । ८ । ३९ ॥

रूपान्यत्वात् by reason of the difference of form; न not; जातिशब्दः genus, class; स्वात् is.

39. By reason of the difference of form, it does not denote a class.

The author says that there being a difference of form, it can not be a genus.

विकारो नौत्पत्तिकत्वात ॥ ६। ८। ४०॥

विकार: modification; न not; औत्पत्तिकत्वात् by reason the significant power.

40. The modified form is also not meant, because of the significant power of the word. The author says stra does not mean a horse of peculiar gait, because there is a natural connection between the word and its significant power. As soon as the word 'horse' or 'goat' is uttered, you at once know what the word conveys.

## स नैमित्तिकः पशोर्गुणस्याचोदितत्वात ॥६।८।४१॥

सः that; नैमित्तिकः accidental; पशाः of an animal; गुण्ल of the quality; अचादितत्वात् by being not laid down

41. That is accidental, because the quality of the animal is not laid down.

The author says that in the original command, the animal is said to be a fit effering for win and the but nothing is said as to its quality of going &c. So this quality is only an accidental quality which makes an animal unfit for sacrifice.

### जातेर्वा तत्प्रायवचनार्थवत्वाभ्याम् ॥ ६ । ८ । ४२ ॥

जाते: of the genus; वा on the other hand; प्रायवचनार्थव वाभ्यां by constant conventional use and being consistent in meaning.

42. On the other hand, it is also genus by reason of the constant conventional use and consistent meaning.

The author having established छा। to mean a species of animal, further says that it is also a genus by reason of the constant conventional use and its meaning not inconsistent with the विधियाका.

In this connection see the discussion of the author as to whether words 'convey সাত্ৰেরি or ভ্যক্তিনা chap I Pâda III Sûtras 30-35.

END OF PADA VIII.

END OF CHAPTER VI.

#### CHAPTER VII.

#### PADA I.

The author has dealt with उपदेश the direct command in the last foregoing six Chapters. Now in the succeeding chapters he deals with अतिदेश; "perform the sacrifice" is a direct command and is called उपदेश in मीमांसा and "perform the sacrifice like that sacrifice," is अतिदेश. The sacrifice which serves as a model to the other in which the procedure is similar to that of the model is called प्रकृति; and the other which is a modified form is called विकृति.

A thikaraga I. Sutras 1-12. Dealing with the subject that the qualities of gauge &c. are in the nature of an extraordinary principle.

## श्रुतिप्रमाणत्वाच्छेषाणां मुख्यमैदे यथाधिकार्र भावः स्यात्॥ १।१॥

श्रुतिप्रमाणात्वात by reason of the authority of the Veda; श्रेषाणां of the subordinate; मुख्यभेदे in the difference of the principle; यथाधिकार according to the context.

1. By reason of the authority of the Veda the extraordinary principle of the subordinate acts in the difference of the principal shall be according to the context.

The naises are read in the context of the angulation. The question is, whether the naises are the qualities of all the sacrifices or the qualities of the anthor is that they are to be connected with the context of the principal. The subordinate act does not exist independent of the principal; the extraordinary principle is connected with the principal act and the subordinate act belongs to the principal. So the extraordinary principle of the principal is connected with its subordinate acts, all leading up to it.

## उत्पत्त्यर्थाविभागाद्वा सत्त्ववदैकधम्यं स्पातः ॥ 🕶 । १ । २॥

उत्तवयांविभागात by reason of indivisibility of the object of the original भा on the other hand; सहावत् like an animal: क्रेड्य belonging to all; बाद is.

2. On the other hand, by reason of the indivisibility of the object of the original, like an animal, they belong to all.

The objector says that you can not divide the object of the sacrifice which is the invisible extraordinary principle and so the **NATION** belong to all sacrifices but not solely to the sacrifice in the context of which they occur. He gives an illustration "Do not touch a cow with a foot." Here 'a cow' means any cow i. e. the genus.

# चोदनाशेषभावाद्वा तद्दभेदाद्वचवतिष्ठेरस्तु त्पत्तेर्गुणभू-

चोदनाशेषभावात by being a part of the injunction; वा on the other hand; तद्भेदात by reason of the variety; ध्यवतिष्टरन् ruled, laid down; उत्पत्तः of the extraordinary principle; गुणभूतत्वात् by being subordinate.

3. On the other hand, by reason of the partial nature of the injunction and its variety there is a rule laid down; because of the extraordinary principle being subordinate.

The author says that it is on account of this invisible and that all sacrificial acts are performed and the injunction relates to them. There are subordinate acts also which lead to the main act and they all subserve its purpose. They therefore belong to the main act which produces the extraordinary principle. As there are different sacrifices, there are, therefore, different commands. The main acts have their subordinate parts which have no connection with others.

#### सत्वे लक्षणसंयागात्सार्वत्रिकं प्रतीयेत ॥ ७ । १ । १ ॥

सत्वे in an animal; रुक्षणसंयोगात् by reason of the connection with the characterstic peculiarity; सार्वित्रकं everywhere; प्रतीयेत is known.

4. In an animal, by reason of the connection with the characteristic peculiarity, it is known everywhere.

The author now replies to the objector's illustration. The illustration of a cow does not hold good; because the peculiar characteristic of an individual cow is found everywhere in the class; but such is not the case here.

## अविभागात्तु नैवं स्यात् ॥ ७ । १ । ५ ॥

, अविभागात् by reason of the indivisibility; तु on the other hand; नैव not so; स्वात् is. 5. On the other hand, by reason of the indivisibility it is not so.

The objector says that the invisible extraordinary principle is known by inference; but on the contrary we see the sacrifice with our own eyes and the parts thereof. The parts are inseparable from the whole. So the essential characteristics or parts which lead to the extraordinary principle belong to all sacrifices.

## द्वचर्थत्वं च विप्रतिषिद्धम्।। ७।१।६॥

द्वयर्थत्वं double object; प्रतिषिद्धम् forbidden.

6. And double object is forbidden.

The objector says that if you do not hold that प्रयाज belong to all sacrifices and hold that they belong to only दर्शपूर्णमास्याग, then there will be the following difficulty. There is प्रयाज in एँद्राप्ति then there will be also प्रयाज in सीर्ययाग. "प्रयाजे प्रयाजे कृष्णळं जुहोति" "In every प्रयाज, he makes a कृष्णळ offering" कृष्णळ is a weight as will appear from याज्ञवल्क्यस्मृति I. 362, 363. A त्रसरेण is a triad i. e. a collection of three atoms visible in a sun's ray while passing through an aperture; 8 such triads make one egg of a louse; 3 such eggs make a राजसर्थप; 3 राजसर्थपं make one गौरसर्थप; 6 गौरसर्थपं make one average यव (barley); 3 average barleys make one कृष्णळ; 5 कृष्णळं make one माप; 16 मापं make one सुवर्ण; 4 सुवर्णं or 5 सुवर्णं s make one पळ.

जोहि (wild rice) is made of gold grains weighing one कृष्णळ. Such gold grains when offered to fire constitute कृष्णळहोम; according to the text every अयाज contains कृष्णळहोम. You will have to perform a अयाज and along with the अयाज you will have to perform कृष्णळ; but double object is prohibited by reason of the fault of splitting of a sentence. So अयाज belong to all sacrifices.

## उत्पत्तौ विध्यभावाद्वा चोदनायां प्रवृत्तिः स्यात्ततश्च कर्मभेदः स्यात ॥ १ । १ । ९ ॥

उत्पन्तों in the origin; विष्यभावात् there being no general command; वा on the other hand; चोदनायां in the special command; प्रवृतिः natural inclination; ततः therefore; कमेभेदः variety of action.

7. On the other hand, there being no general command in the origin, there is a natural inclination for the special cammand; therefore there is a variety of actions.

There is no विश्व text as regards the sacrifice in general; we have only चोदना which directs us to special अपूर्व. By virtue of this, there are different acts, in other words there are different objects in view, so there are different acts.

### यदि वाऽप्यभिधानवत्सामान्यात्सर्वधर्मः स्यात्॥ ११६॥

यदिवा or if; अभिधानात् like a name; सामान्यात् by reason of being common; सर्वधर्मः peculiarity of all; स्यात् is.

8. Or if like a name, by reason of its being common, it is the peculiarity of all.

The objector says if you say that it is the six which actuates one to perform a sacrifice and on account of the variety of this six there is variety of actions. Accepting this to be so, the six is genus and it applies to all sacrifices, and even in this view the peculiar marks of one sacrifice apply to all sacrifices. So the suis belong to all sacrifices. As for illustration, when one says:— "This guest is a Punjabi, he ought to be entertained with barley"; the implication is that whenever any Punjabi guest comes, he ought to be entertained with barley.

## अर्थस्य त्वविभक्तत्वात्तथा स्याद्भिधानेषु पूर्ववचवा-त्प्रयोगस्य कर्मणः शब्दभाज्यत्वाद्विभागाच्छेषाणामप्रवृत्तिः स्यात्॥ ७ । १ । ९ ॥

अर्थस्य of the object; तु on the other hand; अविभक्तवात् by reason of indivisibility; अभिवानेषु in the names; पूर्ववत्यात् by reason of being before; अयोगस्य of the application; कमेण: of the sacrifice, of an act; शब्दमान्यत्वात् by being founded on the word; विभागात् by reason of divisibility; शेषाणां of the subordinate acts; अम्रज्ञति non-application.

9. On the other hand, by reason of the indivisibility of the object, the same shall be in the case of the names; and of the sacrificial act being founded on the word, and being divided, the subordinate acts are applied.

The author says that your illustration does not apply. In the case of a Punjabi being fond of barley is based on past experience,; it has nothing to do with a man but with the land of which it is the characteristic. It is indivisible i. e. this pecularity is found in every Punjabi; but the sacrifice is founded on the Vedic text and it is performed with a par-

ticular object in view which is called अद्भे. This varies according to the nature of भावना or desires. There is no similarity and the subordinate acts of one sacrifice do not apply to the others.

#### स्मृतिरितिचेत्।। ७। १। १०॥

स्यृति tradition; इतिचेत् if you say.

10. "There is a tradition" if you say.

The objector says that there is a tradition belongling to the recension of अरुपप्राशर which lays down that all the characteristic peculiarities belonging to दर्शपूर्णमास belong to all the इष्टीs.

## न पूर्ववत्वात्॥ १।१।११॥

पूर्ववत्वात by reason of being like the previous.

11. Not so, by reason of being like the previous.

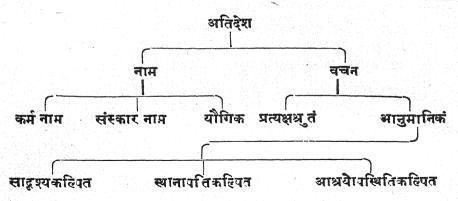
The author says no, you are not right. The tradition is not new; the विशि lays down that the modified sacrifice is to be performed like the model ones and the चोदक text applies the details thereof to the modified sacrifice. In this way the peculiar qualities are determined. It does not, therefore, lay down anything new; it is अनुवाद.

## अर्थस्य शब्दभाव्यत्वात्प्रकरणनिबन्धनाच्छब्दादेवा-न्यत्र भावः स्यात् ॥ ७ । १ । १२ ॥

अर्थस्य of the object; शब्दभाव्यत्वात् being founded on the word; प्रकरण निवंधनात्; by being connected or tied to the context; शब्दात् by virtue of the word; प्रव only; अन्यत्र elsewhere; भाव: existence; स्यात् is.

12. The object (of any sacrificial act) being founded on the Vedic text and being connected with the context only, can have its existence elsewhere by reason of the Vedic text only.

This is the summary of what has been discussed at length in the अधि-करण. It says that the अपूर्व has been laid down by the विश्व text only; it applies to the main act with all its parts by reason of their being read in connection with the context of the main act. They can not be applied elsewhere; it is only the चोदक text which makes their applicability elsewhere; when such is the case it is called अतिदेश. So the अतिदेश primarily is of two kinds as shown in the table below:—



The अतिदेश is defined as follows.

#### प्रकृतात् कर्मणा यस्मात् तत्समानेषु कर्मसु ॥ धर्मप्रदेशो येन स्यात् सोतिदेश इति स्थितः॥

"The rule of अतिदेश is that by which there is a transfer of the peculiar characteristics of the model sacrifice to another sacrifice of similar nature".

The प्रत्यक्ष श्रुत is now to be explained.

There is, therefore, a necessity of the study of अतिदेश.

Adhikaraņa II. Sūtras 13 — I6 dealing with the subject that under the text "other is similar with अयेन," all the peculiarities of the अयेनयाम have been applied to ह्यामा.

## सामाने पूर्ववत्वादुत्पन्नाधिकारः स्यात् ॥ ७ । १ । १३ ॥

सामाने in an equal; पूर्ववस्वात् by reason of being not new; उत्पन्नाधिकार falling under the context of its origin; स्यात् is.

13. In equal sacrifices by reason of having their previous model, the original is the context.

There are two modified sacrifices called श्येनयाग and इषुयाग having their model ज्येतिष्टीम. They are similar; their similarity is described in connection with the context of इषुयाग in this way "समानमितरच्छ्ये नेन." "The other is similar with श्येन." Now the question is whether it is an अनुवाद or अतिदेशविधि? The objector says that you have already expressed your view in the previous अधिकरण; according to this view, it is an अर्थवाद. The इषुयाग and श्येनयाग are both modified sacrifies; they have their origin in ज्योतिष्टोम. So all the details that are applicable to the ज्येतिष्टोम are applicable to the इषुयाग. In this view, it is an अनुवाद.

#### श्येनस्येति चेत् ॥ १ । १ ॥ १४ ॥

श्यनेस्य of श्येन ; इतिचेत् if you say.

14. If you say 'of श्येन.'

There is a doubt expressed in the view of the objector. It is a Vidhi; the ह्युयाग is similar to the श्येनयाग because both are performed in one day and both are the modifications of ज्यातिष्टोम. By taking श्येन, the word 'similar' has a meaning, otherwise it is meaningless, because it is श्येनयाग which is similar to ह्युयाग.

#### नासन्त्रिधानात् ॥७।१।१५॥

न not; असन्नियानात् by reason of no proximity.

15. Not so, by reason of no proximity.

In the श्येनयाग there are characteristics of the उपोतिष्टोम and its own characteristics as well; so the other characteristics referred to in the text naturally belong to the उपोतिष्टोम by reason of its proximity. This is how the objector meets the objection expressed in sûtra 14 to his view.

## अपि वा यदापूर्वत्वादितरद्धिकार्थे ज्यौतिष्टोमिकाद्वि-धेस्तद्वाचकं समानं स्यात ॥ ७ । १ । १६ ॥

अपि वा or also; यदि if; अपूर्वत्वात् by reason of being अपूर्व; इतात् the other; अधिकार्थ in the meaning 'over and above'; ज्यातिष्टोमिकात् from the qualities pertaining to ज्यातिष्टोम; विधे: from the command; तहाचक meaning that; समानं equal; स्वात् is.

16. Or also if by reason of the nature of the invisible principle, the word 'other' is used in the meaning 'over and above' the commands pertaining to the sanfagra; that meaning is then similar.

The author now concludes by saying that the text quoted under the commentary on सूत्र 13 is a विधि by reason of laying down the invisible principle (अपूर्व) and the word इत्तरत् means 'over and above' all the peculiarities of उपातिष्टोम. In this view only the word 'similar' becomes significant; as for instance when I say, give blankets to Deva Datta, give silk to Visnumitra, give linen cloth to Yajñadatta and other to चैत्र. Here the word 'other' is used in the meaing of 'besides' or 'over and above'. So having described the qualities of the इपुराग the text says 'the other details are similar to those of इपेन'. All the details of उपातिष्टोम are exhausted and over and above those details, the peculiar characteristics of इपेनपाग also apply. The text in this view is an अतिदेशचिष and makes all the details of the

श्येनयाग applicable, besides the peculiar inherent characteristics of the origin of the इपुराग i. e. ज्योतिष्टोम

Adhikarana III. Souras 17—21. Dealing with the subject that the text एतद्वाह्यणाणि £c read in connection with 5 off-rings is transferred with विश्व and अर्थवाद.

#### पञ्चसञ्चरेष्वर्थवादातिदेशः सन्निधानातः ॥ ७ । १ । १०॥

पंचसंचरेषु in the five offerings; अर्थवादातिदेश: the transference of अर्थवाद; संनिधानात by reason of proximity.

17. In the five offerings, there is a transference of अर्थवाद by reason of the proximity.

There are 4 divisions of चातुर्मास्याग. (1) वैश्वदेव (2) वरुणप्रधास (3) साक्रमेध (4) सुनासीरीय. In the वैश्वदेव eight offerings are mentioned as follows (1) आग्नेयमप्राक्तपालं निर्वेपति (2) सौम्बंचरं (3) सिवत्रंद्वाद्यक्रपालं (4) सारस्वतंचरं (5) पौष्णंचरं (6) मारुतं सहरुपालं (7) वेश्वदेवीतामिक्षां (8) धात्रापृथिव्यमेककपालम् (तै० सं० ११८१२) (1) "He offers a cake baked on eight pans dedicated to Agni, (2) boiled rice dedicated to soma (3) a cake baked on 12 pans dedicated to sun, (4) boiled rice consecrated to Saraswati (5) boiled rice consecrated to qui, (6) a cake baked on seven pans consecrated to Maruts, (7) whey consecrated to विश्वदेवा (8) a cake baked on one pan consecrated to Heaven and Earth." In the Brahman, there is an अश्ववद of these offerings "वार्त्रध्वानि वा प्राविद्वित्त" "These offerings pertain certainly to the killer of the demon वृत्र." The अगिविधित are also stated. 'त्रेया संवद्धविद्विभेवति" "त्रेया सञ्चद्धस्थः" "नव प्रयाजा इत्यंते" "नवानुयाजाः." (तै० वा० शहाइ) "The grass becomes armoured thrice." "The sacrificial fuel becomes ready thrice." "They offer 9 प्रयाजा "nine, अनुयाजाs."

In connection with वहण प्रवास, the first 5 offerings are mentioned and in connection with the above said ब्राह्मण it is laid down "एतहबाह्मणान्येव पंचहकींचि यहबाह्मणानीतराणि" (तै॰ बा॰ शहै। अ) "The same ब्राह्मण applies to these five offerings, which applies to others." The objector says that there can be a transference of the अर्थवाद by reason of the proximity of the 5 offerings with the Brâhmaṇas. There is no transference of अंगविधिs.

#### सर्वस्य वैकशब्द्यात् ॥ ७ । १ । १८ ॥

सर्वेख of all; वा on the other hand; ऐकशब्दात unity of the sentence.

18. On the other hand, of all by reason of the unity of sentence.

The author says that there is transference of both the अंगविधिs with the

अर्थवाद by reason of the word बाह्यण being similar. That includes both विश्वि and अर्थवाद.

### लिङ्गदर्शनाच्च ॥७।१।१९॥

लिझदर्शनात् by seeing the force of the text; च and.

19. By seeing the force of the text.

The author relies on लिंग. In connection with वहण प्रवास there are 30 libations "वाजिनेयजंद्याहुतीनां सम्पत्ये त्रिंशस्वाय"॥ "They offer libations of a watery portion of अभिक्षा for the increase of the offerings to make them thirty." As to the explanation of वाजिन् see तै॰ वा॰ शहाइ verse 9 and also vol. HI. P p. 1116 and 1117. of तै॰ सं॰ Ânandåśrama edition. If विधिs are not transferred, there can not be 30 libations.

### विहिताम्बानान्ने ति चेत् ॥ ७ । १ । २० ॥

विहितामानात् by reason of repetition of what is laid down; न not; इतिचेत् if you say.

20 If you say 'it can not be by reason of the repetition of what is laid down.'

The objector says that in this view वरुणप्रवास is only a repetition of वैश्वदेव. This is an अभाषांतसूत्र (introductory sûtra).

#### नेतरार्थत्वात ॥ ७ । १ । २१ ॥

न not so; इतरार्थत्वात् by reason of being for the object of another.

21. Not so, by reason of being for the object of another.

The author says that you are wrong; it is not so. If the विध is transferred, the text relating to the kindling of fire becomes significant and has a meaning; it will be of use for the other offerings i.e. for the माइतियाग.

The 'बाह्यण' is thus explained in शास्त्रदीपिका "पूर्वेषां बाह्यणं यसदुत्तरेष्वतिदिश्यते । चोद्ध ते येन वाक्येन तरोषां बाह्यणं मतम् ॥" "When a बाह्यण of the model sacrifices is transferred to the modified sacrifices, the चोदक text under which it is done, becomes their बाह्यणः"

Adhikarana IV dealing with the subject that by the text commencing with प्तद्वाहाण्ड the transference of एक कपार्लेद्राप्ति with विधि and अर्थवाद is intended.

## एककपालैन्द्रामी च तद्वत्॥ ७। १। २२॥

एक कपालैन्द्रासी in एककपालैंद्राधि; तद्दवत् like it.

22. And similarly like it, in एक कपालेंद्राधि.

Adhikarana V dewling with the subject that in a साक्सेंच there is a transference of एककपाल pertaining to वस्य प्रवास.

## एककपालानां वैश्वदेविकः प्रकृतिराग्रयणे सर्वहोमापरि-वृत्तिदर्शनादवभृथे च सक्टइ द्वचत्रदानस्य वचनात ॥ ११२३॥

एककपालानां of the sacrifices in which cake baked on one earthen pan is offered, वैश्वदेविक: pertaining to वैश्वदेव; प्रकृति: model; आप्रयणे in first offering; सर्वहोन the whole होन; अपरिशृत्तिदर्शनात् by not seeing the completion; अवश्ये in a bath; सकृत् once; द्वयवदानस्य of the double offering; वचनात् by reason of a text.

23. Of the sacrifices in which a cake baked on one earthen pan is offered, the analysis the model; in the first offering, by not seeing the completion of the whole home and by reason of the text for the double offering at a time on the occasion of the sacrificial bath.

In connection with वैश्वदेव there is a text "द्यावाप्रथिव्यमेककपाल" ।(तै॰ सं॰ ११८१२) and in connection with वहणप्र घास, it is said "काय मेककपाल" (तै॰ सं॰ ११८१३) "A cake baked on one pan, consecrated to heaven and earth." "A cake baked on one pan dedicated to क i. e. प्रजापति." In connection with साकमेश्व after saying that there should be एककपाल of वैश्वकमे, there is a text एतदबाहाण एककपाल. "This is the बाह्मण, एककपाल." The question is, whether it is the एककपाल of वैश्वदेव or वहण प्रवास, which should be transferred to साकमेश? The पूर्वपृथ्य view is that वैश्वदेव is the model sacrifice, so the एककपाल of वैश्वदेव is to be transferred. The author's view is embodied in the present sûtra in reply to the पूर्वपृथ्य view. He criticises it; he says that if the details of वैश्वदेव be considered to be transferred to the साकमेश, there will be two difficulties.

The one is that in वैश्वद्व, in the first offering of the cake, the homa is not completed and that at the time of sacrificial bath there is a double offering. This एककपाल is peculiar to वैश्वदेव and its transference elsewhere is meaningless; while the peculiar characteristics of वरणत्रवास will be significant, if transferred to साकमेच वर्णत्रवास is close to साकमेच and the एँदाम बाह्मण is also read in connection with वरणप्रवास. So the एककपाल of वरण प्रवास is transferred to साकमेच.

#### END OF PADA I.

#### PADA II.

Adhikarana '. Satras 1 21 dealing with the subject that the words such as water &c. denote a particular rone of a song.

#### साम्बोऽभिधानशब्देन प्रवृत्तिः स्यादाथाशिष्टम् ॥ १२।१॥

साझः of the psalm; अभिशब्देन by the word indicating the name; प्रशृतिः inclination, tendency; यथाशिष्टम् as taught.

1. By the word indicating a name of a psalm, there is inclination according to the instruction given by a preceptor.

There is a text "क्वतीषु रथंतरं गायित". कवतीs are first three verses from Book IV. सूक 31 of the Rigveda. They commence with क्यानिश्चित्र आसुबद्दती &c. Then there is another verse from मंडल VII. सूक 32 and verse 22 अभित्वाश्र्रनोचुम: &c. which is technically known as अभिवती and is to be sung in (रथंतर) low tone. The above said text means that in कवतीs, रथंतर is sung. The question is, what is to be transferred to the कवतीs? The objector says that on account of the particular name of the psalm, the particular verse should be sung in the manner taught by the preceptor.

## शब्दैस्त्वर्थविधित्वादर्थान्तरेऽप्रवृत्तिः स्यात्प्रथम्भावा-त्क्रियाया ह्यभिसम्बन्धः ॥ ७ । २ । २ ॥

शब्दै: by means of words; त on the other hand; अधीवधित्वात् laying down the meaning; अधीतरे in a different sense; अमृत्ति: non-application;

स्यान् is; प्रथम्भावात् by reason of the separation; क्रियाया of the action; हि because; अभिसवंधः connection.

2. On the other hand, by means of the words, the meaning being laid down, there can not be the use in a different sense; because of the difference, there is a connection with the action.

The author gives a reply that the words have a significant power and can not be used in a different sense; they convey their own sense. There is therefore an invariable connection of words with their sense. The sense is connected with the action. If there is a transference of the verse according to you, the sense conveyed by "अभित्वा" &c., is to be conveyed by "क्यानश्चित्र" &c., which is absurd. So the verse is not transferred but only the tune or the musical mode. There are two modes of singing, one is called (युद्धत) loud tone and the other is (युद्धतर) low tone.

# स्वार्थे वा स्यात प्रयोजनं क्रियाया स्तदंगभावेनोप दिश्येरन् ॥ १ । २ । ३ ॥

स्वार्थ in its own end; वा on the other hand; स्यात् is; प्रयोजनं purpose; कियाया: of the action; तदंगभावेन by being its constituent part; उपदिश्येर्न् should direct, ordain.

3. On the other hand, in its own end there is a purpose of the action; it is laid down by its being a constituent part.

The verse which is to be sung in रथंतर tune is अभित्वा शूर नोनुमः; it is technically called अभिवती. The अभिवती, being used for its own end is, therefore, a constituent part of the कवती, and produces an invisible effect as laid down. This view is also difficult to support as the invisible result is presumed for an action.

### शञ्दमात्रमितिचेत् ॥ ७। २। १॥

शन्दमांत्रम् only verbal; इतिचेत् if it be said.

4. If it be said that only verbal.

The objector says, 'let invisible result be laid aside'; the रथंतर is only a word; it should be used in कवतीs.

# नौत्पत्तिकत्वात ॥ ७ । २ । ५ ॥

न not; भौत्पतिकत्वात् by the reason of the eternal connnection.

5. No, by reason of the eternal connection.

The author says no. There is an eternal connection with the word and its meaning and no word can convey any other meaning.

#### शास्त्रं चैवमनर्थकं स्यात्॥ १।२।६॥

शास्त्र' the code of rule; च and; एवम् thus; अनर्थकं meaningless; स्यात्

6. And in this way the code of rule will be meaningless.

The author gives a reason in support of his view and says that if there be no connection or fixed meaning of the words, the whole rule as to अतिदेश will be meaningless.

### स्वरस्येति चेत्॥ ७।२।७॥

स्वरस्य of स्वर; इतिचेत् if it be said.

7- If it be said 'of स्वर'.

The objector says, let it not be a transfer of the ऋक् (verse) or शब्द word but of the स्वर of the अभिवती.

# नार्थाभावा छुतेरसंबंधः॥१।२।८॥

न not, no; अर्थाभवात् by reason of want of sense; श्रुतेः of the text; असंबंधः no relationship.

8. No, by reason of the want of sense, there is no relationship with the text.

The author says that you are wrong there. The स्वर of the अभिवती is different from that of the कवती. The स्वर of the अभिवती can not be introduced into the कवती. The ltext which is कवतीपुरधांतरंगायित, has there fore no connection with it. The स्वर is the line mark in the Vedic verses, which are therefore to be read according to the particular direction as to voice.

# स्वरस्तूत्पत्तिषुस्यान्मात्रावर्णाविभक्तत्वात् ॥१।२।९॥

स्वर: swara; तु on the other hand; उत्पत्तिषु in the origin; स्वात् is; मात्रावणाँ विभक्तत्वात् by reason of mark and letter being indivisible. 9. On the other hand, the खर is in the origin; because the mark and letter are indivisible.

The objector says that the स्वर is in the very pronunciation of the अभिवती, because the marks and letters are indivisible. The marks and letters occur in अभिवती and कवती. So the text quoted is an अनुवाद of the transference of the स्वर of अभिवती to कवती. You can not do without a स्वर; it is used in pronunciation.

## लिङ्गदर्शनाच्च॥ ७।२।१०॥

लिंगदर्शनात by seeing the force of the text; च and.

10. And by seeing the force of the text.

'यंतरमुत्तरयोर्नपश्यामीति विश्वमित्रसास्तेषे । बृहदुत्तरयोः न पश्यामीति विशिष्ठ इति ॥
'I do not see रथंतर of the two उत्तरा songs, saying this, विश्वामित्र commenced a penance. I do not see बृहत् and उत्तरा saying this विशिष्ठ &c." These texts show that there is रथंतर of two songs called उत्तरा. This an argument which the objector advances as लिंग in favour of his view that स्वर् is transferred.

## अश्रुतेस्तुविकारस्योत्तरासु यथाश्रुति ॥ १। २। ११॥

अश्वतः by reason of being not laid down; तु on the other hand; विकारस्य of midulation; बरारासु in uttarâ (a number of songs); यथाश्वति according to instruction.

11. On the other hand, because in uttar<sup>2</sup> (a number of songs) no modulation is laid down, it is according to instruction.

The author says that nowhere it is laid down that in হৰ্ম songs the voice should be modulated; it is pronounced according to the direction of the preceptor. In this view, there is no (স্বিই্থ) transfer of আৰু.

## शब्दानां चासामञ्जस्यम् ॥ ७ । २ । १२ ॥

शब्दानां of the words; च and; असामञ्जलम् non-significance of the word.

12. And there is no significant power of the word,

The objector says that in this view, there is no meaning of a word. You say no अस्त can be transferred, because no rik can convey the sense of another rik; no रथंतर can, therefore, be sung in the कवती. But रथंतर is clearly meant and is to be transferred. The commentator gives an illustration that when a preceptor is gone abroad, the duties pertaining to

her husband's office devolve on his wife. The pupils should obey her in his absence.

# स्रपि तु कर्मशब्दः स्याद्वावोऽर्थः प्रसिद्धग्रहणत्वाद्विकारो ह्यविशिष्ठोऽन्यैः ॥ ७ । २ । १३ ॥

अपितु on the other hand, also; कर्मशब्द: word indicating action; खात् is; भावार्थ: real sense; असिद्धहण्यात् by reason of taking it in the popular meaning; विकार: modification; हि because; अविशिष्ठः not special, not particular, without any difference; अन्यै: with others.

13. On the other hand, it is a word indicating action; this is the real sense by accepting the popular sense; because it a modification without any difference with others.

The author's reply is embodied in the present sûtra; it is divided into 3 parts. The first part says that all the meanings of vac are not accepted. The second is the view of the author about it; he says that it indicates an action and this is the real sense and so used in the common parlance. It is therefore a peculiar kind of song. The third part says that it is a modification just like other modifications; just as you convert the rice by removing the husk with the strokes of the pestle in a mortar, and you convert the pure rice into a flour by means of a grinding mill, similarly you bring out the sense of a verse by singing it in a peculiar way.

### अद्भव्यं चापि दूरयते ॥ ७ । २ । १४ ॥

अनुदर्ध a song without आक् ; च and ; अपि also; दूश्यते is seen.

14. And a song without a rik is also seen.

The author says in support of his view that there are songs which are sung without a rik verse प्रजापतेह देवमनृचंगायति. "He sings a song called प्रजापतिहद्य without a rik," This fact also shows that र्थंतर is a peculiar tune.

## तस्य च क्रिया ग्रहणार्था नानार्थेषु विरूपित्वादर्थी ह्यासामलौकिको विधानात्॥ ७।२।१५॥

तस्य its; च and; किया action; ग्रहणार्थी for practice; नानार्थेषु in different forms; विरूपित्वात् by being shown or manifested; अर्थ: object; हि because; आसां of these; अरोकिक extraordinary or uncommon; विभागात् by reason of being ordained.

15. Its action (when there is no application) is for practice by reason of its being manifested in many forms; because the object of all these, is extraordinary by reason of being ordained.

The author says that when the songs are sung not for the purpose of a sacrifice, they are sung without such object; but they are sung with a view to learn or to teach them. They manifest themselves in many forms which it is impossible without a systematic learning. The object of the track &c. is extraordinary because it is so laid down.

## तस्मिन्संज्ञाविशेषाः स्युर्विकारपृथक्त्वात् ॥१।२।१६॥

तस्मिन् in it; संज्ञाविशेषाः particular names; स्युः are; विकारप्रथक्रवात् by reason of the difference of modification.

16. In it, there are particular names by reason of the difference of the modifications.

The author says that in a song there are different varieties; so there will be different names as बृहत्, रथंतर &c.

### योनिशस्यारच तुल्यवदितराभिर्विधीयन्ते ॥ १। २। १७॥

योगिशस्या the verses that are not to be sung; तुल्यवत् like equal; इतराभिः with others; विधीयन्ते ordained.

17. And the verses that are not to be sung are equally ordained with others that are sung.

There are two kinds of praise verses; one set is set to tune and others are not. As for instance प्रश्ना शंस्ति, निष्केत्रव्यंशंसिंब., आड्ये: स्तुनते, पृष्टे: स्तुनते. The word 'शंसिंत' is used for the verses which are not set to tune. The word 'सौति' for the verses that are set to tune. By laying down the word 'शंसिंत', the verse that is not set to tune is shown to be the source of the song called रथंतर. The author says that this fact also shows that the word साम is used in the meaning of song. In this connection, it is highly necessary to explain the terms योनि and उत्तरा. For the songsters, there are two works viz. छंद and उत्तरा. In the former, several varieties of Rik verses which are the योनि are collected; in the latter, a collection of three verses, is given. In this collection of three verses, the first verse is the योनि which is read in छंद and the other two are called उत्तरा. रथंतरमुत्तरयोगांयति। यद्योन्यांतदुत्तरयोगांयति॥ "He sings उत्तरा with रथंतर tune; he sings उत्तरा with the tune of the योनि."

#### स्रयोनी चापि दृश्यतेऽतथायानि ॥ ७ । २ । १८ ॥

अयोनों in the verses that are not set to tune: च and; अपि also; दूश्यते is seen; अतआयोनि the song of not similar origin.

18. In the verses that are not set to tune, is seen the song of not similar origin.

The author says that in the verses that are not set to tunes are seen psalms. This fact goes to show that the word साम means song.

#### ऐकाथ्यें नास्ति वैरूप्यमिति चेत्॥ ७। २। १९॥

प्रेकार्थ in one object; नास्ति is not; वैरूप variety; इतिचेत् if you say.

19. If you say that there is no variety in one object.

The objector says that there can not be a variety of forms in a tract; when you say tract, it excludes the idea of get.

#### स्यादर्थान्तरेष्वनिष्पत्तेर्यथा पाके ॥ ७ । २ । २० ॥

स्यात् is; अर्थांतरेषु in other verses; अनिष्यतेः by reason of not practising; यथा just as; पाके in cooking.

20. There is, by reason of not practising in other verses just as in cooking.

The author says that in cooking food, you have to prepare different dishes. If you know how to prepare one variety of dish, that will not be of any help in preparing another variety of dish. You know cooking rice but when you prepare sweetmeat you will have to apply different process. So in the same way without practising your singing in other verses, your knowledge of singing in a tract tune will not be complete. Some copies read six in place of que; but that does not change the sense of the way.

#### शब्दानाज्च सामञ्जस्यम् ॥ ७।२।२१॥

शब्दानां of the words; च and; सामंजसम् significance of the words.

21. And the significance of the word.

The author couclides his remarks by saying that the words convey their sense, in reply to the objection contained in सूत्र 12. In this view, कवतीs are the verses of the Rigveda and रथंतर is a tune. The former is

by way of देशलक्षणा as said in the भाष्य and the latter is by way of धर्मलक्षणा. The कवतीs are therefore to be sung in a रथ तर tune.

#### END OF PADA II.

#### PADA III.

Adhikarana 1. Satras 1-4 dealing with the subject that by the word william, there is the transference of its qualities.

Now the नामातिदेश is explained. See at p. 422.

## उक्तं क्रियाभिधानं तच्छुतावन्यत्र विधिप्रदेशः स्यात्

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डक it is said, it is stated; कियाभिधानं a name of an action; तत् that; श्रुते is mentioned; अन्यन्न elsewhere; विधिन्नदेश: transfer of the quality; स्यात् is.

1. It is stated to be a name of an action; it is elsewhere mentioned; it is a transfer of the qualities.

The sûtra embodies the सिद्धांत view and is divided into three parts. The parts will be clear from the Vedic text which runs thus. In connection with the द्वाराणिन sacrifice, it is said मासमिशित्रंजिद्धांत. "He performs अभिहोत्र for a month." Here the term अभिहोत्र is to be explained. In the first part of the sûtra, it is said that it is a name of an action (क्रमेनाम-ध्येप.) It is explained in the chapter on नामध्य and तत्राव्यन्याप. See at p. 33. So it is a word in a fixed meaning; it is therefore, a proper noun. The question is, what does it convey in connection with कुंडपायिनयत्र? The reply is contained in part 2 of the sûtra. In the third part it is laid down that it is a transfer of the qualities of the अभिहोत्र. The author says that अभिहोत्र is a name and in connection with कुंडपायिन sacrifice, the qualities of the अभिहोत्र are transferred. It is not a different action and therefore means that it should be performed like अभिहोत्र for a month.

#### अपूर्वे वापि भागित्वात्॥ ७।३।२॥

अपूर्वे in the extraordinary principle; वा on the other hand; अपि also; मागित्वात् by reason of the fitness.

2. On the other hand, by reason of the fitness in the extraordinary principle.

The objector says that it is a name; it is an अग्निहोत्र in a कु उपायिन sacrifice lasting for a month, just like the common अग्निहोत्र. It is therefore the name of both.

#### नाम्नस्त्वीत्पत्तिकत्वात्॥ १।३।३॥

माम्बः of the name; तु on the other hand; औत्पश्चित्वत्वात् by reason of eternal connection.

3. By reason of the eternal connection of the name.

The author says that there is an eternal relationship between a word and its signification. A word always conveys a fixed sense. It is not changeable; so it is not possible that अधिनहोत्र should be used in a double sense. The result is that it is (विधित्रदेश) transference of the qualities of अधिनहोत्र.

### प्रत्यक्षादुगुणसंयागात्क्रियाभिधानं स्यात्तदभावेऽप्रसि-द्वं स्यात् ॥ ७ । ३ । ४ ॥

प्रस्थात by reason of the visible; गुणसंयोगात by connection with the quality; क्रियाभिषानं name of an action; अप्रसिद्धं unknown; स्यात् is; तद्भावे in the absence.

4. It is a name of an action by reason of the visible connection with the qualities; in the absence of them, it is not known.

The author says that it is called अभिन्दोत्र by reason of the particular mode of sacrificing; it is a name of a sacrifice and so called by reason of its peculiar characteristics. If those characteristics do not exist, it can not be called अभिन्दोत्र. Lasting of it for a month is not its essential characteristic and by reason of it, it can not be a different act. The term अभिद्दात is the name of a sacrifice having particular characteristics and its mention elsewhere is the transfer of those characteristics.

Adhikarana II. Dealing with the subject that by the term **Manufar**, there is no transference of the characteristics.

अपि वा सत्रकर्मणि गुणार्थैषा श्रुतिः स्यात ॥ १ । ३ । ५ ॥ अपि वा on the other hand; सत्रक्रमेणि in a sacrificial session; गुणार्था descrip ive of the quality; एषा this; श्रुतिः the text; स्यात् is.

5. On the other hand, in a sacrificial session the text is descriptive of the qualities.

In the द्वादशाह sacrifice, the first day is called प्रायणीय In the गवासयन which is the modified form of द्वादशाह there is a text which says 'वैश्वानरे ड्योतिष्टोम: प्रायणीय महभ्वति' The प्रायणीय pertaining to वैश्वानर and उवादिष्टोम is a day.' In it also the first day is प्रायणीय. According to the view expressed in the preceding अधिकरण, there is the transference of the peculiar characteristics of the first day of द्वादशाह. But the author says that it is only the description of the qulities; it means the first day of the sacrifice and is a compound word. It is therefore not a नामधेय transferring the characteristics of the first day of द्वादशाह to the first day of गवामयन.

Adhikarana III. Sûtras 6—II. Dealing with the subject that by the term सर्वपृष्ट there is a transfer of the स्टपृष्ट,

#### विश्वजिति सर्वपृष्ठे तत्पूर्वकत्वाज्ज्यै।तिष्टोमिकानि पृष्ठान्यस्ति च पृष्ठशब्दः ॥ ७ । ३ । ६ ॥

विश्वजिति in a sacrifice called विश्वजित्; सर्व पृष्ट in a सर्व पृष्ट (sacrifice); ततपूर्व कत्वात् of its being a model; उद्यातिष्टोमकानि pertaining to उद्यातिष्टोमः; पृष्टानि, पृष्टः अस्ति is; च and; पृष्टशब्दः the word पृष्ट.

6. In a विश्वतित् sacrifice in सर्वपृष्ट, by reason of its being a model, the पृष्ट of the ज्योतिष्टोम are intended; there is the word पृष्ट.

The objector says that there is a text in connection with विश्वजित् sacrifice "विश्वजित् सर्वपृष्टोभवति." "A विश्वजित् has all songs" In a क्योतिष्टोम sacrifice, in the interval of noon प्रवमान there are 4 psalms in honour of महें द्र. (1) अभिन्ताशूरनोनुमः Rig. Veda VII. 32. 22. (2) क्यानश्चित्र आभुवद्भती R. Veda IV. 31. 1. (3) तंवादम्म मृतीषहं Rig. Veda VIII. 88. 1. (4) तिरोभिवेविदद्धमु. R. Veda VIII. 66. 1. In these four मूक्तs, the psalms become 17 स्तोमङ. They are called पृष्टः. The objector therefore says that these seventeen पृष्टः which are in क्योतिष्टोन are meant, because it is the model sacrifice of विश्वजित्. The text is, therefore, an अनुवाद.

#### षडहाद्वा तत्र हि चोदना ॥ ७ । ३ । ७ ॥

वडाहात from वडाह (sacrifice lasting 6 days); वा or; हि because; चोद्ना a command. 7. Or from the vers sacrifice because there is a command.

The author says that in a ज्योतिष्टोम, there are not many पृष्ठः; so it can not be an अनुवाद; it is a विधि. There is a command "पृष्टानार्थतरंपृष्ट भवति" "Of the songs, the रथंतर is the tune." So there can be a transference of पृष्टक from पढाइ, where one पृष्ट is daily ordained. viz. (1) रथंतर (2) वृहद (3) वैह्न (4) वैराज, (5) शाकर (6) रैवत. By the word सर्वपृष्ट they are meant.

#### लिंङ्गाञ्च ॥ ७ । ३ । ५ ॥

े लिंगात by the force of the text; च and.

8. And by the force of the text.

The author supports his view by the following texts वैरूपहोतुः साम, वैराजं मैत्रावरुणस्य, रैवतंत्राह्मणाच्छंसिनः, शाकरमच्छावाकस्य॥ "वैरूप is the time of a होता, वैराज'is that of a मैत्रावरुण, रैवत is of a बाह्मणाच्छंसी and शाकर of an अच्छावाक."

#### उत्पन्नाधिकारी ज्योतिष्ठोमः ॥ १ । ३ । ६ ॥

उत्तवाधिकार: the class in which many songs occur; ज्यातिष्टोम: name of the sacrifice.

9. The ज्यातिष्टोम is the class in which many songs occur.

The objector said in the sûtra 6 that there is the word पृष्ट. The author replies that there the word पृष्ट is not in its original sense. The पृष्ट पदाह is only known as पृष्ट. So the transference can be from पहाह. In the त्येतिष्टोम the word is used in its secondary sense.

#### द्वयोर्विधिरिति चेत्।। १।३।१०।।

ह्यो: of two; विधि: command; इतिचेत् if you say.

10. If it be said that it is a command relating to both.

The objector says, let it not be an अनुवाद, but let it be a विधि. It is a विधि of both बृहत् and रथंतर. What do you say to this?

#### न व्यर्थत्वात् सर्वशब्दस्य ॥ ७ । ३ । ११ ॥

न no; इयर्थत्वात् by reason of meaninglessness; सर्वशब्दस्य of the word 'all'.

11. No, by reason of the meaninglessness of the word 'all'.

The author says that the word is सर्वपृष्ट; it is not applicable to the case

of two viz.बृहत् and रथ'तर. In that case the सर्व becomes meaningless. So it is proper to hold that here the पुष्ट mean the पुष्ट of पहाह.

Adhikarnna IV. Sutras 12-15. Dealing with the subject that by the word 'अवभूश' the ransference of the qualities of साम is intended.

#### तथावभृथः सामात्॥ ७ । ३ । १२ ॥

तथा in the same way ; अवश्यः sacrificial bath; सामात् from साम.

12. In the same way, the sacrificial bath from साम.

In connection with वहण्यास there is a text "वाहण्यानिकासेन तुवैश्वावभूथं ति"
"They go to the bath with the remnant of आभिक्षा and husk." निकास is the remnant left stuck to a vessel. In the दर्शपूर्णमासयाग्र, the water is sprinkled in all directions with the following mantra "प्राच्यादिशिदेवाऋदिवजोमार्जयंताम्" "In the eastern direction let the gods purify the priests." This sprinkling done for the removal of निकास is called by the word अवस्थ in आमिक्षा-वाग and is transferred to दर्शपूर्णमासयाग by the चेदक text "एवचैदर्शपूर्णमासयाग्य". "This is verily the bath of the new and full moon sacrifices." Now the question is, whether the अवस्थ of वहण्यवास is the अवस्थ of दर्शपूर्णमास. The author's reply is that it is not. It is the अयस्थ of सेम according to the principle laid down in the preceding अधिकरण because in a सेम sacrifice, the bath is principal.

#### प्रकृते रिति चेत् ॥ ७ । ३ । १३ ॥

प्रकृते: from the model sacrifice; इतिचेत् if you say.

13. If it be said "from the model sacrifice".

The objector says that the model sacrifice of वर्षप्रधास is दर्शपूर्णसासयाग. The अवस्थ of दर्शपूर्णमास is therefore meant. This is called आभाषांतप्रश्न leading to another.

#### न भक्तित्वात् ॥ ७ । ३ । १४ ॥

न not; मिकित्वात् by reason of the secondary sense.

14. Not so, by reason of the secondary sense.

The author says that in दर्शपूर्णमासयाग the अवस्थ is used in a figurative sense. There is no bath in the new and full moon sacrifices but this sort of sprinkling with water is figuratively called अवस्थ. So the sense of अवस्थ in the दर्शपूर्णमास is not original but only secondary.

#### लिङ्गदर्शनाच्च ॥ ७ । ३ । १५ ॥

िंगदरीनात् by seeing the force of the text; च and.

15. And by seeing the force of the text.

नायुदी जुहोति, नसामगायति, नवागमनमंत्रंजपति "He does not offer libation with life giving (आयुदी) verse, (See यज्ञवेद III. 17. See at p. 188) he does not sing songs, nor does he repeat the मंत्र for going." These are some of the acts prohibited from which it is inferred that the अवस्थ referred to above, is taken from सोमयाग.

Adhikarana V. Dealing with the subject that the substances viz. the husk and the remnant of the amiksá pertainito the sacrificial bath of वहणात्रवास.

#### द्रव्यादेशे तद्द्रव्यः श्रुतिसंयोगात्पुरोडाशस्त्वनादेशे तत्प्र-कृतित्वात ॥ १ । ३ । १६ ॥

द्रव्यादेशे when a substance is mentioned; तत् द्रव्यः that substance; अतिसंयागात् by reason of the connection with the text; पुरोडाशः sacrificial cake; तु on the other hand; अनादेशे on non-mention; तत्प्रकृतित्वात् by reason of its being a model sacrifice.

16. When a substance is mentioned, then that substance by reason of its connection with the text; and a purodaśa cake, if there be no mention, by reason of its being of model sacrifice.

As discussed in the preceding अधिकरण, the अवस्य is taken from the सोमयान. Now the question is, what material is to be used, whether the प्रोडाश cake which belongs to the model sacrifice or husk or remnant mentioned in the text वारूण्यानिष्कासेनतुषे श्वावस्थ्यंति? "They go to the bath with the remnant of अभिक्षा and husk." The author's reply is embodied in the sûtra. He says that when a material is mentioned in the text, that material should be used but when no such material is mentioned, then the material used in the model sacrifice should be used. Here we have a direct text and that is preferable to लिंग. If there had been no such direct text the material of the model sacrifice would be transferred. The model sacrifice of वरुणप्रयास is दर्श्वणेमासयान.

Adhikarana VI Dealing with the subject that by the word वैदण्य, there is no transfer of the peculiarities of the आतिथ्य sacrifice.

गुणविधिस्तु न गृह्णीयात्समत्वात्॥ ७।३।१७॥

गुणविधि: laying down of qualities; तु on the other hand; न not; गृह्णीयात् take, borrow; समत्वात् by reason of being equal.

17. On the other hand, it is गुण्विधि (laying down of qualities)

and does not borrow them, being equal.

प्राचः" "A cake baked on nine pans consecrated to विष्णु" In connection with राजसूय there is another text "वैद्याविकपारूः" "A cake baked on three with राजसूय there is another text "वैद्याविकपारूः" "A cake baked on three pans consecrated to विद्यु" Is it a case of transference of all the peculiarities of आतिच्येष्टि or राजसूय? The reply is that both are equal; so there is no transference of the peculiarities. The word वैद्याव denotes that the deity of both of them is the same but there is no transfer (अतिदेश) of the peculiarities.

Adhikarana VII. Sutras 18-22. Dealing with the subject that by the word निर्मेश्य &c., there is no transfer of the qualities.

## निर्मन्थ्यादिषु चैवम् ॥ ७ । ३ । १८ ॥

विमंध्यादिषु in निर्मध्य etc. ; च and ; एवम् thus, similarly.

18. And similarly in निर्मध्य &c.

There are texts "निर्मध्येनेष्टकाः पचंति" "बहिषायूपावट मवस्तृणाति" "आज्येनयूपमनिक" "after churning (i. e. fire produced from two pieces of wood by the friction), they bake bricks." "With grass, they cover the pit under the sacrificial post." "With ghee, they besmear the sacrificial post." These are in connection with an animal sacrifice. Are these qualities of a पशुपास to be transferred to दर्शपूर्णमास्थाय? The reply of the author is in the negative. He says that as said above in the preceding अधिकरण, by the words निर्मध्य, विदेश and आउय, there is no transference of the peculiarities of an animal sacrifice to the new and full meon sacrifices.

Adhikarana VIII. Sútras 19 -22. Dealing with the subject that by the words "ह्यो: प्रण्यंति", there is no transference of the qualities of the सामयाग.

## प्रणयनन्तु सौमिकमवाच्यं हीतरत्॥ १ । १९॥

प्रणयनं carrying of the fire; तु on the other hand; सौमिकम् pertaining to साम; अवाह्यं not ordained; हि because; इतरत् other.

19. On the other hand, carrying of the fire pertains to analy, because the other is not ordained.

There is a text in connection with चातुमांखयाग "द्वयोः प्रण्यंति। तसाइ-

हान्यों संति" "They carry in two, therefore with two they go." This: अधिवण्यन is a ceremony in the सेत्मया and it is also in दश्यूणीमासयाग. See the description of अग्निप्रणयन in sûtra 231 of chap. VI of कात्यायनश्रीतसूत्र. The question is, which अग्निप्रणयन is meant? The reply of the objector is that it is the अग्निप्रण्यन of सेत्मयाग; as to the अग्निप्रण्यन of दश्यूणीमासयाग there is no चौदक text and अग्निप्रण्यन is the peculiar characteristic of सेत्मयाग.

#### उत्तरवेदिप्रतिषेधरच तद्वत्॥ १। ३। २०॥

उत्तरवेदि northern altar; प्रतिषेत्र: prohibition; च and; तद्दत् like it.

20. And the prohibition of उत्तरवेदि is like it.

The objector says that there is a text "नवैश्वदेवेडचरवेदि मुख्यति न सुनासीरीये." "They do not construct उत्तरवेदि in a वैश्वदेव sacrifice, nor in a शुनासीरीय." The prohibition of the उत्तरवेदि in the text indicates that the peculiarities of सामयाग are meant but not of दर्शपूर्णमासयाग in which there is no उत्तरवेदि.

#### प्राकृतं वाऽनामत्वात् ॥ ७ । ३ । २१ ॥

आकृत belonging to the model sacrifice; वा on the other hand; अनामत्वात्. by reason of having no name.

21. Or belonging to the model sacrifice by reason of having no name of any particular.

The author says that अग्निज्ञणयन is not a नामधेय of the ज्ञण्यन of सोमयाग. दर्शपूर्णमासयागड are the model sacrifices; so the 'अग्निज्ञणयन' is used in the general sense of carrying fire to the eastesn side.

## परिसङ्ख्यार्थं श्रवणं गुणार्थमर्थवादो वा ॥ १ । ३ । २२

परिसल्यार्थ for the sake of परिसंख्या; अवर्ण the text; गुणार्थ for the sake of a quality; अर्थवाद: recommendation; वा or.

22. The text is for ultive or descriptive of quality or recommendation.

The objector said in the concluding part of सूत्र 19 that the other is not ordained by the text इयो: त्रण्यति, तसदादास्यां प्रण्यति। "They carry in two and therefore with two they go." The author says in reply that there are three alternatives viz. that the text may be a परिसंख्या, गुणवाद or अर्थवाद. If परिसंख्या, it excludes वैश्वदेर, and शुनासीर out of the four parts of वातुमांख्यागे. (See at p. 424.); but परिसंख्या has three defects (See at p. 20 and 178). If the text be considered to be a गुणवाद; the difficulty is that it lays down no

quality. If it be considered an अर्थवाद, it is useless. (see below.) It is better to explain अग्निप्रणयन; it is carrying of fire from the place where it is produced by rubbing two pieces of wood against each other, to the northern altar in the eastern direction. If there had been no such text there would have been अग्न्याधान and उत्तरवेदि in (1) वैश्वदेन, (2) वरुणप्रधास (3) साक्रमेध and (4) श्रुनासीरीय.

Adhikarana IX. Satras 23-25. Dealing with the subject that by the word **ह्यो: प्रण्यति**, the carrying of fire of the two middle is meant.

#### प्रथमोत्तमयोः प्रणयनमुत्तरवेदिप्रतिषेधात॥७।३।२३॥

प्रथमोत्तमथाः of the first and last; प्रणयन carrying of the fire; उत्तरवेदि northern altar; प्रतिवेधात् by reason of the prohibition.

23. The carrying of the fire is of the first and the last by reason of the prohibition of उत्तरवेदि.

The text ह्रयो: प्रणयंति is quoted at length in the commentary on सूत्र 19. The question is which two are meant. We have seen on commenting on sûtra 17 of pâda I. (See at p. 424) that there are 4 divisions of चातुमांखयाग. (1) वैश्वदेव (2) वरुणप्रवास (3) साकमेश्व (4) शुनासीरीय The objector says that the 'two' referred to, are the 1st and the last, as the prohibition relating to उत्तरवेदि quoted in the commentary on sûtra 20 shows. The उत्तरवेदि and अग्नियणयन are connected with each other. The prohibition relates to उत्तरवेदि only but not to अग्न्याधान.

#### मध्यमयोर्वा गत्यर्थवादात ॥ ७ । ३ । २४ ॥

सन्यमयोः of the middle two; वा on the other hand; गत्यर्थवादाद by reason of the description of motion.

24. On the other hand, of the middle two by reason of the description of the motion.

There is a text "उरू वा एते।यज्ञ्स, यत् वरुणप्रधासः साक्सेधश्च" "Verily they viz. वरुणप्रधास and साक्सेध are the two thighs of a sacrifice." The वरुणप्रधास and साक्सेध are as if the thighs of a sacrifice and it is completed by them. So this text is an अर्थवाद as said in sûtra 22 of the preceding अधिकरण. The author therefore says that the अग्निपण्यन is in the वरुणप्रधास and साक्सेध, as we see from the above text.

#### श्रीत्तरवेदिकोऽनारभ्यवाद्रप्रतिषेधः॥ १। ३। २५॥

श्रीतरवेदिकः pertaining to उत्तरवेदि; अनारभ्यवाद the general text; प्रतिचेत्रः prohibition.

25. As to that pertaining to उत्तरवेदि, it is a prohibition of the general text.

The author says that there is a general text "उपात्रवर्णते". "Here they make offerings." The text "इयो: अण्यंति" is the prohibition of the अनारभ्यविधि. When उत्तरवेदिंड are prohibited, the अन्याधान is necessarily prohibited. उत्तरवेद्यामग्विनिद्धाति "In the northern altar, they place fire". This is with a view to describe the quality as said in sûtra 22 of the preceding अधिकरण. Vide p 441. The conclusion is that the अग्निप्रणयन of the middle two, viz. वरुणप्रधास, and साकसेध is meant.

Adhikarana X. Sutras 26-27 dealing with the subject that by the word स्वरसाम &c., there is transference of the peculiarities.

#### स्वरसामैककपालामिक्षं च लिङ्गदर्शनात ॥ ७। ३। २६॥

खरसामैककपालामिक्ष song, cake baked on one pan and a curd dish; च and; लिंगदर्शनात् by seeing the force of the text.

36. And the खरसाम, एककपाल and आमिश्चा by reason of the force of the text.

The author's view is embodied in the present सुत्र (1) In connection with गवामयन it is said "अभितोदिवाकीत्ये त्रय स्वरसामानः" "On both sides of दिवाकीत्ये, there are three स्वरसामड." There is the principal day which is called दिवाकीत्ये on both sides of which there are 3 days called खरसाम. In these खरसाम days there are 17 songs sung under a direct text. In connection with another sacrifice called षडह it is said प्रष्ट पडहोती स्वर-सामानी. "The पडह has songs having two स्वरसामड." According to the principle laid down in the अधिकरण where the term वैद्यान is explained, (See p. 440) as the objector would argue, the स्वरसाम can not refer to the स्वरसाम of the ग्वामयन. The author says no; you are wrong; the peculiarities of गवामयन are meant. The reason he assigns is that by seeing the दिंग we arive at this conclusion. There are six songs sung during the six days viz (1) त्रिवृत (2) पंचदश (3) सप्तदश (4) एकविंश (5) त्रिणव (6) त्रयिखंश in a पडह. Then in an अष्ठाह, according to the text यत्त तीयंससदशमहः तत्त यश्चिश-स्थानमिष्ययोहरंति" "That which is the third day of 17 songs is carried to the place of thirty three songs." The third day's song is taken to the 6th day and 6th day's song is removed the 3rd day. Then under the text "त्रयाणां सप्तद्शाना मनुचीनतायरः" "The continuity of three seventeen songs." The 6th, 7th and 8th days have without any intervention 17 songs. This

shows that the peculiar characteristies of गवामयन are meant.

- (2) In वैश्वदेव sacrifice, one cake is offered to बावापृथिवी deities and in आग्नयण sacrifice also one cake is offered to बावापृथिवी; under the text यत्सर्व- हुर्नकरेगित "which makes the whole offerings" by अर्थवाद, in connection with the latter the peculiarities of वैश्वदेव can be transferred.
- (3) In বিশ্বইৰ sacrifice, the বিশ্বইৰসামিলা is mentioned and the peculiarities are described; elsewhere after describing মীনাৰহত্যামিলা, ('নবানিনন স্বাংনি' "They do not use watery portion of সমিলা"); by this prohibition, the peculiarities of বিশ্বইৰ are transferred.

#### चोदनासामान्याद्वा ॥ ७ । ३ । २७ ॥

चादनासामान्यात् by reason of the general command; वा on the other hand.

27. Or by reason of the general command.

The author says by reason of the commonness of the texts, खरवाम, एक-इराज and आविक्षा, are transferred from the respective ceremonfes mentioned in सूत्र 26.

Adhikarana XI. Sutras 28 -29 lealing with the subject that in the words 'andiagaid' the form is the cause.

#### कर्मजे कर्म यूपवत् ॥ ७ । ३ । २८ ॥

कर्मजे in a thing which is produced by an act; कर्म an act; यूपवत् like a sacrificial post.

28. In a thing which is produced by an act, it is an act like a sacrificial post.

वासोददाति, अनेददाति "He gives cloths; he gives a cart." The cloths and carts are made by a weaver and a carpenter respectively; just as a sacrificial post is prepared by an action so are cloths and cart. So these terms being based on an act of an agent, denote an action. This is the view of the objector.

#### कपं वाऽशेषभूतत्वात् ॥ १ । ३ । २९ ॥

ं इत् form; वा on the other hand; अशेषभूतत्वात् by reason of nothing being left.

29. On the other hand, it is form by reason of nothing left (of action).

The author says that the terms apply to the objects when they are rea-

dy i. e. after the action is over. No one applies these terms when the cloth and cart are being made by the weaver and the carpenter. They apply to the forms which are ready for use. So in this view, these terms do not denote action. As to the example of the sacrificial post which the objector gives, it is said in reply that the action is going on; the illustration therefore does not hold good.

Adhikarana XII Sûtrus 30-32 dealing with the subject that in a स्वित्त्र, the unconsecrated fire should be used.

#### विशये लौकिक: स्यात्सर्वार्थत्वात्॥ ७। ३। ३०॥

विशये in a doubt; छौकिक: common; सात् is; सर्वार्थत्वात् by reason of accomplishing all objects.

30. In a doubt the common fire, by reason of its accomplishing all objects.

In connection with nifacia. it is said "अध्यक्षिण सुवीत". "Having placed fire, he praises." What kind of fire is meant, whether it is the common unconsecrated fire or the consecrated fire? The view of the objector which is not stated here is apparently that it is the Vedic fire, which is purified by the consecration ceremony.

The author's reply is that in such a case of doubt it is the common fire which is of use everywhere, and is therefore meant.

#### न वैदिकमर्थनिर्देशात्॥ ७।३।३१॥

न not; वैदिकम् consecrated fire; अर्थनिद्शात् being directed for the particular object.

31. Not the consecrated fire, being ordained for a particular object.

The author says that the consecrated fire can not be used; because it is used under a Vedic text for a particular purpose. आहवानीयेजुहोति। गाहंपत्येहवींचि अपयोतः "He sacrifices in आहवनीय fire, he offers libations in गाहंपत्ये fire."

#### तथोत्पत्तिरितरेषां समत्वात् ॥ ७ । ३ । ३२ ॥

तथा similarly : उत्पतिः origin; इतरेषां of the others; समस्वात् by reason of equality.

32. By the reason of the equality of its origin with others.

The author says further that the Vedic fire is also produced like

common fire; so common fire should be used.

Adhikarana AIII. Satras 33.-34 dealing with the subject that under the text "the 11th sacrificial post is the sacrificial post", the ceremonies belonging to the sacrificial post do not apply.

#### संस्कृतं स्यातच्छब्दत्वात् ॥ ७ । ३ । ३३ ॥

संस्कृतं consecrated; स्यात् is; तत् that; शब्दत्वात् by reason of the word, text.

33. Consecrated by reason of that word.

In connection with एकादशिनी sacrifice it is said "उपशयोग्रामनति" "उपशय becomes a sacrificial post." In the एकादशिनी sacrifice there aer 11 sacrificial posts; the sacrificial posts erected from the south number 11; the eleventh is called उपशय. "यद्शिण्त उपशय". "That which is from the south is called उपशय." The question is, whether purificatory ceremonies should be performed on the उपशय? The objector says, yes because it is called a यूप and so all the ceremonies which are performed on a यूप should be performed on the उपशय.

# भक्त्या वाऽयज्ञशेषत्वाद्गुणानामभिधानत्वात्॥ १।३।३१॥

मक्त्या by the secondary sense; वा on the other hand; अयज्ञशेषत्वात् by reason of being not the part of the sacrifice; गुणानाम् of the qualities; अभिधानत्वात् by describing.

34. It is by the secondary sense being not subsidiary to the sacrifice and by describing the qualities.

The author says that no animal is tied to the eleventh pillar, so no ceremony is necessary "सर्वे वा अन्येयूपाः पशुमंतः अधेषशय एवापशुः" "Animals are tied to other sacrificial posts, but not to the उपशयः" So no rope is tied round it. It is a यूप not in the primary sense but only in the secondary sense. When it is called a यूप it is only to describe the qualities. As for example यजमानावें यूप. "A sacrificer is certainly a sacrificial post." It is only to show the excellence of यूप that यजमान is called यूप.

Adhikarana XIV. Sutras 35-36 dealing with the subject that in the text पृष्ठ रुपतिष्ट ते &C. the word पृष्ट means a matter of the Riyseda.

#### कर्मणः पृष्टशब्दः स्यात्तथाभूतोपदेशात्॥ ७।३। ३५॥

करमेणः of an action; पृष्टशब्दः word पृष्ट; स्यात् is; भूते।पदेशात् by laying down similar direction.

35. The word gg denotes an action by laying down similar direction.

In connection with अग्निचयन, it is said "पृष्टेंहपतिष्ठंते" "They worship with songs." The word पृष्ट is a proper name of a song in a ज्यातिष्टाम in माध्यं दिन-स्वन. The objector says that when this word is used in अग्निचयन, it means the peculiarities of the पृष्ट of ज्यातिष्टाम according to the principle of अग्निहोन्न as explained in अधिकरण I of pâda III. at p. 434.

It, therefore, denotes an action and the peculiarities of पृष्ट are (1) the general हिंकार &c. and (2) the particular पृथिवीं सनसाध्यापेत्. "meditate on the earth mentally."

#### स्रभिधानापदेशाद्वा विप्रतिषेधाइद्रव्येषु पृष्ठशब्दः स्यात

11 9 1 3 1 3 5 11

अभिधानोपदेशात् by mentioning the name; वा on the other hand; विश्वति-वेशात् by prohibition; द्रव्येषु in a substance; पृष्टशब्द: the word पृष्ट; स्थात् is.

36. On the other hand, by mentioning the name and prohibition, the word gg is used in the sense of substance.

The author says that पृष्ट means a matter from the Rigveda, as for instance अभित्वाश्रानोनुमः &c. Rig. Veda VIII. 32-22. The reason which he gives is that the आत्मनेपद form of the verb is used which prohibits the इप्र्यान (worship). By reason of the instrumental case and the आत्मनेपद form of the verb, the पृष्ट means the verses from the Rigveda; it therefore prohibits the separate act of उपस्थान. So it is not a transfer of the acts from उपोतिष्टोम. It means "sitting near fire with mantras" but not doing acts similar to पृष्ट in उपोतिष्टोम.

#### END OF PÂDA III.

#### PADA IV.

Adhikarana I. desling with the subject that in सीर्य चेह &c. the transference of subordianate acts is inferred.

The author now proceeds to explain the inferential आनुसानिक अतिदेश. See the the division at p. 422.

#### इतिकर्तव्यताविधेर्यजतेः पूर्ववत्त्वम् ॥ १। १। १॥

इतिकर्त व्यता subordinate acts; अविधि: by reason of being not prescribed; यजते: of the sacrifice; पूर्ववस्वम्, model.

1. The model of the sacrifice by reason of the subordinate acts being not prescribed.

There is a general text belonging to no context सौर्यं वर निर्वेपद बहावर्चसकामः (ते॰ सं॰ II. 3. 2.) "A person desirous of Brâhmaṇic splendour, should offer boiled rice consecrated to sun." We must before explaining the सूत्र explain what is भावना. It is volition, a faculty by which you desire to accomplish certain object. It consists of three parts. (1) साध्य the desired end i. e. the fruit; (2) साधन is the means by which you achieve it, i. e. the different materials and (3) इतिकर्तक्ष्या which is the variety of the subordinate acts which lead up to that main act. See p. 224. "अधिशोमेन स्योद्धामे यजेत." "A person desirous of heaven, should perform a sacrifice." Here in the text we find all the three elements, but in the text under consideration we see that there are साध्य and साधन both but not इतिकर्तक्ष्यता. The author says that in such cases where the इतिकर्तक्ष्यता is not mentioned, you infer it from the model sacrifice.

Adhikarana II. Sútras 2-12 dealing with the subject that in the text 'सीर्यंचर'' there is Vedic subordinate act.

#### स लौकिकः स्याद्दृष्टप्रवृत्ति 📠 त् ॥ ७ । ४ । २ ॥

सः that; लोकिक: wordly; लाद is; ्राहीसत्वात् by seeing its application.

2. It is wordly, by seeing its application.

Now the question is, that when the standard is not prescribed, then there is no rule to determine as to whether it is Vedic or profane? The objector's reply is that when there is nothing particular to indicate it, it should be considered secular. The acts performed to achieve the desired end are secular in as much as their applicability is seen.

#### वचनात्तु ततोऽन्यत्वम् ॥ ७ । ४ । ३ ॥

वसनात् by the text; स on the other hand; ततः from that; अन्यत्वम् other-wise.

3. On the other hand, by the text, it is otherwise.

The objector continues that if there be any special text, then the इति-कर्तव्यता is Vedic.

### लिङ्गेन वा नियम्येत लिङ्गस्य तद्गुणत्वात ॥ १११। ॥

लिंगेन by the force of the text; ना on the other hand; नियम्पेत is regulated; लिंगस्य of the force of the text; तद्वगुणत्नात by reason of being its character.

4. On the other hand, it is regulated by the force of the text since it is the characteristic of the force of the text.

The author says that the इतिकर्तञ्चला is not profane; it is Vedic. It is regulated by the inference derived from the text because it depends upon it. For instance, सीर्यंचर, प्रयाजेकृष्णलं, (तै॰ सं॰ II. 3. 2.) &c. indicate that the इतिकर्तञ्चला is Vedic but not profane.

## अपि वाऽन्यायपूर्वत्वाद्मत्र नित्यानुवादवचनानि स्युः

अपिवा not so; अन्यायपूर्वत्वात् by reason of being based on unreasonable-ness; यत्र where; नित्यानुवाद्वचनानि permanent restatement.

5. Not so, being based on unreasonableness, when there is permanent restatement.

The objector says that you can not fix the Vedic इतिकर्तं by inference from the texts; how can such inference be drawn where the passages are permanent repetition? It is therefore profane इतिकर्तं व्यता.

# मिथो विप्रतिषेधाञ्च गुणानां यथार्थकल्पना स्यात्।। । । । १। १।

भियः mutual; विप्रतिषेधात् by reason of incompatibility; च and; गुणानां of subordinate acts; यथार्थकस्पनाः real applicability; सात् is.

6. And by reason of mutual incompatability, there is the real applicability of the subordinate.

The objector continues in his own way and says that both वैदिक and हो। किक इतिकर्त व्यता can not exist side by side. If it is Vedic इतिकर्त व्यता, it can not be छोकिक. If it is लोकिक इतिकर्त व्यता, it can not be Vedic; when the छोकिक इतिकर्त व्यता is admitted to be applicable, all the subordinate acts of the model sacrifice are transferable. So only one is applicable and that is छोकिक इतिकर्त व्यता.

#### भागित्वात्तु नियम्येत गुणानामभिधानत्वात्सम्बन्धाद-भिधानवद्मथा धेनुः किशोरेण ॥ ७ । ४ । ७ ॥

भागित्वात् by reason of participating; तु on the other hand; नियम्येत is limited; गुणानाम् of the subordinate acts; अभिधानत्वात् by reason of indication; संबन्धात् by relationship; अभिधानत्वात् like a name; यथा।ike; धेनु: a cow, a mare; किशोरेण by its colt.

7. On the other hand, it is limited by reason of participating in the extraordinary principle because it indicates the subordinate acts. By virtue of relationship, it is like a name just as mare by the colt.

The author says that here the इतिकर्त व्यता is Vedic; because it partakes of the अपूर्व. The apurva is produced by the principal act and the subordinate acts lead up to it. When you mention अभिहोत्र in काँडपायन sacrifice, all the subordinate acts are meant by reason of the mutual relationship between the parts to the whole. He gives an illustration which can not be translated in any other language. धंतु means a cow but when there is the word 'किशोर' (colt) used, the word 'भंतु' comes to mean a mare. So the इतिकर्त व्यता in connection with the principal act which produces अपूर्व is Vedic.

#### उत्पत्तीनां समत्वाद्वा यथाधिकारं भावः स्यात् ॥७।४।८॥

वत्पत्तीनां of the origin; समत्वात् by reason of equality; वा on the other hand; यथाधिकारं according to the context; साव: existence; स्वात् is.

8. On the other hand, by virtue of the equality of the origin, they are regulated by the context.

The लिंग can not determine it; because प्रयाज &c. are of equal origin. They are all the constituent parts of आजेय. So they pertain to the context of their principal (आजेय). If प्रयाज be considered principal, then its शेष namely अनुयाज will be inferred. So the characteristics which are mentioned in connection with the अनुव, are to be taken under that heading.

#### उत्पत्तिशेषवचनं च विप्रतिषिद्धमेकस्मिन् ॥७।४।९॥

उत्पत्तिशोषत्रचर्न text as to principal and subordinate acts; च and; विप्रति-षिद्रम् prohibition of the contrary; एकस्मिन् in one.

9. In one sentence, the principal and the subordinate acts are prohibited.

The objector says that when the subordinate acts go to make up the sign along with the principal, the constituent parts are raised up to a higher position; they are no longer subordinate acts. So the **glassical** is not Vedic and your position that by one text both the principal and its parts are possible is untenable.

### विध्यन्तो वा प्रकृतिवच्चोदनायां प्रवर्त्तीत तथा हि लिङ्गदर्शनम् ॥ ७ । ४ । १० ॥

विध्यंतो end of the विधि; वा on the other hand; प्रकृतिवत् like the model sacrifice; चोदनायां in a command; प्रवर्तेत is applicable; तथा similarly; हि because; लिंगदर्शनम् force of the text,

10. On the other hand, it is the end of the विधि; like the model sacrifice, it is applicable in बोदना text; similarly is the force of the text.

The विधि is the command. दशेषूणंसासाम्यायनेत "Let him perform new and full moon and sacrifices." It is the commencement of the विधि i. e. विध्यादि. The sentence or command on the strength of which a person acts or which prompts or induces a person to act or omit to act, is a विधि. विध्यंत is the entire Brâhmaṇa with the प्रोडाश excepting the principal विधि. On the contrary, विध्यादि consists of the बाह्मण and प्रोडाश. The author says that the विध्यंत makes the model sacrifice applicable; whatever procedure that belongs to the model sacrifice, applies to those of which it is the model. As for instance the procedure of those of which आग्नेय is the model, is from the आग्नेय. The model sacrifice of the सौर्ययाग is दशेषूणंसास. The whole procedure of eशेषणंसास under the चोदना applies to सौर्ययाग. There are 3 constituent parts of बसावनः (!) what (2) by what (3) how. (1) साध्य (2) साधन (3) इति-कर्त क्या. See at p. 448. The author says that the लिंग also shows the same. The अयाद्य &c. belonging to दशेषूणंसास are found in सौर्ययाग. This argument shows that the इतिक्व क्या is Vedic.

## लिङ्गहेतुत्वादिलङ्गे लौकिकं स्यात ॥ १। १। ११ ॥

लिङ्गहेतुस्वात् by virtue of लिङ्ग being the cause; अलिंगे in a case where there is no लिङ्ग; लौकिक profane; स्वात् is.

11. By virtue of the तिङ्ग being the cause, in a case where there is no तिङ्ग, it will be profane.

The objector says that you base your argument on the বিদ্ধ. In those sacrifices where there is no বিদ্ধ, the হ্বিকৰ্ম will not be Vedic. As for

example ऐन्द्राप्तमेकादशकपालं निर्वेपेत् "Let cakes baked on eleven pans be offered to इंद्र and अग्नि."

## लिङ्गस्य पूर्ववत्त्वाच्चीदनाशब्दसामान्यादेकेनापि निरू-प्येत यथा स्थालीपुलाकेन॥ ७। ४। १२॥

लिङ्गस्य of the force of the text; पूर्ववस्वात by reason of the priority; च and; चोदनाशन्दसामान्यात् by reason of चोदना being common; एकेनापि by one only; निरूप्येत determines; यथा just like; स्थालीपुलाकेन with rice in a cauldron.

12. By reason of the priority of as and the बोदना being common, one only determines just as one (grain of) rice in a cauldron.

The author says that the लिङ्ग alone does not determine that the इतिकर्तं व्यता is Vedic or profane; the चादना which is common to all, coupled with the support of the लिङ्ग, determines that the इतिकर्त व्यता is Vedic. Just as you take only one grain of rice from the boiling kettle to see whether the rice has boiled or not, so one illustration is quite sufficient to settle the dispute that the इतिकर्त व्यता is Vedic.

Adhikarana III. Sûtras 13-20. Dealing with the subject that in ग्वामयन, the subordinate acts of ऐकाहिक should be performed.

#### द्वादशाहिकमहर्गणे तत्प्रकृतित्वादैकाहिकमधिकागमात्त-दाख्यं स्यादेकाहवत ॥ ७ । ४ । १३ ॥

द्वादशाहिक pertaining to the sacrifice lasting for 12 days; अहर्गण in several days; तरप्रकृतित्वात् by reason of being the model of it; ऐकाहिकम् of one day; अधिकागमात् by reason of exceeding; तदाख्यं its name; स्यात् is; ऐकाहिवत् like a sacrifice for a day.

13. In a sacrifice lasting for several days, the twelve days' sacrifice by reason of being the model of it; exceeding the songs of one day, they will be so called like a sacrifice for a day.

प्रजाकामा गवामयनसुपेयुः "They who are desirous of offspring, resort to गवामयन" After laying this down it is said that उयातिः, गौः and आयुः are one day sacrifices in it. The question is whether the इतिकर्तं च्या of द्वादशाह or एकाह applies to गवामयन? In गवामयन there are three याग्र known as ज्यातिः, गौः and आयुः they fall under the head of those sacrificees which last for several days; their model is द्वादशाह and as they have their names conventionally fixed, they are ऐकाह. In this state of doubt, the objector comes forward and

says that the ग्वामयन has its model in the द्वादशाह by reason of its lasting for several days and the विश्यंत is द्वादशाह though there are ऐकाहिक sacrifices named distinctly, yet they would not apply as more Vedic hymns are recited with modifications.

#### लिङ्गाच्च ॥ ७ । ४ । १४ ॥

िसंगात by reason of the force of the text; च and.

14. And by force of the text.

The objector gives a reason in support of his view. He says that the fee also shows that the इतिकर्तथ्यता of द्वादशाह belongs to गवामयन. "द्वाभ्यां लोमावद्यति, द्वाभ्यांत्वचं, द्वाभ्यामसृग् द्वाभ्यां मांसं" "With two he offers hair, with two he offers skin, with two he offers blood and with two he offers flesh." After giving these 6 pairs यहद्वादशोप सदोभवंति आत्मान मेतिश्वरवद्यते "Those which are twelve इपसद्देश, (oblations) are offerings to the self." From these texts, the inference is that the procedure of हादशाह applies. The illustration taken from एकाद-शिनी sacrifice is another छिट्ट. There 361 series of soma extraction called सुतिs in a गवानयन; it is said यस्यातिरिक्त मेकदशिन्या मालभेरन् अप्रियं मातव्यम-तिरिच्येतद्वी द्वीपग्रः समस्येयु कनायश्रायुः कुर्वीरन्यदेते ब्राह्मण्वंतः नवपश्रवश्रालभ्यंते नाप्रियंम्रातव्यमतिरिच्यते नक्तनीयश्रायु:कुवीत "He who sacrifices an excess of animals in एकाद्शिनी, will have the increase of deadly enemies; two animals should be put in pair, the younger should be used in आयु: but they who sacrifice the nine animals beloning to बाह्मण will have neither an increase of deadly enemies, nor the younger will complete आयु '' If eleven is multiplied by 32, the total comes to 352; the remaining nine animals in order to complete 361 series of soma extractions are called बाह्मणवान् in the text. This fact also shows that the इतिकत व्यता of हादशाह applies.

#### न वा क्रत्वभिधानाद्धिकानामशब्दत्वम् ॥०।४।१५॥

न वा not so; कृत्वभिधानात् by reason of the name of the sacrifice; अधिकानाम् of more songs; अशब्दत्वम् without an anthority.

15. Not so, by reason of the name of the sacrifice; and of the more songs there is no authority.

The author gives his own view; he says that the name of the sacrifices is distinctly given; they are ऐकाह while the द्वादशाह is based upon inference of चोदक. The नामधेय which is based upon perception is superior to चोदक. So the result is that the इतिकर्तव्यता is of एकाह in a गवामयन. You say that more songs are recited; but there is no authority for this statement. It is not based on नामधेय but on a special text.

#### लिङ्गं संघातधर्मः स्यात्तदर्थापत्तेर्द्रव्यवत् ॥१।१।१६॥

लिङ्ग force of the text; संघातधर्मः a characteristic of the collection of sacrifices; स्वात् is; तद्यापत्तेः by reason of securing the object; द्वय्यवत् like the material.

16. The तिङ्क is the characteristic of the collection of sacrifices by reason of securing the object like the material.

As to लिंग mentioned in सूत्र 14, the objector says that it is the characteristic of the अहर्गण. The द्वादशाह is the collection of days (अहरोबात) and it secures fruit. गवामयन is also a species of अहरोबात and it also secures a fruit. Here it partakes of all the characteristics of द्वादशाह. As for example when wild rice is substituted for the rice, it partakes of all the characteristics of the rice and undergoes all the processes required for purifying it and making it fit for the sacrifice.

## न वार्थधर्मत्वात्संघातस्य गुणत्वात्॥ ७।४।१०॥

न वा not so; अर्थधर्मत्वात by reason of partaking the characteristic of the reward; संवातस्यगुणत्वात the aggregate being subordinate.

17. Not so, by reason of partaking the characteristic of the reward, the aggregate being subordinate.

The author says that you are wrong; the द्वादशाह secures the object and so it does not partake of the quality of the अद्योग, it being subordinate; just as when one says "bring me king's man", a man is brought but not the king: so when one takes cooked food the principal ingredient is always thought of but not minor eatables namely vegetables and soup &c. The days therefore in the sacrifice produce the fruit but not the स्वात (aggregate) so the 12 उपलद्ध (oblations) are not characteristics of the अद्योग but of द्वादशाह.

#### अर्थापत्तेर्द्रव्येषु धर्मलाभः स्यात् ॥ ७ । ४ । १८ ॥

अर्थापत्तेः by reason of securing the object; द्वव्येषु in the materials; धर्मलाभः transference of the characteristic; स्थात् is.

18. By reason of securing the object, there is transference of the characteristics in the materials.

The author says that you have given the example of the wild rice. It is a substitute of the rice and so it will partake of all its characteristics and undergoes all the processes.

#### प्रवृत्त्या नियतस्य लिङ्गदर्शनम् ॥ ७ । ४ । १९ ॥

प्रवृत्या by the application; नियतस्य of the fixed; लिङ्गदर्शनम् symbol or mark.

19. Fixed by the application, there is the symbol or mark.

The anthor says that the first day of द्वादशाह and that of गवामयन are called बायणीय. The twelve उपसद्ध as a matter of course follow, when the principal is accepted; they do not come by a चोदक text.

# विहारदर्शनं विशिष्टस्यानारभ्यवादानां प्रकृत्यर्थत्वात्॥ ७ । ४ । २० ॥

विहारदर्शन seeing the 12th day ceremony; विशिष्टस्य of 11th animal srcrifice which is special; आनारभ्यवादानां of the general statement; अञ्चल्यांत्वात् by reason of being for the model sacrifice.

20. Seeing the 12th day ceremony of animal sacrifice which is special, by virtue of the general statement being for the model sacrifice.

The author further explains his view. There is an एकादिशानी sacrifice in which 11 animals are sacrificed. There is a certain ceremony on the 12th day which is called विद्वार There is अनारभ्य text belonging to no context आग्नेय मेव प्रथमेडहिन आलभेरन, सारस्त्री मेवी दितीये, सोम्य वश्च द्वतीये वाहण मंततः "Let an animal consecrated to Agni be brought for sacrifice on the first day, an ewe consecrated to सरस्त्रती on the second day, tawny coloured animal consecrated to साम on the third day and an animal consecrated to वहण on the last day." This process is to be repeated. As a rule अनारभ्य text belongs to a model sacrifice; the present text will, therefore, apply to उपोतिष्टोम; but there are not many days; so the text will be read in connection with दादरगह. In the latter, there are no उपोतिः, गोः and आयुः; the text will therefore be read in connection with ग्वामयन. This is the reason why विद्वार is seen in ग्वामयन.

END OF PÂDA IV.

END OF CHAPTER VII.

#### CHAPTER VIII.

#### PADA I.

Adhikaran I. Dealing with Afa at (promise, enunciation).

#### अथ विशेषलक्षणम् ॥ ८। १। १॥

अथ now; विशेषलक्षणम् the definition of the special.

1. Now is the definition of the special.

In the foregoing chapter the अतिदेश has been described generally. Now the author enters into a new chapter and makes a promise to describe it specially. This sûtra is a प्रतिज्ञा sûtra and is an introduction to the subject which the author wishes to treat in the chapter.

Adhikarana II. Dealing with the peculiarities of the special action.

#### यस्य लिङ्गमर्थसंयागाद्भिधानवत् ॥ ८ । १ । २ ॥

यस whose; लिंगम् work; अर्थसंयोगात by reason of the connection with the object; अभिधानवत् like a name.

2. Whose mark by reason of the connection with the object like a name.

सीर्यंचर निवंपेद्व अववंसकाम: (तै॰ सं॰ II. 3. 2) Here is a text "Boiled rice should be offered to सूर्य by a man who is desirous of the splendour of a Brahman." In the text, we have the अपूर्व; it is the aparva which actuates a person to the performance of an act. We have therefore in the text two essential elements of भावना given, namely साध्य and साधन. The सीर्ययाग is the means to secure the Brahmanic glory or splendour. But the विध्यंत or the procedure is not described. We do not know which is the देवता and what are the materials. It puts a person on an enquiry. The above text will read thus "सी॰ यंदर निवंपेदान्यवत." The word निवंपेत is the छिंग or mark which puts one to enquire how the offering should be made. The reply is that you should perform it like an आग्नेय sacrifice. The procedure of the आग्नेय will govern the सीर्ययाग.

Adhikarana III Satras 3-10 dealing with the subject that in a some sacrifice, the characteristics of greater not transferred.

#### प्रवृत्तित्वादिष्टे: सेामे प्रवृत्ति:स्यात्॥ ८। १।३॥

प्रवृत्तित्वात् by reason of the application; इष्टे: of इष्टि; लोने in लोम (sacrifice); प्रकृति: procedure; स्यात् is.

3. In a soma sacrifice, the procedure of ste applies by reason of the application.

"दयोतिष्टोमेन स्वर्गकामोयजेत" "A person desirous of heaven should perform अग्निष्टोम" The question is what is the (विध्यंत) procedure? The reply to the objector is that the procedure of इष्टि i. e. दर्शपूर्णमासयाग governs the सोम sacrifice. The reason is that the procedure of इष्टि applies to दीअणीया, आतिथ्या, प्रयणीया and animal sacrifice. Lastly comes सोमयाग. The objector says that the procedure of इष्टि governs all the above said sacrifices in order. Why should it not govern सोमयाग?

#### लिङ्गदर्शनाच्च ॥ ८। १। १॥

िंगदर्शनात् by reason of the inference; च and.

4. And there is also an inference.

तस्यैकशतं प्रयाजानुयाजाः "It has one hundred प्रयाजs and अनुयाजs." These characteristics of इष्टिs are met with in a सोमयाग in which there are hundred प्रयाजs and अनुयाजs.

#### क्रत्स्नविधानाद्वाऽपूर्वत्वम् ॥ ८ । १ । ५ ॥

क्रत्स्विधानात् by laying down all the details; वा on the other hand; अपूर्वत्वम् peculiarity of an extraordinary principle.

5. On the other hand, by laying down all the details, there is the peculiarity of an extarordnary principle.

The author says that the सोमयाग has all the details laid down, and thereforedoes not stand in need of borrowing the procedure from elsewhere.

The इतिकतंद्यता is known from the verb 'यजति'.

## सुगभिचारणाभावस्य च नित्यानुवादात्॥८।१।६॥

सुगिभेघारणाभावस्य of non-existence of spoon and sprinkling of ghee; स्वात है नित्यानुवादात by reason of the permanent restatement.

6. And there are no spoon and sprinkling of ghee by virtue of the permanent restatement.

"घृतंवेदेवा । ज्ञाला सोममञ्ज् स् चौवाह । तसात् स् चिसोमहिकांसाद्यते । न सोममाज्येन। सिघारयंति" "The gods making a thunderbolt from ghee, killed Soma; the two स्कूड are its arms. The offering of soma is therefore not placed in स्कू (spoon) nor is it saturated with ghee." The author assigns another reason for holding the सोमयाग to be a model in itsetf. He says that under the text there are no spoon and the sprinkling of ghee; if the दर्श-पूर्णमास had been the model of सोमयाग, such could not have been the case. It is a नियानुवाद a permanent statement of fact.

#### विधिरिति चेत्॥ ८। १। ७॥

विधि: prohibition; इतिचेत् if you say.

7. If it be said that it is a prohibition.

The objector says that it is not नित्यानुवाद but it is a negative precept; the text prohibits the two ingredients of दर्शपूर्णमास which are not applicable to सोमयाग. It prohibits so much and no further.

#### न वाक्यशेषत्वात् ॥ ८ । १ । ८ ॥

न not; वाक्यशेषत्वात by reason of completing the sentence.

8. No, by reason of completing the sentence.

The author says that it is not विधि but an अर्थवाद. It completes a sentence. अवधिषुर्वा एतत् सोमंयद्भिषुरावंति । यदस्यश्रुचीवाहुकु वंति । यदा- उपमितकमकार्षुः । "Those who brew the soma, kill it, if they make spoons its arms and bring ghee near it." There is elsewhere a विधि of which it is an अर्थवादः अंशुरंशुस्त देवसोमाप्यायताम् (T. S. I. 2. 11. 1.) ॥ "O! god, soma let each particle of thine increase." If the former text be considered to be a विधि, there will be a split of a sentence.

#### शङ्कतेचानुपोषणात् ॥८।१।६॥

शंकते he doubts; च and; अनुपोषणात् by reason of not fasting.

9. And he doubts by reason of not fasting.

यद्जुपोष्य प्रयायाद् श्रीववद मेनममुद्मिक्कोके नेनीयेरस्तस्मादुपोष्य प्रयायात्। "Those who remain without fasting, are carried to the other world tied with their necks, one should therefore remain fasting." This is the procedure in दर्शपूर्णमास that one has to observe a fast but such

is not the case in a सोनयाग and there is, therefore, no transference from दशेवूर्णमास.

#### द्शेनमैष्टिकानां स्यात् ॥ ८। १। १०।।

दर्शनम् seen; ऐडिकानाम् minor offerings; स्यात् is.

10. There are minor offerings seen.

This is a reply to the argument put forward in sûtra 4 by the objector. You say that there are प्रयाज and अनुयाज offerings from which you infer that'the models of soma sacrifice are full and new moon sacrifices. But they are the offerings in दक्षिणीया &c. down to अवस्थ. Their number is the same. They are the subordinate parts of सोमयाग which is therefore, an अपूर्व in itself.

Adhikarana IV. Dealing with the transference of the characteristics of दृष्टि in ऐंद्राजि sacrifice.

## इष्टिषु दर्श पूर्णमासयोः प्रवृत्तिः स्यात् ॥ ८।१।११॥

इष्टिषु in इष्टिs; दर्शपूर्णमासयाः of the new and full moon sacrifices; अवृतिः application; स्यात् is.

11. In इंडिs there is the application of full and new moon sacrifices.

The question is what procedure will regulate एँद्राग्न sacrifice. The author has laid down a general law that the निध्यंत of दर्शपूर्णमास governs the इष्टिंड. He has given no reason. Sabara says, that in the text ऐन्द्राग्नमेकादशक्क्यालं निवेपेत। "Let one offer cakes baked on eleven pans, to इंद्र and अग्नि deities," the word निवेपेत means offering of ghee in a spoon to the fire; this procedure belongs to दर्शपूर्णमासयाग and so the procedure of दर्शपूर्णमास regulates the एँद्राग्न.

Adhikarana V. Dealing with the transference of the procedure of द्श्रंपूर्णमास to the अस्न-बोमीय animal sacrifice.

### पशौ च लिङ्गदर्शनात्॥ ८।१।१२॥

पशौ in an animal sacrifice; च and; लिङ्गदर्शनात् by seeing the inference from the text.

12. And in an animal sacrifice, by seeing the inference from the text.

The next question is, what is the procedure that regulates the अग्नियोगीय

animal sacrifice? The author's reply is that it is the विध्यंत of दर्गर्गमास The reason, he says, is that an inference can be made from the Vedic texts. ए हादश प्रशासन एकादशान्याजान, सोवमाघार्य जुह्वागश्चमनिक. "There are eleven अनुयात्रs; he besmears the animal with जुहू after sprinkling ghee from सुवा (ladle)".

Adhikarana VI. Dealing with the transference of procedure of आधिवासीय to स्वनीय and: other animal sacrifice.

#### दैक्षस्य चेतरेषु ॥ ८ । १ । १३ ॥

दैक्षस्य, of अप्तीपोमीय; च and; इतरेषु in others.

13. And of श्रक्तिपोमीय, in others.

The next question is, what procedure will regulate the सवनीय, निरूद and अनुवंध्य? The reply is that the विध्यंत of अग्नियोमीय applies to other animals also. The word देश means अग्नियोमीय. The लिंग is आलभेत which is common to all. The verb indicates that the model sacrifice is श्राविनयोमीय. "वपयापातः सवनेचरंति, पुरोडाशेनमध्यं दिनेऽङ्गेस्तृतीय चवने'। "They complete the morning libation with fat, midday with पुरोडाश cake and the third libation with limbs." The procedure of सवनs is common to all animal sacrifices. औदुम्ब-रोयूपोभवति. "A sacrificial post is made of उद्म्बर tree". These facts support the view embodied in the अधिकरण.

Adhikarana VII. Dealing with the transference of the procedure of सवनीय to the ऐका-दिशनी animal sacrifice.

#### ऐकादिशनेषु सौत्यस्य द्वैरशन्यस्य दर्शनात् ॥८।१।१४॥

प्रेकादशिनेषु a sacrifice in which eleven animals are sacrificed; सौत्यस्य of the time for preparing the सोम; द्वेरशन्यस्य of two ropes; दर्शनात् by seeing.

14. By seeing the time for preparing the soma and two ropes in ऐकादशिनी animal sacrifice.

The question is, what विध्यंत will govern the sacrifice in which eleven animals are sacrificed? The reply according to the author is that it is the विध्यंत of सवनीय that governs the प्रादशिनी. The reason is that two ropes by which animals are tied round a sacrificial post and the time for preparation of soma are common to both. अग्निष्ठाद्वेदेरशने आदायहाभ्या रशनाभ्यामे-केंद्र यूपंपरिच्यात. "A priest fit to sit near the fire taking two ropes, ties the two ropes round each sacrificial post."

Adhikarana VIII. Dealing with the transference of the procedure of एकाद्शिनी to the sacrifice where a large number of animals are sacrificed.

## तत्प्रवृत्तिर्गेषेषु स्यात्प्रतिपशु यूपदर्शनात ॥ ६। १। १५॥

तत्प्रवृत्तिः its application; गणेषु collection of animals; स्वात् is; प्रति-पशुयूपदर्शनात् by reason of seeing separate sacrificial posts for each animal.

15. In the collection of animals, that applies by reason of seeing separate sacrificial posts for each animal.

We have seen अग्नियोगीय, सवनीय, अनुवंध्य and ऐकादशिनी where one and eleven animals are respectively sacrificed. The question is, what procedure will regulate a sacrifice where animals more than 11 are sacrificed? The author's reply is that the निध्यंत of ऐकादशिनी will apply. The reason is that in the first three, there is only 1 sacrificial post; it is only the ऐकादशिनी where there are more sacrificial posts than one. So the procedure of ऐकादशिनी applies to the प्राच sacrifice.

Adhikaranı IX. Dealing with the transference of the procedure of स्तामग्रा to indefinite sae-

#### भ्रज्यक्तासु तु सोमस्य ॥ ८ । १ । १६ ॥

अध्यक्तासु in indefinite sacrifices; तु on the other hand; से।मस्य of the soma yâga.

16. On the other hand in indefinite sacrifices of the soma.

What is the procedure in those sacrifices in which the materials and the deity are not known? They are called अध्यक्तयाग which is translated here as indefinite. "अभिजितायजेत" "Let him perform अभिजित्." "In such cases" says the author "the सामगाग is the model."

Adhikarana X. Dealing with the transference of the procedure of zizalis to again.

#### गर्गोषु द्वादशाहस्य ॥ ८ । १ । १७ ॥

गुणेषु in sacrifices which last for days; हाइशाहस्य of 12 day's sacrifice.

17. In sacrifices which last for days, of the দ্লাব্যান্ত.

What is the procedure in those sacrifices which last for days? The reply according to our author is that it is the विश्वंत of द्वादशाह that governs अहर्गण, it belongs to the class of a द्वादशाह sacrifice.

Adhikarana XI. Dealing with the transference of the procedure of ग्राम्यन in a session of sacrifice lasting for a year.

#### गव्यस्य च तदादिषु ॥ ८ । १ । १८ ॥

गव्यस्य of गवामयन sacrifice; च and; तदादिष in sacrifices like it &e.

18. And in sacrifices like that &c., of the गवामयन.

What is the procedure in a session of sacrifices lasting for a year like आदिलामयन, त्रास्त्रितामयन ६३.? The reply according to our author is that it is the विध्यंत of ग्यामयन that governs them because they belong to the class of sacrifices lasting for a period of a year or upwards.

Adhikarana XII. Dealing with the transference of the procedure of the first part to the latter part of a semblage of days.

### निकायिनां च पूर्वस्योत्तरेषु प्रवृत्तिः स्यात ॥ । । १।११९॥

निकायिनां of assemblage of days; च and; पूर्वस्य of the first; उत्तरेषु in the latter; प्रशृतिः application; स्वात् is.

19. And of assemblage of days, the procedure of the first applies to the latter part.

There are sacrifices lasting for days called by one name such as साह सं, सायस्क The question is, what is the procedure that applies to them? The reason for this question is that the procedure for the preceding days is provided for but there is no provision for the procedure of the succeeding days. Under such circumstances, the procedure of the preceding days applies to the succeeding days.

Adhikaraya XIII. Sûtras 20-22 dealing with the subject that fruit £c. are not transferred.

#### कर्मणस्त्वप्रवृत्तित्वात्फर्लिनयमकर्षः समुदायस्यानन्वय-स्तद्वनधनत्वात॥ ८ । १ । २० ॥

कर्मणः of the principal act; तु on the other hand; अवद्तित्वात् by reason of non-application; फलनियमकर् समुदायस्य of the fruit, the rule, the agent and the aggregate; अनन्वयः non-transfer; तद्वन्यनत्वात् by reason of dependence.

20. By reason of the non-application of the principal act, the fruit, the rule, the agent and the aggregate are not transferred, because they depend on it.

The present satra solves the question relating to the things that are transferred from the model sacrifice to the modified sacrifice. The principal act is not transferred; if that is transferred, then there will be no new name. It is only the characteristics or minor details that are transferred. The fruit is not transferred; the fruit of the model sacrifice and that of the modified

sacrifice are different. The rule is also different; the द्रांग्रांमास sacrifices are to be performed for one's whole life while सोर्ग्या is not to be performed for such a length of period. The sacrificers are different, they can not be one and the same at a time. The aggregate which goes to constitute the name of द्रश्यामास can not be the same as that of the सोर्ग्याम. So our author says that these aforesaid four parts can not be transferred, because they constitute the act and they are inseparable.

## प्रवृत्ती चापि ताद्रथ्यात् ॥ ८। १। २१॥

प्रवृत्ती in the application; च and; अपि also; ताद्ध्यांत by reason of its being for the object of that.

21. And in the application also by reason of its being for the object of that.

The author gives an additional reason in support of his view. He says that the minor details benefit the act but the fruit is for the sacrificer and it is not for the benefit of the action; similarly the rule is not for the action but for the guidance of the sacrificer to perform the sacrifice; the sacrificer himself is actuated by the desire to obtain heaven but not by the act itself; lastly the whole sacrifice is to secure the fruit but not to perform the act So all these ingredients confer no benefit on the act itself, and are not, therefore, transferable.

#### अम्रुतित्वाच्च॥ ६ । १ । २२ ॥

अञ्चतित्वात् by reason of being not laid down; च and.

22. And by reason of being not laid down.

The author gives another reason. He says that the procedure of दर्श-धूर्णमास regulates the सीर्थयाग and so the प्रयाज and अनुयाज offerings are transferred as a matter of course to the सीर्थ ।. The fruit &c. can not be transferred by the विध्यंत and there being no direct text for their transference, they can not be transferred.

Adhikarana XIV. Sucras 23--25 dealing with the subject that the purificatory acts which are ends in themselves such as milking of the cows, are not transferable.

#### गुणकामेष्वाश्रितत्वात्प्रवृत्तिः स्यातः ॥ ८ । १ । २३ ॥

गुणकामेन in the subordinate acts which are objects in themselves; आश्रितत्वात by reason of dependence; प्रवृतिः application; स्वात् is.

23 In the subordinate acts which are ends in themselves, by reason of dependence there is application.

The objector says that the subordinate acts which are performed for some object, are also transferable. As for example, गोदोहनेन अययेत्पशुकामस्य, उपास्ते गायतानर. "Let him carry water in a milk-pail, if desirous of cattle; O! singer, sing for him." In गोदोहन there is a ceremony which is called अययन carrying of water in spoons. चंत्रसेनापः अययेत्। गोदोहनेन पशुकामस्य. "Carry water with a spoon; of one desirous of cattle in a milk-pail." This is in connection with new and full moon sacrifices. The दश and प्रयासयाग are the models of सौदीयाग. When अययन applies to the modified sacrifice, its dependent and connected ceremony गोदोहन is also transferred. When you pull the canvas, the picture which it bears, is also pulled along with it.

#### निवृत्तिर्वा कर्मभेदात्॥ ८। १। २४॥

निवृति: non-application; वा on the other hand; कर्मभेदात् by reason of the difference of the act.

24. On the other hand, there is non-application by reason of difference of the act.

The author says that the two acts are different. The object of the spoon is for the sacrifice and that of the milking of the cow is for the person. So it does not necessarily follow that on the application of the one, the other applies.

#### अपि वाऽतद्विकारत्वात्ः त्वर्थत्वात्प्रवृत्तिः स्यात् ॥ ८ । १ । २५ ॥

अपि वा on the other hand; अतिहिकारत्वात् by reason of its being not modified; कत्वर्धत्वात् by reason of its being for the sacrifice; प्रवृत्तिः application; स्वात् is.

25. On the other hand, by reason of its being not modified and being for the sacrifice, there is the application.

"खादिरंबीर्थोकामाययूपंकुरगोत्"। "For one who is desirous of strength, a sacrificial post of खदिर wood should be made." The author says that where the object is for the sacrifice, the subordinate act along with the object is transferred. The sacrificial post should be made of खदिर wood by a person desirous of prowess. The object of the sacrificial post is connected with the sacrifice.

Adhlkarana XV. Dealing with the subject that in the cooked rice pertaining to सौदाया, the two touching-ceremonies are optional.

#### एककर्मणि विकल्पोऽविभागो हि चोदनैकत्वात्। ॥ ८। १। २६॥

एककर्मणि in one action; विकल्पः option; अविभागः indivisibility; हि because; चोदनैकत्वात् by reason of one command.

26. In one action, there is option because it is indivisible by reason of one command.

There is a text in connection with सौर्यागा. सौर्यंचर निर्देशवर्षसकामः (तै॰ सं॰ II, 3. 2) A person desirous of Brâhmaņic splendour, should offer boiled rice consecrated to sun." In the दर्शपूर्णमासयागा which are the model sacrifices, there are two acts of touching called अभिमर्शन "चतुर्होत्रापौर्णमासी मभिम्शोत्। पंचर्रोत्रामावस्यां". Let one touch the offerings of पूर्णमासी with चतुर्होत्त verse and the offerings of अमावस्य with पंचर्रोत्त verse." "The "पृथिवीहोता" &c. are चतुर्होत्तमंत्र and "अमिर्होता" &c. are पंचर्रोत्तमंत्र (See p. 388 and 389 of तै॰ बा॰ Poona edition) The question is, whether this double अभिमर्शन applies to सौर्ययाग or not? Does चतुर्होत्ता apply to सौर्ययाग when it is performed on the full moon day and पंचरोता when it is performed on the new moon day? The reply of the author is that it is optional. It can not be bifurcated in सौर्याग by reason of the चोदना being one.

Adhikarana XVI. Dealing with the transference of the procedure of आवनेय to the boiled rice in सुर्शेयाग,

#### लिङ्गसाधारणयाद्विकल्पः स्यात् ॥ ८ । १ । २० ॥

लिङ्गसाधारण्यात by reason of the लिङ्ग; (inference) being common; विकल्पः eption; स्थात् is.

27. There is option by reason of the log being common.

The question is, whether the विष्यंत of the boiled rice pertaining to सौर्ध-बाग is of दर्शूणंमास or आग्नेय? The objector says that according to the view expressed in the preceding अधिकरण, it is optional because there is one लिङ्ग "प्रयाजे प्रयाजे कृष्णलं गुढ़ोति". तैं० सं. II. 3. 3. In every प्रयाज, he makes a कृष्णल effering."

## ऐकार्थ्याद्वा नियम्येत पूर्ववचवाद्विकारो हि ॥ ८। १। २८॥

देका थाँत by reason of its being for one object; वा on the other hand;

नियम्पेत is regulated; पूर्वत्वात् by reason of its being a model sacrifice; विकार: modified sacrifice; हि therefore.

28. On the other hand, it is regulated by reason of its being for one object; because it has a model, therefore it is a modified sacrifice.

The author says that the सौर्थागा is a modified sacrifice and it has a model. Because सौर्थागा and आग्नेय have one deity as their object, the विध्यंत of आग्नेय therefore regulates the procedure of सौर्थागा.

## अम्रुतित्वान्ने ति चेत् ॥ ८। १। २९॥

अश्रुतित्वात् by reason of not hearing it; इतिचेत् if you say.

29. If you say "by reason of not hearing it".

The objector says that if you break up the तिह्नत in सौर्था, it means 'whose deity is sun or suns' and the आग्तेय also, means 'whose deity is Agni or अधिs'. So the सौर्थ and आग्तेय have not one deity as their object.

#### स्याल्लिङ्गभावात॥ ८। १। ३०॥

स्यात् is; लिङ्गभावात् by force of the text.

30. There is one deity by the force of the text.

The author says that there are texts which indicate that the deity of the aforesaid sacrifices is one.

In connection with सौर्ययाग "श्रमुमेवादित्यंस्वेनभागधेयेनोपधावति सप्वैनं श्रह्मवर्चसंगमयति" (तै॰ सं॰ २।१।१८) "He runs near the sun with his portion of offering; he obtains Brâhmanic splendour for him." In connection with आग्नेय there is the following text:—

श्रांगिर सोवाहत उत्तमाः स्वर्गमायं स्तेय जवास्त्वभ्यायं स्ते पुरो डाशंकु में भूत्वा प्रस्पेतमण्यं स्तं नु वन् इंद्राय श्रियस्व वृहस्पत्ये श्रियस्व विश्वेभ्यो देवेभ्यो श्रियस्वित । स्तानाह
नश्चिये । तमझ वृत्रभग्ये श्रियस्वित । सोववीत् श्रियहं । यदाग्नेयो ऽष्टाकपालो ऽमावस्यायापीयो मास्यां चाच्युतो भवित । श्राग्नमेव स्वेनभागधेयेन समद्ध्यित ॥ तै॰ सं०
(२१६१३) 'The Angiras having been uplifted from here, went to heaven; having gone to the sacrificial ground they saw प्रशेडाश in the form of a tortoise creeping; they said 'stop for दृंद्र'; 'stopfor वृहस्पति' "for all the gods, stop," He said to them "I shall not stop." They said "stop for Agni." He said "I shall stop" When one offers cakes baked on eight pans on new

and full moon days, he becomes exalted; he nourishes Agni with his own share."

#### तथा चान्यार्थदर्शनम् ॥ ८। १। ३१॥

तथा similarly; च and; अन्याधीद्शीनम् seeing the other texts.

31. Similarly there are other texts.

The author quotes other texts in support of one deity. "अग्निहंसू ध्नोदिनः" Rig. Veda V II 44-16. i"Agni is the head of heaven. "उदुःयंजातवेदसं". Rig. Veda I, 50. 1. "Him, the well known Sun," in सौर्थयाग.

Adhikarana NVII. Sútras 32-34 dealing with the subject that in the collision of the offering and the dety, the offering prevail.

# विप्रतिपत्ती हविषा नियम्येत कर्मणस्तदुपाख्यत्वात्॥ ८।१।३२॥

विप्रतिपत्ती in case of conflict; हविषा by offering; नियम्येत is regulated; क्रमेण: of action; तदुपाख्यत्वात् by reason of its being an integaral part of it.

32. In case of conflict, it is regulated by the offering, by reason of the action being the integral part of it.

There is a text ऐन्द्रमेकादशकपाल निर्वेषेत. "Let him offer cakes baked on eleven pans to इंद्र". There are two words here from which an inference can be made; if you look to 'ऐंद्र' it is governed by the समाय procedure; if you look to 'एकादशकपाल' then the विध्यंत of प्रोडाश applies. In this kind of conflict, the author says that the offering governs the procedure but not the deity. The reason is that the internal part of the sacrifice is the material and external part of it is the deity.

#### तेन च कर्मसंयागात्॥ ८। १। ३३॥

तेन with that; च and; कर्मसंयोगात by reason of its connection with the act.

33. And with that, by reason of its connection with the action.

The author gives another reason in support of his view. What he says is, that the offering is the 容素 of the action, just as smoke is that of the fire.

#### गुणत्वेनदेवताश्रुतिः ॥ ८ । १ । ३४ ॥

गुणत्वेन as a quality; देवताश्वतिः the mention of the deity.

34. As a quality there is the mention of the deity.

The author further expands his view राजपुरुष: पूज्य: 'A king's man is to be respected.' Here the king is not praised; it is his official; so in the same way in एँद्र'पय: 'milk consecrated to इंद्र', the attention is at once directed to प्य (milk) but not to एँद्र. (consecrated to इंद्र). So the deity is subordinate and is mentioned as such.

The second explanation is that the sacrifice secures the fruit desired and is performed in honour of the deity. So in an indirect way the deity confers the boon and he is therefore praised indirectly and is, therefore, subordinate.

Adhikarana XVIII. Satras 35-39. Tealing with the subject that in the হিত্ত secrifice called (গ্ৰন্থতাত্ত) hundred raths, the procedure of the material applies.

#### हिरगयमाज्यधर्मस्तेजस्त्वात् ॥ ८। १। ३५॥

हिरण्यम् golden sacrifice; आज्यधर्म: partakes of the procedure of ghee offering; तेजस्त्वात् by reason of the splendour.

35. The golden sacrifice partakes of the procedure of the ghee offerings by reason of the splendour.

There is a sacrifice called दिख्य in which there are hundred pieces of gold weighing a ratti. There is a text in connection with it आजापत्य चृते-चरु निर्वेप छत्र अध्यक्षमायुष्टामाः "One who is desirous of longevity should offer hundred pieces of gold in the shape of rice boiled in ghee to अजापति" See at 419. The question is, whether it partakes of the procedure of the ghee oblation which is made silently or of the wild rice offerings? The reply according to the objector, is that it is the procedure of ghee offerings that regulates it; because according to the view expressed in the foregoing Adhikarana, it is the similarity of the material that regulates the procedure. Here gold is transparent and ghee is also transparent and both are therefore similar.

#### धर्मानुग्रहाच्च ॥ ८ । १ । ३६ ॥

धर्मानुप्रहात् by partaking of the quality; च and.

36. And by partaking of the quality.

The objector further supports his view by saying that gold partakes many of the qualities of ghee. As for instance reflection.

## औषधं वा विशद्तवात ॥ ८। १। ३०॥

आवशं pertaining to the sacrifice in which wild rice is used; वा on the other hand; विशद्त्यात् by reason of its expansion.

37. On the other hand, it partakes of the procedure of the sacrifice in which wild rice is used by reason of its expansion.

The author rejects the view of the objector. No; there you are wrong; the gold pieces after which the sacrifice is called are very strong and solid; and the wild rice is also solid; so there is a similarity between the gold and the wild rice by reason of their being solid. Gold is solid but ghee in its natural state is liquid; so there is no similarity.

#### चरुशब्दाच्च ॥ ८ । १ । ३८ ॥

चरशब्दात् by reason of the word 'boiled rice'; च and.

38. And by reason of the word 'boiled rice'.

The author gives an additional reason in support of his view. He says that the word चह is used in the text quoted in the commentary on सूत्र 35.

## तस्मिरच स्नपणस्नुतेः ॥८।१।३९॥

तीसन् in it; च and; अप्राश्रुते: by reason of the mention of boiling.

39. And in it, there is mention of boiling.

The author gives further reason in support of his view. He says that we hear of boiling; this is possible in case of rice but not in the case of ghee.

Adhikarana XIX. Satrus 40-43 dealing with the subject that in the honey mixed with water there is the transference of the procedure pertaining to the glee oblation done in silence.

#### मधूदके द्रव्यसामान्यात्पयाविकारः स्यात॥६।१।४०॥

मंधूदके in honey mixed with water; इंड्यसामान्यात् by reason of similarity of fluidity; परोविकार: modification of milk; स्यात् is.

40. In honey mixed with water by similarity of fluidity, there is the modification of milk.

In connection with चित्रा sacrifice it is laid down "दिधमधुष्टतं धाना उदकंत-हुला: तत्संस्ष्ट" प्राजापत्य भवति" "Curd, honey, ghee, fried rice, water and rice; all these mixed together are fit offerings to प्रजापति." The question is what procedure is applicable to the mixture of honey and water called मधूदक. The objector says that milk is also liquid and the honey-mixture is also liquid; so the procedure applicable to सत्ताय regulates the procedure of the mixture under discussion.

#### आज्यं वा वर्णसामान्यात् ॥ ८ । १ । ४१ ॥

आउयं pertaining to ghee oblation; वा on the other hand; वर्णसामान्यात् by reason of the similarity of the colour.

41. It is the procedure applicable to the ghee oblations that regulates it, by reason of the similarity of colour.

The author gives a positive denial and says that the procedure of ghee offering applies; the reason is that the honey mixture and ghee are both similar in colour.

## धर्मानुग्रहाच्च ॥ ८। १। ४२॥

धर्मानुग्रहात् by reason of partaking of its quality; च and.

42. And by reason of partaking of its quality.

The author supports his view by another reason that both ghee and the honey-mixture can be cleaned and the milking of the cow which is a peculiarity of the milk is not applicable to the honey mixture. So the procedure of the ghee oblations governs the honey mixture.

## पूर्वस्य चाविशिष्ठत्वात् ॥ ८। १। ४३ ॥

पूर्व of the former; च and; अविशिष्टरशात् by reason of its being common.

43. And of the former being common,

The author further explains his view. You say that both milk and honey-mixture are liquid, and therefore similar, but ghee is also liquid; so your argument loses force on the ground of fluidity. So the silent procedure, which pertains to the ghee oblations, regulates the honey-mixture.

#### END OF PÂDA I.

#### PÂDA II.

Adhikaran i Sutras 1—9 dealing with the transference of the procedure pertaining to दर्शपूर्णमासयाग to वाजिनेज्या and सौत्रामणिः

### वाजिने सेामपूर्वत्वं सीत्रामग्याञ्च ग्रहेषु ताच्छब्दात् ॥ ८ । २ । १ ॥

वाजिने, in वाजिनेज्या; सोमपूर्वत्वं whose model is सोम yaga; सोन्नामण्यां in सोन्नामणि; च and; प्रहेषु cups; ताच्छच्यात् by reason of the word 'सोम'.

1. In बाजिनेज्या and in the cups of सीत्रामणि, the soma yaga is the model by reason of the word 'soma'.

There are sacrifices known as वाजिनेज्या and सौत्रामणि. What is the procedure in these two sacrifices, whether it is of से। नयाग or दर्शपूर्ण नास्त्रामः? The texts in connection thereof are as follows "वाजिम्बोवाजिनं" "आश्विनंगृह्णाति" "To the horses, whey." "He takes आश्विन cup." The objector says that the विध्यंत of सोमयाग applies, because of the word सोम occuring in that connection "सोमोवैवाजिनं" "सुरासोम." "Soma is whey." "The wine is Soma."

#### अनुवषट्काराच्य ॥८।२।२॥

अनुवषदकारात् by reason of pronouncing the word वषद्कार in the end; च and.

2. And by reason of pronouncing the word 'वषद्कार' in the end.

The objector now proceeds to give reason in support of his view "वाजिनस्याग्नेशीहीत्यनुवषद्करोति" सुरायानोहीत्यनुवषद्करोति." "He pronounces वषद् after 'come, O! Agni, for the sake of whey'." "He pronounces वषद् after 'come, for the sake of wine'." Here in these texts the वषद्कार is pronounced at the end; this fact goes to show that the procedure of साम governs these sacrifices.

#### समुपह्य भक्षणाच्च ॥ ८। २। ३॥

समुपहूय after invitation; भक्षणात् by eating; च and.

3. And by eating after invitation.

The objector gives the third reason in support of his view that the procedure of साम guides these sacrifices. Just as in soma yaga people are invited and partake of the soma juice so also here the same thing happens. In सोतामणि wine is drunk in cups.

क्रयणश्रपणपुरीरुगुपयामग्रहणासादनवासोपनहनञ्ज त-द्वत ॥ ८ । २ । ४ ॥ क्रयण purchasing; अपण boiling; पुरोहक् offering; उपयाम reciting of उपयाम; महण taking; आसादन placing; वासोपनहनं tying in a cloth; च and; तद्भत् like it.

4. Purchasing, boiling, offering, reciting (of उपयाम &c.):partaking, placing and tying in a cloth, are like it.

The objector further supports his view by लिङ्ग. (1) क्रयण; just as सोम is purchased so is wine "सीसेनक्लीवात् क्रय्या कुवलसक्तुभिराधिनंक्रीणाति" "With lead, it should be purchased from a eunch; he purcases आधिन cup with gruel of a water-lily." (2) श्रपण; just as soma is fermented, so is wine 'मैत्रावरुणंपयसाश्रीणातिआधिनं सक्तुभिः श्रीणाति. "He boils milk for मित्रावरुण deities, he ferments wine with gruel." (3) पुरोहक्; there is one offering in both. (4) वपयाममंत्र; "वपयामग्रहीतोऽस्यिवदायत्वा" "Thou art taken by means of a ladle for thy continual pouring." It is recited in both (5) प्रहण, "अधिनं ग्रह्में स्पृह्में स्वादि" "He takes the Aswin cup." Taking of the cup is similar in both. (6) आसादन; गृहीत्वाऽऽसादित "After uplifting it, he places it;" placing of the cups is similar. (7) बासोपनहनं puting on silk cloth and living in this way for three nights. The वासोपनहनं is very different word. From sutra 181 of chap. VII of कात्यायन श्रीतपूत्र it appears that it is a piece of cloth for tying soma.

प्रेश्यतिचसोमोपनहनमाहर सोमपर्याणहनमाहरोडणीषमाहरेति "He orders 'Bring cloth for tying soma, bring cloth for carrying it from the cart, and bring turban," p. 456 of कालायनश्रीतसूत्र of Chaukhamba Sanscrit series. From these distintive marks, the objector infers that विश्वंत of सोमयाग applies to the वाजिनेत्रया and सीत्रामणि.

## हिवषा वा नियम्येत तिद्वकारत्वात ॥ ६ । २ । ५ ॥

हिवा by the offering: वा on the other hand; नियम्पेत् is regulated; तत् 'that; विकारत्वात् by reason of its modification.

5. On the other hand, it is regulated by the offering by reason of its modification.

The author gives his own view and says that it is the sameness of the material which is the विष्यंत. It is therefore the procedure of the new and full moon sacrifices, that governs the वाजिनेज्या and सोत्रामणि because वाजिन is the modified form of सत्राय and wine is the fermented form of some vegetable.

## प्रशंसा सामशब्दः ॥ ८। २। ६॥

प्रशंसा praise; सोमशब्दः the word 'सोम'.

6. The word 'soma' is by way of praise.

The objector replies each point raised in the opening part of the अधि-करण. He says that as to the word सोम occurring in the text quoted on the commentary on sûtra 1, it is by way of extolling it.

#### वचनानीतराणि ॥ ६ । २ । ७ ॥

वचनानि words; इतराणि others.

7. Others are mere words.

As to the reasons given in sûtra 4, the author says that they are verbal; they do not apply.

#### व्यपदेशस्य तद्वत ॥ ८ । २ । ८ ॥

ब्यपदेश: naming; च and; तहत् like it.

8. And the naming is like it.

The author says that the naming is also in praise and means no more "शब्देवद्यक्षणीयामामोति। तोक्मिः प्रायणीयां। सिंहलोनिभरातिच्यां॥ "He performs दीक्षणीया with grass, प्रायणीया with new barley grain, आतिच्या with the lion's hairs."

## पशुपुरोडाशस्य च लिङ्गदर्शनम् ॥ ८ । २ । ९ ॥

वशुपुरोडाशस्य of animal पुरोडाश; च and; लिङ्कदर्शनम् seing the mark.

9. And by seeing the marks of animal प्रोडाश.

The author says that there is a distinctive mark. The cups are called पशुपुरोडाशा "नैतेषांपश्नां पुरोडाशा विद्यंते । प्रदुरोडाशाह्य ते पश्चः" "The cakes of the flesh of these animals do not exist; but these animals are cakes in the form of cups." The cakes of the animal sacrifice are not used but the cups are called प्रोडाश here.

Adhikarana 11. Sûtras 10—14 dealing with the subject that in the animal sacrifice; the procedure of स्वाय applies.

## पशुः पुरोडाशविकारः स्याद्वेवतासामान्यात ॥ । १११०॥

पशुः animal sacrifice; पुरोडाशविकारः modification of पुरोडाश; स्यात् is; देवताः सामान्यात् by reason of the similarity of the deity.

10. Animal sacrifice is the modification of purodosa by reason of the similarity of the deity.

In ज्यातिष्टोत sacrifice, an अग्नीपोमीय animal is sacrificed "यादीक्षितो-यद्ग्नीपोमीयंवशुकालभतें" "He is initiated, who brings अग्नीपोमीय animal for sacrifice." In this connection the question is, whether in the case of an animal sacrifice, the procedure of the purodasa applies or that of संनाय? The reply of the objector is that it is the procedure of प्रोडाश that applies here. The reason is that the deity of the अग्नीपामीय and the प्रो-डाश is the same.

#### प्रीक्षणाच्च ॥ ६ । २ । ११ ॥

प्रोक्षणात् by sprinkling water; च and.

11. And by sprinkling of water.

The objector gives a reason in support of his view. Sprinkling of water is the characteristic of the पुरोद्धार and it is also found in the animal sacrifice. अद्भयस्त्रोपबोध्योद्धान्मा," I sprinkle water of the herbs on the worshipped." (Maitrayani Samhita, I. 2. 15; 24. 12. III. 9. 6; 124. 11).

## पर्घ्याभिकरणाच्च ॥ ८ । २ । १२ ॥

परवीक्षकरणान् by surrounding it with fire on all sides; च and.

12. And by surrounding it with fire on all sides.

The objector further gives his reason in support of his view. He says that making a circle of fire is the characteristic of पुरोडाश. "आह्यनीया दुरुत्केन पशु पर्योग्नक रोति". "He surrounds an animal with the torch fire on all sides from आहवनीय."

#### सान्नाय्यं वा तत्प्रभवत्वात् ॥ ६ । २ । १३ ॥

साञ्चार्य pertaining to सञ्चाय; वा on the other hand; तत्प्रभवत्वात् by reason of being produced from it.

13. On the other hand, it is the modification of समाय by reason of its being produced from it.

The author proceeds to lay down his own view and says that it is the modified form of सञ्चाय i. e. the procedure of सञ्चाय applies to the animal sacrifice. The reason is that it is produced from the animal. See the explanation of सञ्चाय in the commentary on sûtra 41 of pâda IV of chap .VI, at p. 353.

## तस्य च पात्रदर्शनात् ॥ ८।२। ११॥

तस्य its; च and; पात्रदर्शनात् by seeing the vessel.

#### 14. And by seeing its vessel.

The author now relies on the लिङ्ग. An उला a kind of vessel, used in समाय, is seen in an animal sacrifice. This fact also strengthens his view "यदिपशुरुखायापचेत्". "If one roasts flesh in an उला." उला is a kind of moving hearth. See at p. 244.

Almkarant III. Sutras 15-18 dealing with the transference of the procedure of milk to the animal sacrifice.

## द्भः स्यान्मूर्त्तिसामान्यात् ॥ ८ । २ । १५ ॥

द्ञ: of the curd; स्यात् is; म्तिंसामान्यात् by reason of the similarity of the form.

15. Of the curd by reason of the similarity of the form,

We have seen in the proceding अधिकरण that the procedure of सन्नाय applies to पशु sacrifice. What is सन्नाय, whether it is the modification of curd or milk? The objector says that it is the modification of curd because both animal and curd are solid.

#### पयो वा कालसामान्यात ॥ ८ । २ । १६ ॥

पय: milk; वा on the other hand; कालसामान्यात by reason of time being common.

16. On the other hand, milk by reason of time being common.

The author gives his own view that the model is milk. Milk and flesh are produced fresh from an animal, they are not modifications of any. Curd is produced from milk. Milk is internal part and curd is external.

## पश्वानन्तर्यात् ॥ द । २ । १७ ॥

पश्वानन्तरपति by reason of animal being proximate.

17. By reason of the animal being proximate,

The author gives another reason in support of his view. He says that both flesh and milk are produced from an animal directly and nothing intervenes.

#### द्रवत्वं चाविशिष्टम् ॥ ८ । २ । १८ ॥

इवरवं motion; च and; अविशष्टम् being common.

#### 18. And motion being common.

The author proceeds to give another reason in support of his view. An animal goes and milk flows if not kept in a vessel. So the quality of द्वत्व is common to both.

Adhikarana IV. Sutras 19---23 dealing with the transference of the procedure of milk to आसिक्षा.

# म्रामिक्षीभयभाव्यः वादुभयविकारः स्यात् ॥दाशृश्या

आमिक्षा curd dish; उभयभाष्यत्वात् by reason of being produced from both; उभयविकारः the modification of both; स्थात् is.

19. श्रामिश्रा is the modification of both by reason of being produced from both.

The objector says that आमिक्षा is the modification of both milk and curd 'तस्वायसिक्यानयति सावैश्वदैद्यामिक्षा" "It is called, आमिक्षा consecrated to all the deities, when curd is put in hot milk." आमिक्षा is produced thus. First milk is heated and curd is placed in it. The solid portion of it, is called आमिक्षा and the watery portion is called वाजिन. See at p. 207. The objector's view is that it is produced from both, so it partakes the nature of both. It is, therefore, a modification of both.

## एकं वा चोदनैकत्वात ॥ ८ । २ । २० ॥

एक one; वा on the other hand; चोदनैकत्वात by reason of one command.

20. On the ot er hand, by reason of one command.

The author says that it can be a modification of one but can not be a modification of both, because the text quoted by you, shows that there can be only one विध्यंत "वैश्वदेयामिका". "A curd-dish consecrated to विश्वदेवा

#### द्धिसंघातसामान्यात् ॥ ८। २। २१॥

द्वि curd; संवातसामान्यात् by reason of solidity being common.

21. It is curd by reason of solidity being common.

The objector says "let your view be accepted; let it be a modification of one only. In that case without is the modification of curd because the curd is thick and without is also thick."

## पयो वा तत्प्रधानत्वाल्लोकवद्वध्नस्तदर्थत्वात् ॥६।२।२२।।

वय: milk; वा on the other hand; प्रधानत्वात् by reason of its being principal; लोकवत् as in ordinary life; दश्न: of curd; तदर्थत्वात् by reason of its being for it.

22. On the other hand, it is milk, by reason of its being principal as in ordinary life because curd is for it.

The author says that Minar is a modification of milk. The milk is in large quantity and curd is put in the heated milk in a small quantity.

The milk is principal and the curd is for thickening it and is therefore of secondary importance. In the absence of curd, any other acid can be put in, for thickening the milk. So the **MIRRI** is a modification of milk.

## धर्मानुगृहाच्च ॥ ८ । २ । २३ ॥

धर्मानुमहात् by partaking of its quality; च and.

23. And by partaking of its quality,

The author gives another reason in support of his view. He says that milk is fresh and the ৰীশ্বইৰs are also fresh. But curd is stale and can not, therefore, be the model of आমিশ্বা.

Adhlkarana V. Satras 24--28 dealing with the subject that in ব্যর্থার by reason of the division of মূল & অৱীন, the procedure applies according to the rule.

## सत्रमहीनस्र द्वादशाहस्तस्योभयथा प्रवृत्तिरैककर्म्यात्

#### ॥ = । २ । २४ ॥

सर्त्र sacrificial session; अहीन: a sacrifice lasting for days; द्वादशाह lasting for 12 days; तस्य its; उभयथा both ways; प्रवृत्तिः application; ऐक-कस्यात् by reason of the action being one.

24. Sacrificial sessions and the sacrifice lasting for more than one day are द्वादशाह; its application is both ways by reason of the action being one.

The sacrifices which last for many days and are called हादशाह, are as follows प्रायणाय, श्रतिराज, पृष्ट्य, षडह, अपश्छंदीमा, श्राववाक्यमहः, उदयनीय, श्रतिराज, पात्रिक, पात्रिक, प्रायक्षक क्षेत्रक क्षेत्

उहीनेनयजे दि नार्शिता या तयेयु: । गृहपनिस्तद्शा ख्यमृत्वि नो ब्राह्णाः समम्मुण्युः ॥ "Let one, two or many perform अहीन; let the initiated one make them perform their sacrifice; the master of the house himself, seventeen ऋतिक्ष and ब्राह्मण sit in a sacrificial session." The विध्यंत of द्वादशाह is two fold and द्वादशाह is the model of the अहमीण sacrifice. "द्वादशाह श्वहमीणानां प्रकृतिः" "द्वादशाह is the model of अहमीण sacrifices" Further अहमीण are of two kinds (1) the sacrifices lasting for two nights to 11 nights called अहीन; (2) the sacrifices lasting for thirteen nights and upwards called स्त्र The objector says that the अहीन and सत्र are अहमीण, so their procedure is governed by द्वादशाह.

## अपि वा यजतिस्रुतेरहोनभूतमवृत्तिः स्यात्मकृत्या तुल्य शब्दत्वात् ॥ ८ । २ । २५ ॥

भाष वा on the other hand; यजतिश्रुते: by reason of the text about यजति; अहीनभूतप्रवृत्तिः the application of अहीन; स्थात् is; प्रकृत्या with model sacrifice; तुल्यशब्दत्वात् by reason of the equality of the word.

25. On the other hand, by hearing 'यजति', the application is of आहीन, because of the equality of the word with the model,

The author says, you are wrong where you hear the word 'यजित', it applies to अहीन and the procedure of अहीन applies. The reason is that the word applicable to the modified sacrifice is the same as that applicable to the model sacrifice. As for instance "हाद्शाहेनप्रजाकामोयजेत." "Let one who is desirous of progeny, perform हादशाह." But in those sacrifices of which सत्र is the model, the verb 'आसीरन्', or 'वपेयु:' is used as ऋदिकामावपेयु: । ऋदिकामोपासीरन् । "Let one desirous of wealth perform a sacrifice."

## द्विरात्रादीनामेकादशरात्रादहीनत्वं यजतिचोदनात ॥ ८ । २ । २६ ॥

द्विरात्रादीनाम् of द्विरात्रि etc; ऐकादशरात्रात् up to sacrifices lasting for eleven nights; अहीनत्वं partaking the nature of अहीन; यज्ञतिचोदनात् by reason of the command expressed in यज्ञति.

26. Of द्विरात्र &c. up to sacrifices lasting for eleven nights are आहीन by reason of the command expressed in यजित.

The author explains those sacrifices which are governed by यज्ञतिचोदना. They are sacrifices lasting for two nights up to eleven nights. Their procedure is governed by the अहीन sacrifice, because they are अहीन i. e. come under the class of sacrifices lasting for more than one day."

# त्रयोदशरात्रादिषु सत्रभूतस्तेष्वासनोपायिचोदनात्॥ १।२।२॥

त्रयोदशरात्रादिषु in those sacrifices which last for 13 nights and upwards; सत्रभूत: the procedure of सत्र; तेषु in them; आसनोपायिचोदनात् by reason of the word उपासीरन् and उपेयु:

27, In those sacrifices which last for 13 nights and upwards, the procedure of सत्र applies by reason of the words "उपेयुः" and "उपासीरन,"

The author explains what सञ्च are. There are sacrifices lasting for 13 nights or upwards and their procedure is that of a सञ्च. You can find them out by such words as उपेयु: and उपासीरन् For example "त्रयोद्शरात्रं ऋदिकामा उपायुक्ततृद्शरात्रं मतिग्राकामाउपायोगन्". "Those who are desirous of wealth perform a sacrifice lasting for thirteen nights; and those who are desirous of honour, perform a sacrifice lasting for a fortnight."

#### लिङ्गाच्च ॥ ८ । २ । २८ ॥

लिङ्गात by reason of a mark; च and.

28. And by reason of a mark.

The author in support of his view makes an inference from the Vedic

अग्निष्टामोवे प्रजापतिः सउत्तरानेकाहानस्जत । तमेतं द्विरात्रादयोऽहर्गणाऊचु स्वमस्मान् माहासी: ॥ "अग्निष्टोम is the lord of the universe, he created the succeeding ones and एकाह्य; the द्विरात्र &c. which are the अहर्गणः said to him, 'dost thou not kill us'."

Adhikarana VI. Sutras 29-32 dealing with the transference of the procedure of হার to पैचदशरात्र &c.

# अन्यतरतोऽतिरात्रत्वात् पंचदशरात्रस्याहीनत्वं कुगड-पायिनामयनस्य च तद्दभूतेष्वहीनत्वस्य दर्शनात् ॥८।२।२९॥

अन्यत्रतः by reason of being other; अतिरात्रत्वात by reason of being अतिः रात्र; पंचदशरात्रस्य of a sacrifice which lasts for 15 nights; अहीनस्व the nature of अहीन; कुढपायिनामयनस्य of कुडपायिनामयन; च and, तदभूतेषु in their dependence on it; अहीनत्वस्यदर्शनात् by seeing the nature of अहीन.

29. By reason of being other and being अतिरात्र, the पंचद्शरात्र

and कुंडपायिनामयन are अहीन because the अहीन nature is seen in their dependence on it.

पंचदशरात्रः are "त्रिवृद्ग्निष्टुद्ग्निष्टोम स्त्रिरात्रो दशरात्र उदयनीयोत्तिरात्रः" त्रिवृत्, अग्निष्टुत्, अग्निष्टोम, त्रिरात्रः, दशरात्रः, उदयनीयः and अतिरात्रः

In कुंडपायिनासयन there is monthly अग्निहोत्र in the beginning and दशरात्र in the end. The सहात्रतं are उद्यनीय, and अतिरात्र. In these two, there is no अति-रात्र in the beginning but there is in the end. The सूत्र therefore uses the word अन्यतर other or latter. The objector says that the पंचदशरात्र and कुंडपायिनासयन being अतिरात्र in the latter part, they have the distinctive features of अहीन. He further relies on the text "यदन्यतरतोतिरात्रस्तेनाहीनः" "because the latter part is अतिरात्र, therefore अहीन" and says that they are seen to be अहीन in the Vedic texts.

#### अहीनवचनाच्च ॥ ८ । २ । ३० ॥

अहीनवचनात् by reason of the text mentioning it to be अहीन; च and.

30. By reason of the text mentioning it to be sets.

The objector in support of his view relies on the Vedic text quoted in the concluding part of the commentary on sûtra 29.

#### सत्रे वोपायिचोदनात् ॥ ८। २। ३१।।

सत्रे in a sacrificial session; an on the other hand; उपायिचोदनात् by reason of the command containing the form of the verb 'उपायि'.

31. On the other hand, in a सत्र by reason of the command containing the form of the verb 'जपानि'.

The author says that they both partake of the nature of a सत्र by reason of the verb 'उपेयु:' used. येष्ट्यभूतिकार्याभच्छंतस्तपनं पंचदशरात्रमुपेयु:॥ "Those who are desirous of success, should resort to the पंचदशरात्र sacrifice." In connection with कुंडपायिनानयन the text is भूतिकामाउपेयु: "Let those who are desirous of success, resort to it". But Sabara in his commentary further adds that these texts are in the nature of a command and have preference over the text quoted in the commentary on सूत्र 29 which is by way of अर्थवाद recommendation.

## सत्रलिङ्गञ्जदर्शयति॥ ८।२।३२॥

सत्रलिङ्गे the mark of a सत्र; च and; दर्शयति shows.

32. And there is the mark of a सत्र.

The author relies on the inference derived from the text in support of his view. यहपति गृहपतिः सुब्रह्मएय सुब्रह्मएय: "The master of the house is the master and the priest is priest." In connection with the कुंदपायिनास्थन the text is quoted. गृहपति सम्बद्धासत्र सुपेयुः "The master of the house (making up) seventeen should resort to a सत्र," is a text seen in connection with a सत्र.

#### END OF PÂDA II.

#### PADA III.

Adhikarana I. Satras 1—2 dealing with the subject that in the case of a single god, the procedure of आस्त्रोसीय applies; in that of आसावैदण्य, the procedure of आस्त्रोसीय applies.

## हविर्गेषो परमुत्तरस्य देशसामान्यात् ॥८।३।१॥

हविरोणे in the case of manifold offerings; परं subsequent; उत्तरस्य of the subsequent; देशसामान्यात् by reason of common sequence.

1. In the case of the manifold offerings, the subsequent to the subsequent by reason of the common sequence.

The example of the manifold offerings is "अग्नावैष्णवमेकादशकपालंनिर्वपेत्, सारखतंचरं, वार्ट्रात्यचरं अग्नये पावकाय अग्नयेशुचये" "Let one offer
cakes baked on eleven pans consecrated to Agni and विष्णु, boiled rice consecrated to सरस्ती, to वृहस्पति, to the holy अग्नि, to the pure अग्नि". The question is, whether आग्नेय is the विष्यंत of अग्नविष्णव and the विष्यंत of the अग्नीयोमोय
belongs to the offering to single deities? The objector's reply is that in the
case of such manifold offerings, the offering to a single deity which comes
subsequent is the modified form of अग्नीयोमीय, which is also subsequent; and
the preceding one i. e. आग्नावैष्णव is the modified form of the आग्नेय which
is first in the above quoted text. The objector says that the reason is obvious; the procedure is governed by the order in which they come.

## देवतया वा नियम्येतशब्द्त्त्वादितरस्याश्रुतित्वात् ॥ ८ । ३ । २ ॥

देवतया by the deity; वा on the other hand; नियम्येत is regulated; शब्दत्वात् by reason of the nature of the word; इत्तरस्य of other; अश्वतित्वात् by reason of there being no text.

2. On the other hand, it is regulated by the deity by reason of the nature of the word and of the other, there is no text.

The author says that you are wrong; in the case of ह्विगंष the criterion is the deity but not the sequence. The deity is mentioned by the text as for instance "अन्तर्वेष्ण गमनवेश्य वये" but the sequence is no where mentioned in the text. The conclusion is that अग्नीषोमीय is the model of अग्नवेष्ण्य by reason of double deity being common to both of them and आग्नेय is the model of the श्रुविदेवता by reason of the single deity being common to both.

Adhikarana II. Sûtras 3-5 dealing with the subject that in जनकस्त्रात्र, in those days wi on त्रियुत is ang the procedure of द्वादशाह applies.

# गणचोदनायां यस्य लिङ्गं तदावृत्तिः प्रतीयेताग्नेयवत् ॥ ६ । ३ । ३ ॥

गणचोदन यां in a command relating to multilipcity; यस whose; लिङ्क mark; तद्वितः repetition of it; प्रतीयेत appears; आग्नेयवत् like आग्नेयः

3. In a command relating to multiplicity, it appears that that one is to be repeated whose mark is like आग्नेय.

In connection with जनकससरात्र, it said that "जत्यारित्रिवृत्त्यहा-न्यग्निष्ट्रोममुख्यानि" "Four days of त्रिवृत्त songs अग्निष्ट्रोम being principal." There are four days for songs; on the first day the त्रिवृत्त psalm is sung. The question is whether the same psalm is to be sung on the following days like the model पृष्ट or on account of the number of days, the procedure of the songs of हादशाह will apply? The objector says that as त्रिवृत्त psalm is sung on the first day, the same is to be repeated on the following days because of the चोदना being common to both; as was the case in the आग्नेय by reason of the deity being common. "आग्नयेपादकार, आग्नयेयावकार,"

# नानाहानि वा संघातत्वात्प्रवृत्तिलिङ्गेन चीदनात्।। १।१।।

नानाहानि many days; बा on the other hand; संवातत्वात् by reason of collection; प्रवृत्तिव्हिंगेन by the mark of the commencement; चोदनात् by reason of the command.

4. On the other hand, many days (द्वादशाह) by reason of the

collection, because the command is regulated by the mark of commencement.

The author says that the procedure of युष्ट does not apply but that of the द्वादशाह applies; the reason is clear because the ceremony extends over a large number of nights out of which four days are for the religious music. The question then naturally arises, what is the force of four days of त्रिवृत? There is nothing wrong when the procedure of द्वादशाह applies, because the त्रिवृत song is sung on the first day and on the remaining three days, पंचदश, सबदश and प्कविश्वसोमं are sung succesively.

## तथा चान्यार्थदर्शनम् ॥ ८।३।५॥

तथा similarly; च and; अन्यार्थदर्शनम् another text.

5. And similarly there is another text.

The author relies on the Vedic texts in support of his view. "चत्वारि निवृत्ति ग्रहानि ग्रानिष्टोममुख्यनि" "येषामग्निष्टोम: प्रथम: इतरेऽनिनिष्टोमा"ः "Four days of निवृत्त songs of which अग्निष्टोम is principal." "Of which अग्निष्टोम is the first, and others are non-अग्निष्टोमs." These texts show that first is अग्निष्टोम; if it had been the repetition of the first day, all of them would be अग्निष्टोमs.

Adhikarana III. Satras 6—7 dealing with the subject that the procedure of বৃত্ত applies to বৃত্ত বিশ্বাহান

## कालाभ्यासेऽपि बाद्रिः कर्मभेदात् ॥ ८। ३। ६॥

कालाभ्यासे in the repetition of time; अपि also; वादिः the name of a ऋषि कमेभेदात by reason of the difference of action.

6. In the repetition of time also, the view of and is (the same) by reason of the difference of action.

In connection with प्रतिश्वात soma yaga ceremony, it is said "प्रदासवित स्वारोभवंति, पंचहासवित." "There are six days, 5 days." The question is, whether the procedure of हादशाह applies or that of प्रह applies? The objector says that according to the view embodied in the previous Adhikarana and that of वादरि, in such cases where there is multiple of time as 24 and 36, the विश्वत of हादशाह willapply, because each extraction of soma is a different act.

# तदावृत्ति तु जैमिनिरह्रामप्रत्यक्षसंख्यत्वात् ॥८।३।९॥

तदावृत्ति the repetition of it; तु on the other hand; जीमनि: the name of a

ऋषि; अहाम् of the days; अप्रत्यक्षसंख्यत्वात् by reason of the number being inferential not perceptive.

7. On the other hand, according to Jaimini, it is the repetition of it (पडह) because the number of days is inferential.

The author says no; the ceremony that lasts for days which are multiples of six, is guided by wee, the reason is that the number six is primary and the multiples thereof namely 24 and 36 are only inferential and so their विश्वंत is wee.

Adhikarana IV. Sútras 8-9 dealing with the subject that in collection of প্রো, the procedure of সুৰেগান্ত applies.

# संस्थागग्रेषु तद्भ्यासः प्रतीयेत कृतलक्षणग्रहणात्। ॥ ८ । ३ । ८ ॥

संस्थागणेषु in the collection of songs; तदस्यासः repetition of it; प्रतीयेत appears; कृतलक्षणप्रहणात् by reason of partaking its peculiarity.

8. In the collection of songs, it appears to be a repetition of the model because it partakes of its peculiarities.

Now in the present Adhikarana, the author treats of the collection of songs called संस्थाs, as for example. "अग्निष्टोम: पंचोक्थ्यः, शताग्निष्टोमंभवति, शनातिरात्रं भवति". "अग्निष्टोम, पंचोक्थ्य, शताग्निष्टोम, and शतातिरात्र". The question is, whether it is a repetition of उयोतिष्टोम or of the days where the collection of songs is recited? The objector says that it is the repetition of उयो विष्टोम, because it partakes of the peculiartties of उयेतिष्टोम; अग्निष्टोम, उक्थ्य. पोडशी, अतिरात्र are the collections of songs (संस्था) and come under उयोतिष्टोम.

## अधिकाराद्वा प्रकृतिस्तद्विशिष्टा स्यादभिधानस्य तन्नि-मित्तत्वात ॥ ८ । ३ । ९ ॥

अधिकारात् by reason of चोदना text; वा on the other hand; प्रकृति: model; तद् विशिष्टा characterised by it; स्यात् is; अभिधानस्य of the name; तत् निमित्तत्वात् by reason of being for it

9. On the other hand, the model is characterised by it (दक्थ्य) by virtue of the चोदन। text and the name is for its sake.

The author gives his own view that the model which is gravite is characterised by the उद्दा &c. and the songs are sung on the completion of

the ceremonies after which the songs are named; it is the अधिम &c. which give the name to the collection of songs, but not the collection of songs to name ज्योतिष्टोम. So the procedure of हादशाह applies to संस्थागण.

Adhikaraņa V Sūtras 10—11 dealing with the transference of songs from उयेतिष्टोम to शतोक्थ्य &c.

## गणादुपचयस्तत्प्रकृतित्वात् ॥ ८। ३। १०॥

गणात् from the collection of days; उपचयः transference; तत् प्रकृतित्वात् by reason of its being a model.

10. There is a transference from the collection of days (द्वादशाह) by reason of its being a model.

There is a text "शतोक्थ्यंभवति, शतातिरात्रंभवति" "There is शतोक्थ्य (possessing hundred songs) and there is शतातिरात्र (having hundred अतिरात्रs)." The question in this Adhikaraṇa is, whether the songs should be borrowed from हादशाह or ज्योतिष्टोम? According to the objector the songs should be borrowed from हादशाह. He says that you have already laid down in the preceding अधिकरण that the model of the संस्थापण is हादशाह; it, therefore, follows that the songs of हादशाहगण will be transferred to शतोक्थ्य and शतातिरात्र. This is called the doctrine of उपचय.

## एकाहाद्वा तेषां समत्वात्स्यात ॥ ८।३।११॥

एकाहात् from one day ceremony; वा on the other hand; तैषां theirs; सम-देवात् by reason of equality; स्यात् is.

11. On the other hand, from the one day ceremony, because they are equal with the modified.

The author says that the songs are berrowed from the ज्यातिष्टाम because the द्वादशाह has no songs; they both stand in need of borrowing from another. According to the well known adage "no beggar begs from another beggar", the borrowing is not from द्वादशाह but from द्वादशाह

Adhikarana V. Sutr s 12-36 dealing with the subject that in "गायत्र मेत्द्रभ्वति &c." the transference of original सायत्री is meant-

# गायत्रीषु प्राकृतीनामवच्छेदः प्रकृत्त्याधिकारात्संख्या त्वादिशोमवदव्यतिरेकात्तदाख्यत्वम्॥ ८ । ३ । १२ ॥

गायत्रीषु in गायत्री metre; प्राकृतीनाम् of the models; अवच्छेदः dropping of the letters; प्रकृत्यधिकारात् by reason of their arising, from the model; संख्यात्वात्

by the number; अग्निष्टोमवत् like अग्निष्टोम; अध्यतिरेकात् invariably; तदाख्यत्वम् that name.

12. In the गायन्नी metre the letters are dropped from those metres coming from the model by virtue of borrowing from the model and by reason of the number, like the अग्नियोम; because that name invariably applies.

It is said "वाजपेयेनेषु वृहस्पतिस्वेन यजेत" "Having offered oblations by वाजपेय, let him perform बृहस्पतिसन;" further it is said "गायत्रमेतदहर्भवति" "There is one day of must metre". Here in the oneday sacrifice called ag-स्पतिसन many metres such as जगती and त्रिष्ट्रप् are transferred from its model ज्यातिष्टोम. The question that arises for solution in this अधिकरण, is whether गायत्री can be formed by dropping letters from the metres such as जगती and त्रिष्टप or the गायत्री which is mentioned above means the गायत्री verse in one of the दशतयी verses? गायत्री verse consists of 24 letters; so the objector says that as verses are borrowed from the ज्यातिष्टोम in बहस्पतिसव, so the गायत्री can be formed by dropping any additional letters that may be in other metres. He gives an example of अग्निष्टोम. शताग्निष्टोमंभवति; in such a case you drop the बन्ध्य of द्वादशाह as laid down in the preceding Adhikarana; similarly according to the principle laid down in the अधिकरण, the जांचनी metre can be formed because it has a fixed number of letters viz. 24. The term गायत्री invariably applies to a metre of 24 letters, so it can be formed by dropping additional letters from another metre or combination of metres.

# तिन्तत्यवच्च प्रथवसतीषु तद्वचनम् ॥ ८। ३। १३॥

तत् it; नित्यवत् permanent; च and; प्रथक्सतीषु in different; तद्वचनम् the word.

13. And it is permanent and the word applies in other than this.

The objector continues and says that the term गायत्री applies to a metre of 24 letters "येहिद्रे गायत्र्यो साएकाजगती" "Those which are two गायत्री's go to constitute one जगती." There are two गायत्रीं in a जगती metre and there are therefore 48 letters in it (जगती). If the term गायत्री had applied to a Rik verse and then two ऋक् verses will not make up a जगती. There is another text तिकोऽनुषुभश्चतक्षो गायत्रीकरोति. "Three अनुषु भृड make four गायत्रीड."

# न विशतौ दशेति चेत्॥ ८।३। १४॥

न nob; विंशती in twenty; दश ten; इतिचेत् if you say.

14. If it be said that in twenty, there is no ten.

Some one raises an objection to the view of the তুর্বায়. The numeral twenty is different from 10. So in 48, there is no twenty four; one जगती does not make two गायत्रीs.

This सूत्र is liable to another interpretation.

#### न विशतौ दशेति चेत् ॥ ८। ३। १८॥

14. If it be said "no, in twenty ten is included."

Another objector to the view of पूर्वपक्ष says, why do you drop letters from the जगती to make a गायत्री? Just as 100 includes 58 in itself so, the जगती of 48 letters includes a गायत्री of 24 letters.

#### ऐकसंख्यमेव स्यात ॥ ८।३। १५॥

ु ऐक्संख्यम् one number; एव also, certainly; स्यात् is.

15. Then there would be only one numeral.

The objector replies to the objection raised to his view; he says I do not say that in one numeral, another numeral exists; what I say is that in 48 letters, there are twice 24 letters; there is nothing wrong in saying this. If I say that one numeral changes into another numeral, then there will be only one numeral which is simply absurd.

According to the other interpretation the reply is, that if you say that the succeeding numeral includes the preceding numeral, then the numerals from unit up to million, will be reduced to a single numeral which is simply absurd.

## गुणाद्वाद्रव्यशब्दः स्यादसर्वविषयत्वातः ॥ ८ । ३ । १६ ॥

गुणात by reason of a quality; वा on the other hand; इञ्यशब्द: a word denoting substance; स्यात् is; असर्वविषयत्वात् by reason of its not applying to all.

16. On the other hand, by reason of a quality, it is a word denoting substance; it does not apply to all.

The author gives his own view; he says that the term जायजी does not denote numeral but being a quality, it is a substance. If it had been a numeral, it would have applied to all, as twenty horses, twenty cows; but the term applies to a certain kind of verse of certain metre containing 24 letters. Hence it is a substance (or substantive noun) but not a numeral.

#### गोत्ववच्च समन्वयः ॥ ८ । ३ । १७ ॥

गोत्ववत् like cowness, the quality of being a cow; च and; समन्वयः application.

17. And the application like the ('cowness') cow.

The author expands his view and says that the term in cow means 'moving' which applies to many things that move but by the force of convention, it has come to mean an animal with dewlap i e. a cow. The term in, therefore, does not mean any other object. So in the same way the initial means a particular up verse.

#### संख्यायात्र्य शब्दत्वात् ॥ ८ । ३ । १८ ॥

संख्याया: of the numeral; च and; शब्दत्वात् by reason of being a word.

- 18. And because of the numeral being a word.
- The author says that as to the numeral, it has nothing to do with the must it only denotes a number 24 or any other.

## इतरस्याश्रुतित्वाच्च ॥ ८। । १९॥

इतरस्य of the other; अश्रुतित्वात् having no name; च and.

19. And because of the other having no name.

The author develops his argument that the Rik verse has no name but it will be to the purpose and relevent if it be called गायत्री. The गायत्री is, therefore, a common ऋक् verse.

## द्रज्यान्तरेऽनिवेशादुक्थयलोपैर्विशिष्टं स्यात ॥ । । ३।२०॥

द्रव्यान्तरे in other substance; अनिवेशात् by not applying; उकथ्यलोपै: by dropping the songs; विशिष्ट' is particularised; स्वात् is.

20. By reason of not applying it to any other substance, it is particularised by dropping the songs.

The author further says that you have given the illustration of अग्निष्टोम. See at p. 486. About it, it can be said that the term अग्निष्टोम does not apply to any other substance; just as the term गायत्री applies to the Rik verse. What he means to say, is that अग्निष्टोम is a proper noun and the गायत्री is a common noun. Without dropping the उक्ट्य, the days of द्वादशाद can not be converted in अग्निष्टोम; but by dropping the letters, the गायत्री can not be formed. So the illustration is dissimilar and does not, therefore, apply.

#### अशास्त्रलक्षणत्वाच्च ॥ ८ । ३ । २१ ॥

अशास्त्रक्षणत्वात् by reason of the characteristics not laid down; द and..

21. And by reason of the characteristics not being laid down.

The author proceeds further in refuting the illustration of अग्निष्टोम. The songs are dropped in शतानिष्टोम, but on the centrary you cam not drop the letters in order to form a गायत्री.

## उत्पत्तिनामधेयत्वाद्भत्तया एथक्सतीषु स्यातः ॥ ८। ३। २२॥

इत्पित्तासभेयत्वात् by reason of the permanent nature of the name; भत्तयह by way of figure of speech; प्रथक्सतीषु in separate things; स्यात् is.

22. By reason of the permanent nature of the name, the use in a separate thing is by way of figure of speech.

The objector in sûtra 13 said that two गायत्रीs formed one जाती. See at p. 486. In the present सूत्र, the author meets the objection. 'वेहिंद्रेगायव्योनसायकाजगती' "Those which are two गायशिs, go the constitute one जाती." The term गायत्री always means a certain ऋक verse consisting of 24 letters; this is the sense which is attached to it by its very origin. So in the text quoted above, the term गायत्री is used by figure of speech. "योद्योकोरवीसपको-याद्योकः" In the sentence "Two inhabitants of Kuru are equal to one Punjabi." Two Kauravas can not be one Punjabi; it is only a figurative way of describing the valour. The text quoted above is only in praise of गायत्री.

#### वचनमिति चेत्॥ ८। ३। २३॥

वचनम् command; इतिचेत् if it be said.

23. If it be a command.

The objector sticks to his own view. What you say is quite correct; when the text is अनुवाद, it may be considered to be a praise; but what do you say when it is a विश्व? "तिसोऽन्ध् भश्चतस्रोगायत्रोकरोति" "Three अनुदु भश्च make four गायजोऽ". If you take गायजो to mean 24 letters, then only the text can be reasonably explained. There are 32 latters in an अनुदु अ verse consisting of four quatrains; if you multiply 32 by three, the product is 96. If you divide the latter by four, the quotient is 24. In a word, 3 अनुदु अ make 4 गायजोऽ. This is the argument of the objector as embodied in the present सूत्र.

#### यावदुक्तम्॥ ६। ३। २४॥

यावत that much ; उक्तम् said, uttered.

24. When the whole is uttered.

The author says that it is the only illustration that you have given in this connection; here the figurative speech is used for a command. It happens frequently. "अभी पिष्टिंदाः सिंहाः कियंताम" make lions out of these flour balls: "प्रदेश्विद्धते". He worships with songs." The 'lion' in the former sentence means an image of a lion; and the word 'song' in the latter, means verses.

# अपूर्वे च विकल्पः स्यादादि संख्याविधानम् ॥ ८ । ३ । २५ ॥

अपूर्वे in the model sacrifice; च and; विकल्प: option; स्याह is; यदि if; संख्याविधानम् command as to number.

25. And in the model sacrifice, there will be an option, if the number be considered to be commanded.

The author further shows the absurdity of the number of letters forming a Gâyatrî. If your view be accepted then in दश्यूणंमास which is the model, there will be an option. After saying जगलापरिदश्यात 'let him perform परिधान with जगती', it is laid down गायन्यापरिदश्यात 'let him perform परिधान with गाय त्री'. According to what you contend for, the verse आसहोतादुवस्य-ताग्निं प्रयत्यक्षरे। वृणीक्षंहस्यवाहनं Rig Veda V. 28. 6. (In the sacrifice commenced, invoke, serveland obtain Agni, the carrier of offerings) will be optional. It will be omitted which is simply absurd.

## ऋग्गुणत्वान्ने ति चेत् ॥ ६ । ३ । २६ ॥

ऋग्गुणस्वात् by reason of being a quality of ऋक्; इतिचेत् if you say.

26. If you say that it can not be so, by reason of being a quality of the \*\*\* a.

The objector says that you are mistaken; it can not be so: it is a quality of the Rik verse. If you put on a dress without repeating the Rik verse it will be derogatory to the quality of the Rik verse. So the परिधान cere, mony will be performed by repeating the verse आजुहोता &c.

## तथा पूर्ववति स्यात्॥ ८।३।२७॥

तथा similarly; पूर्ववित in the modified sacrifice; स्थात is.

27. The same will happen in the modified sacrifice.

The author says that the same thing will happen in बृहस्पतिसद, as what happens in दर्शयूर्णमास which is its model. In this view the quality of the Rik verse is not taken off and consequently no letters will be dropped to form a गायकी.

## गुणावेशश्च सर्वत्र ॥ ८। ३। २८॥

गुणावेश: introduction of a quality; च and; सर्वश everywhere

28. And the introduction of a quality every where.

The author says that the quality of being the rik verse applies to every letter of আৰু বাবা but not to mere number 24.

## निष्पन्नग्रहणान्ने ति चेत् ॥ ८। ३। २९॥

निषान्त्रग्रहणात् by reason of accepting the conventional sense; न not; इतिचेत् if you say.

29. If you say "not so, by reason of accepting the conventional sense."

The objector says that the term गायत्री should be accepted in the conventional sense of 24 letters and does not apply to a verse of Rik having 24 letters of which every letter has the quality of being the rik verse.

## तथेहापिस्यात्॥ ६। ३। ३०॥

तथा similarly; इहापि here also; स्यात् is.

30. Similarly here also.

The author says "you apply the convention to the 24 letters; why do you not apply the convention to a rik verse having 24 letters?" The conclusion is that the गायत्री does not simply denote 24 letters but a Rik verse of peculiar metre.

# यदि वाऽविशये नियमः प्रकृत्युपबन्धाच्छरेष्वपि प्र-सिद्धः स्यातः॥ ८ । ३ । ३१ ॥

यदिवा if on the other hand; अविशये certain; नियम: fixed convention; अकृत्युपवन्यात् by force of the चोदक text; शरेषु in the term 'शर'; अपि also; प्रसिद्ध famous; स्यात् is.

31. If the term, the sense of which is certain by reason of the चादक text (is applied elsewhere), then the term । सार may be used for grass.

The author further says that if you apply the term गायशी in the sense other than the sense in which it is fixed without any doubt, then the शरमर्थ वहिंगवित will come to mean the वहिं should be made of कुश grass.

#### द्रष्टः प्रयोग इतिचेत् ॥ ८ । ३ । ३२ ॥

हृष्ट: seen ; प्रयोग: application ; इतिचेत् if you say.

32. If you say that the application is seen.

The objector says that we see the application of गायको in the general sense of 24 letters as for instance येह्रगायक्योसैकाजगती. "Those which are two गायकीs go to constitute one जगती."

#### तथा शरेष्वपि ॥ ८। ३। ३३॥

तथा similarly; शरेषु in the term शर; अपि also.

33. The same is the case in the term शर.

The author says that the same is the case with the term शर. "श्रवणमे-वेदंडुगवर्न" The forest of शर is certainly a forest of इश. Here | the term शर is used in the sense of इश grass.

#### भत्तयेति चेत्॥ ८। ३। ३४॥

भत्तया by way of figure of speech; इतिचेत् if you say.

34. If you say, it is by way of figure of speech.

The objector says that kuśa grass by reason of its largeness and broad leaves, is called arrow on account of similarity. It is only by way of figurative speech.

#### तथेतरस्मिन् ॥ ८ । ३ । ३५ ॥

तथा same; इतरसिन् in the other.

35. So in the other.

The author says that same reasoning applies to the case of गायत्री. When it is said that two गायजी। make one जगती, it means that twice the number of letters which compose the गायजी makes one जगती i. e. the latter has 48 letters. The conclusion is that the term गायजी is not used in the sense of number.

#### अर्थस्य चासमाप्तत्वान्न तासामेकदेशे स्यात् ॥८।३।३६॥

अर्थस्य of the sense; च and; असमासत्वात् by reason of non-completion; न not; तासाम् theirs; एकदेशे a portion; स्यात् is.

36. And by reason of non-completion of the sense, they can not apply to a portion.

The author sums up the whole thing in a nut-shell. If you say that the additional letters from steet and such be dropped and the unusit be formed, in that case in making the unusit by dropping the letters, the sense will be lost, because the steet and such will be applied to the less number of letters namely 24. In so doing the main purpose being the removal of the additional letters, the sense will necessarily be lost and the whole thing will be reduced to an absurdity. The unusit does not apply to mere combination of 24 letters but to a rik verse having 24 letters. So the term unusit applies to the original unusit and it is taken from quadrat verse i.e. a verse from the Rigveda consisting of ten books.

#### END OF PÂDA III.

#### PADA IV.

Adhikarana 1. Dealing with the subject that the term द्विश्वाम is the name of an action.

## द्विंहोमो यज्ञाभिधानं होमसंयागात् ॥ ६। १।।

द्विंहोन: a name of a sacrifice; यज्ञाभिधान the name of a sacrifice; होमसंयोगात् by reason of the connection of the word 'होम'.

1. दिन ोप is the name of a sacrifice by reason of the connection of the word होम.

"यदेकयाज्ञह्यान्, दिविहोमंकुर्व्यान्" "That one should perform a homa with one; let one perform दिविहोम." Here the question is, whether the term दिविहोम is गुण्विधि or कर्मन मधेय? In the former view, it means a homa in which grass is offered. According to our author, it is a name of a sacrifice and is therefore a कर्मनामधेय. The reas in is that the term होम occurs in it.

Adhikarana II. Satras 2-3 dealing with the subject that the term दिशिय is the name of both the Vedic and wordly action-

## स लौकिकानां स्यात्कर्त्तुस्तदाख्यत्वात् ॥ ८ । ४ । २ ॥

स it; स्टोकिकानां of the world, secular; स्यात् is; कत्ः of the agent; तदा-स्यत्वात् by reason of its name.

2. It is secular by reason of its name after the agent.

Having laid down in the previous अधिकरण that द्विंडोन is कर्मनामधेय, the next question for solution is, whether it is a name of a secular action or religious action? According to the objector it is the name of a secular action because the action is called after the sacrificer. As for example शिनीनां दार्चिहोमिको ब्राह्मण:, अम्बद्धानां दार्चिहोमिको ब्राह्मण: "The ब्राह्मण pertaining to द्विंहोम for the warrior class; the ब्राह्मण pertaining to द्विंहोम for the mixed caste of ब्राह्मण father and वैश्य mother."

## सर्वेषां वा दर्शनाद्वास्तुहोमे ॥ ८ । ४ । ३ ॥

सर्वेषां of all; वा on the other haud; दर्शनात् by seeing; वास्तुहोसे in the religious होस.

3. On the other hand, it is of all, by seeing it in the religious homa.

The author says that the द्विहोम is both secular and Vedic, because we find such expressions एक्याजुहुयाद द्विहोमंकुर्यात् "One should perform a होम with one; let one perform द्विहोम." Had it been purely a secular action there would not have been a द्विहोम by one offering only; by reason of its being extraordinary, such an expression is used.

Adhikarana III. Dealing with the subject that the term द्विहोस is the name of a homa.

## जुहोतिचोदनानां वा तत्संयोगात ॥ ६। १। १॥

जुहोति oblation; चोदनानां of the command; वा ou the other hand; तत् संयोगात् by reason of connection with it.

4. On the other hand, it is a command relating to ज्ञाति verb by reason of its connection with it.

The author advances step by step: first he lays down that द्विंहोन is कर्न-नामधेय; secondly, he says that it is the name of both secular and religious actions. Now the question is, whether it is governed by जुहोतिचोदना or यजितचोदना? We have already seen that the term यजित is used in connection with a यज्ञ and जहोति is used in connection with a home and we have also shown the difference between a यज्ञ and a होम. See at p. 225. Devoid of all technicalities, the question in clear language is, whether the दविहोम is the name of a यज्ञ or a होम? Our author says that it is the name of a home because (जहुयान) विधिलिङ is used.

Adhikarana IV. Sutras 5-9 refuting the position that the term द्विहोस is a गुणविधि.

## द्रव्योपदेशाद्वा गुणाभिधानं स्यात ॥ ८ । ४ । ५ ॥

द्रव्योपदेशात् by laying down the material; वा on the other hand; गुणाभिधानं name of the material; स्थात् is.

5. On the other hand, by reason of laying down the material, it is a name of material.

This Adhikarana under the principle सिंहावलोकितन्याय \* applies to subjects both backward and forward. It is a repetition of what has been discussed in the preceding adhikaranas of this pada. The objector says that the term द्विहोम is composed of two terms द्वि grass and होम an offering. It, therefore, means a homa in which grass is offered. In this view it is a गुणविधि.

## न लौकिकानामाचारग्रहणत्वाच्छब्द्वतां चान्यार्थविधा-नात्॥ ८ । ४ । ६ ॥

न not; लोकिकानां of the wordly people; आचारप्रहणत्वात् by reason of the acceptance of the procedure; शब्दवतां of the people who followed the word of the Veda; च and; अन्यार्थविधानात् by laying down other things.

6. Not so, by reason of the acceptance of the procedure of the profane people and by laying down other things for those who follow the word of the Veda.

The author says that it is not nually because in the wordly action, the grass &c. are used. "বাং গাল্লা বুলি বাং আৰু বাং আই নিল" "He offers an oblation with grass, the skin of which has holes and which has a stem at the root." But this is not laid down generally. In religious actions we see spoons &c. হুলি আই নি, অমনী আই নি. "He offers an oblation with a ladle; he offers an oblation with a spoon." These things have been laid down; you can not say that grass may be used in their place. The author means to say that there are two kinds of acts सात and औत. In the former, the tra-

dition is followed and in the latter, it is under an injunction in the performance of an act.

#### द्शीनाच्चान्यपात्रस्य ॥ ६। ४। ७॥

दर्शनात् by seeing; च and; अन्यपात्रस्य of the other vessel.

7. And by seeing other vessels.

The author further gives an additional reason in support of his view. What he says is that we see many other vessels in the द्विहोम. So it can not be a गुणविधि.

#### तथाग्निहविषोः ॥ ६। ४। ६॥

तथा similarly; अग्निह्विषो: in fire and offering.

8. Similarly in fire and offering.

The author refutes the objector's view as to गुणविधि. In the preceding sutra, it has been shown that there are other vessels in the दविद्योग which can not be of grass, so there are fire and offerings in दविद्योग. The grass can not take their place. This is the absurdity to which it will lead, if you consider दविद्योग to be a गुणविधि.

#### उक्तस्रार्थसम्बन्धः ॥ ८ । ४ । ६ ॥

उक्तः is stated; च and; अर्थसम्बंधः connecton with the object.

9. And the connection with the object is stated.

The author says that the act which the fire performs can not be performed by any other; it shines and burns. So grass can not perform these functions. The conclusion is that द्विहोस is name of a होस.

Adhikarana V. Sutras 10-28 dealing with the subject that word द्विश्य has an extra ordinary principle.

## तस्मिन्सोमः प्रवर्त्तेताव्यक्तत्वात् ॥ ८ । ४ । १० ॥

तिसन् in it; साम:, साम procedure; प्रवर्तत applies; अध्यक्तत्वात् by reason of the indistinctness.

10. In it, soma (procedure) applies by reason of the indistinctness.

The objector says that the विश्वंत of some yage applies to the दविंहोम, because (चेदना) the command relating to it is indistinct. As भिन्ने जुहोति "He offers an oblations on breaking (of a vessel)."

## न वा स्वाहाकारेण संयोगाद्वषट्कारस्य च निर्देशात्तन्त्रे तेन विप्रतिषेधात् ॥ ६ । १ । ११ ॥

न वा not so; स्वाहाकारेण with the word 'स्वाहा'; संयोगात् by reason of its connection; वषटकारस्य of वषट्कार; च and; निर्देशात् by reason of ordaining; त'त्रे in the original ritual; तेन by it; विप्रतिषेधात् by reason of prohibition.

11. Not by reason of its connection with the word स्वाहा and by reason of ordaining वषट्कार in the original ritual and consequent prohibition of स्वाहा.

The author says that साम can not be the model of दविहोस. First reason is that in the दविहोस the word स्वाहा is used, as for instance: "पृथिव्येश्वाहा । आति स्वायस्वाहा" "Swâhâ to Earth; swâhâ to the intervening space." while on the other hand in soma sacrifice, the word वष्ट् is used. If the soma sacrifice were the विश्यंत of दविहोस, the वष्ट् would be used and स्वाहा should be presumed to be forbidden. But this is not so, so the दविहोस is an अपूर्व itself.

#### शब्दान्तरत्वात् ॥ ८ । ४ । १२ ॥

शान्दांतरत्वात by reason of the use of the different word.

12. By use of a different word.

The author gives another reason in support of his view that साम can not be the model of द्विहाम. In a द्विहाम, the term जुहाति is used in the command and in a सामयाग the चादना is indicated by यजति.

## लिङ्गदर्शनाच्च ॥ ८। १। १३॥

जिंगदर्शनात, by seeing the indicative mark; च and.

13. And by seeing the indicative mark.

The author proceeds further to support his view by saying that the force of the texts also lead to the same conclusion that the some yags is not the model of the दिविहास. In connection with और वरिहास it is said, धृतेनदाः वापृथियी आपृणेशासंतरा कणोज्ञहोति। आपृजादवस्तावयित। भूमिगते खाहा करोति. "Let him propitiate heaven and earth with water; in the interval he offers an oblation of ears; he sprinkles from the very root; and on falling on the ground, he utters खाहा." Here in this case, if सामयाम had been a model, the word वर्ष would have been used.

## उत्तरार्थस्तु स्वाहाकारी यथा साप्तद्रयं तत्राविप्रति-षिद्धा पुनः प्रवृत्तिर्लिङ्गदर्शनात्पशुवत ॥ ८ । ४ । १४ ॥

डत्तरार्थ: for other than the model; तु on the other hand; स्वाहाकार: the term स्वाहा; यथा just as; सासदश्यं the text pertaining to 17; तत्र there; अविश्रतिषद्धा not contradictory; पुन: again; लिङ्गदर्शनात् by seeing the indicative mark; पशुचत् as an animal sacrifice.

14. On the other hand, the term खादा is for other than the model sacrifice just as 17 समाधेनीs though not prohibited there (in the model sacrifice), their reappearance is in the animal sacrifice.

The objector says that there is an अनारभ्य text "सप्तदश सामधेनीरम्बाह". "He repeated 17 सामधेनी verses in the end." According to the well known rule of मीमांसा the text will be applicable to the model sacrifice viz. दर्शपूर्णमास. There being 15 सामधेनीs only in the दर्शपूर्णमास. their application is, necessarily, in the animal sacrifice. It is not prohibited in the दर्शपूर्णमास. So from this linga, the objector argues that as there is no contradiction of the 17 sâmadhenis being applied to पशुपाग after their non-applicability in the दर्शपूर्णमास, so in the same way there is nothing wrong if स्वाहा is used in दविहाम and the pronunciation does not prevent the दविहाम to be a modified form of सोमयाग. "स्वाहा कारेण वषट कारेण वादेवभ्यो हविदीपते". "As offering to the gods is made by pronouncing स्वाहा or वषट्."

## अनुत्तरार्थौ,वाऽर्थवचवादानर्थक्याद्धि प्राकृतस्यापरोधः स्यात् ॥ ६ । ४ । १५ ॥

अनुत्तार्थ: not for any other than the model; वा on the other hand; अर्थव-त्वात् by being for a purpose; आनर्थक्यात् by reason of being without a purpose; हि because; आकृतस्य of the model; उपरोध: obstruction; स्वात् is.

15. It is not for any other than the model, by reason of its being for a purpose; because by reason of being without a purpose, it is obstructed in the model.

The author shows the inappropriateness of the illustration given by the objector in the preceding sûtra. The 17 सामधेनी verses under the general rule are 'to be read in दर्शपूणंमास but as 15 verses are read there, so the reading of 17 सामधेनी verses will be inapplicable by their being useless there. They will, Itherefore, apply elsewhere. Here in your case the व्यद् applies to the सामयाग which you say is the विश्यंत of दविहाम; but if the ap-

plication of स्वाहा is inappropriate there by its being useless, then त्रषट् would apply to (विहास; but such is not the case. So द्विहास has no विष्यंत but is an अनुव in itself.

#### न प्रकृतावपीति चेत्।। ८। ४। १६॥

न not; प्रकृतों in the model sacrifice; अपि also; इतिचेत if you say.

16. If you aay "it is not in the model sacrifice also".

The objector says that स्वाहा is not used even in model sacrifices; there वषर is used, as for instance in a नारिष्टहींम "द्वय त्रांवषर काः एपवैप्रनापतिः सप्त-दशोयश्चे प्रन्वायत्ते" "The वषर consists of two letters and is the lord of the universe and fits in seventeen in a sacrifice." नास्ययशोध्ययते प्रजापतौ यञ्चे प्रतिविद्यति। "His sacrifice is not disturbed; in the lord of the universe, there is a permanent stsy with the sacrifice." The objector concludes that the term स्वाहा is for the modified sacrifice.

## उक्तं समवाये पारदौर्बत्यम् ॥ ८ । ४ । १७ ॥

उक्त it is said; समवाये in a collection; पारदीव ल्यम् weakness of the latter.

17. It is said in a collection, the latter becomes weak.

The term समनाय is used in the sense of collective principles of interpretation ziz. श्रुति, लिंग, वाक्य, प्रकरण, आन and समाख्या. It is already explained in chap. III pada III sûtra 14, at p. 114. When there is a conflict between any of the two or more principles of interpretation, the former prevails over the latter in order. By virtue of the context (प्रकरण) the वषद applies to वारिष्ट्रोम and by force of the sentence (वाक्य), स्वाहा applies. The author says in reply to the objection raised by the objector in the preceding sûtra that you are mistaken in such a case of conflict between two principles of interpretation as here between वाक्य and प्रकरण; the former therefore prevails. So स्वाहा applies to नारिष्ट्रोम. Further the term स्वाहा indicates the gift, as it is pronounced after an offering in the fire. The conclusion is that सामयाण is not the model of the दिविद्वास.

## तच्चोदना वेष्टे: प्रवृत्तित्वाद्विधिः स्यात् ॥ ८।४।१८॥

तत् चादना command relating to it; इन्द्रेः of the इन्द्रिः; प्रश्नतित्वात् by reason of its applicability; विधिः injunction; स्यात् is.

18. On the other hand, the command relating to it, applies by reason of its applicability to **Effec.** It is presumed to be an injunction.

The objector says that the procedure of नारिष्ट्रोम applies to दविहाम. तष्ट्याद ।। here refers to जहातिचादना which is common to both. Further the objector says that as the procedure of the नारिष्ट्रोम applies to all the इष्टिंड and पशुनंध sacrifices, the presumption is that it is a विधि. Though there is no express text, yet from the universal application, it is concluded that the procedure of नारिष्ट्रोम applies to the दिविहास. As one who is habituated to do good to every one, the presumption is that he would do good to a particular person also. So in the same way as the procedure of नारिष्ट्रोम applies to all इष्टिंड and animal sacrifices, it will also apply to दिविहास as well,

#### शब्दसामधर्याच्च ॥ ८ । ४ । १६ ॥

शब्दसामध्यति by the force of the commmand; च and.

19. And by the power of the command.

The objector in support of his view says that in both of them the चोदना is common. The term जुहोति is used, as for instance नारिष्टाञ्ज होति. "He performs नारिष्टागाः" So नारिष्टहोम is the model of दिन होम.

#### लिङ्गदर्शनाच्च ॥ ८ । ४ । २० ॥

लिङ्गद्शीनात् by seeing the indicative mark; च and.

20. And there is an indicative mark also.

The objector relies on the force of the texts in support of his view. "यदिकीटो ऽवपद्ये तांतः परिधि निनयेत्" "अंतवे दितिष्टन् सावित्राणिजुद्दोति" "When an insect dies, let one throw water inside the circle of the sacrificial ground; he performs oblation of सावित्री by sitting within the boundary of the altar." The परिधि and वेदि are the parts of the नारिष्टहोस.

# तत्राभावस्य हेतुत्वाद्गुणार्थेस्याददर्शनम् ॥ ८।४।२१॥

तत्र there; अभावस्य of the absence; हेतुत्वात् by reason of; गुणार्थे in the object of subsidiary; स्यात् is; अदर्शनम् non-application.

21. There by reason of the absence, the procedure does not apply.

The author gives a reply to the objection of the objector. He says that the नारिष्टहोम can not be a model of the द्विहोम. In a चातुमांस्य, after the महापितृयज्ञ, ज्यम्बकेष्टि is performed in a cross-path. After describing its performance like the द्विहाम, it is said in that connection "नेध्मा बहिंसंनद्यते, न प्रयाजाइज्यंते नानुयाजाइज्यंते न सामधेनारन्याह" "Neither fuel nor grass is prepared, nor are प्रयाजs offered; neither अनुयाजs are offered nor is सामधेनी pro-

nounced at the end." If the नारिष्ट homa had been a model, all these things mentioned in the text would find their place in ज्यस्तकेदिट.

## विधिरिति चेत ॥ ६। ४। २२॥

विधि: command, injunction; इतिचेत् if you say.

12. If you say "it is a विधि".

The objector says that the text quoted by you is a prohibitory विधि. All these things, namely, fuel, grass, प्रयाज nd अनुयाज and सामधेनी would !have found their place in the ≈यम्बकेष्टि but for the text quoted by you.

## न वाक्यशेषत्वाद्गुणार्थे च समाधानं नानात्वेनीप-पदाते ॥ ८ । ४ । २३ ॥

न not; वाक्यशेषत्वात् being a supplementary sentence; गुणार्थे in गुणाविधि; च and; समाधानं removal of a doubt; नानात्वेन with the multiplicity of sentences; उपपद्यते arises.

23. Not so, by reason of its being a supplementary sentence; if you remove the doubt by holding it to be a गुण्डिश, there will be a multiplicity of sentences.

The author says that it can not be a विधि but an अर्थवाद. The reason is that it is a supplementary text of "आदित्यंघृतेचर्निचंपेत् । पुनरेत्यगृहेषु" "Let him offer an oblation of rice in ghee to sun, after going into houses again." which is a विधि. If you hold the text quoted in the commentary on sûtra 21 to be a विधि, then there will a split of sentences (1) one is a prohibition of fuel and grass, (2) the others are of प्रयाजs, (3) of the अनुयाजs and (4) of the सामधेनी verses. This split of sentences is against the canons of the मीमांसा.

## येषां वाऽपरयोहींमस्तेषां स्यादविरोधात ॥८।४।२४॥

येषां of those; वा on the other hand; अप्रयो: of the two subsequent (fires); होम; तेषां of those; स्यात् is; अविरोधात् by reason of contradiction.

24. Of those sacrifices in which a homa is performed in the गाईपस्य and दिश्वादिश fires, their procedure will apply by reason of no contradiction.

The objector shifts his ground and says "very well by reason of the absence of those things mentioned above, the procedure of afficial does

not apply. But there are certain sacrifices in which home is made in गाईपद्य and दक्षिणामि fire where the above mentiond things are not found; as for example प्रतिसंपान &c. There being similarity of procedure, their procedure will therefore govern that of the दिविद्योगः

#### तत्रीषधानि चोद्मन्ते तानि स्थानेन गम्येरन् ॥८।४।२५॥

तत्र there; औषधानि herbs; चोद्यते are ordained; तानि they; स्थानेन by the sequence; गम्येरन् may be used.

25. There the herbs are ordained; they will be substituted by the material of the model.

The author says that even प्रशिसंगाज can not be the model of the द्वि होस; because in the latter some herbs are mentioned as the ingredients of the homa. As for instance in the व्यक्षेष्ट, पुरोदाश cakes, करंभ vessels (vessels full of curd and parched flour) and rice are used. If प्रशिसंगाज were the model, the procedure of ghee would apply to the प्रोदाश cake which is not the case.

#### लिङ्गाद्वा शेषहोमयोः ॥ ८ । ४ । २६ ॥

लिङ्गात् by the mark; वा on the other hand; शेषहोमयो: of the remaining होमड.

26. On the other hand, by the marks of the remaining Homas.

The objector further shifts his ground and says "very good the procedure of प्रतिसंयाज does not apply. The procedure of प्रिष्टिलेपहोम and फली- करणहोम will apply. The reason is that in the प्रतिसंयाज, the herbs are not used but ghee is used; but in these two homas just as in the द्विहोम, herbs are used.

## प्रतिपत्ती तु ते भवतस्तस्मादतद्विकारत्वम् ॥८।४।२०॥

प्रतिपत्ती the final disposal; तु on the other hand; ते they; भवतः become; तसात् therefore; अतहिकारत्व not their modified form.

27. They finally dispose of the homas and so it is not their modified form.

The author says in reply that विष्टिलेपहाम and फलीकरणहोम are both प्रतिपित्ता-कर्मेंs and the दिविहोन is a principal act; so they can not be the models of the latter. As to प्रतिपत्तिकमें see at p. 219.

सन्तिपाते विरोधिनामप्रवृत्तिः प्रतीयेत विध्युत्पत्ति-व्यवस्थानादर्थस्य।परिगोयत्वाद्वचनादतिदेशः स्यात् ॥८:४।२८॥ सिवाते in a collection; विरोधिनाम् of the contrary; अप्रवृत्तिः inapplicability; प्रतीयेत appears; विध्युत्पत्तिः व्यवस्थानात् by reason of reading of the origin of the command in some context; अर्थस्य of the object; अपरिणेयत्वात् by reason of non-transferability; वचनात् under a text; अतिदेश: transfer; स्यात् is, takes place.

28. There appears to be an inapplicability in a case of collection of the contraries by reason of the reading of the origin of the command in some context and by reason of the non-transferability of the object. The transfer therefore takes place under a text.

The author summarises his own view that the दविद्वास is its own अपूर्व; it has no model. So many models advanced by the objectors can not be its models as there are so many contrary things that they can not serve as models. The arthor further gives his reason that each विश्व is connected with its context and it can not be transferred to any other context. The transfer however takes place under a देशद्र text but not otherwise.

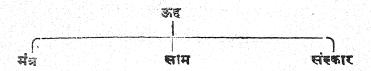
END OF PADA IV.

END OF CHAPTER VIII.

#### CHAPTER IX.

#### PADA I.

The author has dealt with সনিবিয় in general in chap VII and the particular সনিবিয় has been dealt with in chap VIII. He has shown what সনিবিয় is and how many classes of it are there. In chap VIII he has dealt with the connection of the particular সক্ষমি with the particular বিক্ষমি. In this chapter he deals with the adaptation of the procedure to the circumtances of the বিক্ষমি. This adaptation or modification of the practices of the model sacrifice to suit the circumstances of the modified sacrifice is what he calls জন্ত. It is of three kinds.



Adhikarana I. Dealing with the application of the extraordinary principle of the said characteristics to অনুষ্ঠির &c.

## यज्ञकर्म प्रधानं ति चोदनाभूतं तस्य द्रव्येषु संस्का-रस्तत्प्रयुक्तस्तदर्थत्वात ॥ १ । १ । १ ॥

यज्ञकी the action of a sacrifice; प्रधानम् principal; तत्. it; हि because; चादनाभूतं depending upon an injunction; तस्य its; दृश्येषु on materials; संस्कार: purificatory rites; तत्त्रयुक्तः performed on it; तदर्थत्वात् by reason of being for it.

1 The action of a sacrifice is principal. It depends on an injunction. The purificatory rite is performed on its materials. It is performed because it is for it.

Before we proceed to explain the sûtra, it is better to understand प्रयोजक and निश्चित. The प्रयोजक is one that actuates any person to act in a certain way. The existence of the thing is the निश्चित. As for example you pay the wages of a gardner to protect your garden. The payment of the wages by you is the प्रयोजक and the garden is the निश्चित्त for the gardner

and the protection of the garden is the salina and the existence of the garden is a निमित्त for you. Let us now come to our Vedic actions, the अपर्व is the प्रयोजक and sacrifices which secure it are निवित्त. Now the question is, whether the different procedure for the performance of the sacrifice is for the sacrifice or for the अपूर्व? If you say that it is for the sacrifice, then there is no necessity of SE. The same procedure will apply to all the sacrifices but if it is for the attainment of wife, then the principle of se will apply in order to adapt the procedure to suit the attainment of the aya of each sacrifice. The sûtra is, therefore, divided into four parts. The author says that the sacrifice is the principal thing because it secures the aga. This depends on the Vedic text, as for instance " agaic चह निर्विपेद्वत्यवर्च सकामः" तै॰ सं॰ II. 3. 2. "A person desirious of Brâhmanic splendour, should offer boiled rice consecrated to sun." Here we see that ब्रह्मवर्चस (Brahmanic splendour) is the अपूर्व; it is that which actuates one to perform सौर्यवाग. The second question is "what is its procedure"? The चोदना comes in as a help "आन्नेयवत् कर्त्रांच्यम्" It should be performed like आरनेय. There it is said "अरन्येज्ञब्दंनिर्वपामि" "I offer thee dear, to fire." The term अमये will be meaningless in सौर्यवाग. So the मंत्र wil be read as सर्यायज्ञष्ट निव पासि. "I offer thee dear, to sun." The principle of जह applies in this way. The third part of the ga says that the purificatory rite is performed on its materials as for instance pounding of rice. The question is, that when the result of pounding is visible, how is it that the visible result is considered to be equ'? The reply is embodied in part 4: the author says that it leads to the attainment of aya indirectly. If instead of चर ('नैवारंचर निवंपेत्' "Let him offer wild rice,") नीवार is used, the same process of pounding and cleaning will apply under the principle of se.

Adhikarana II. Satras 2-3 dealing with the application of the extraordinary principle to sprinkling.

# संस्कारे युज्यमानानां तादध्यात्तत्मयुक्तं स्यातः ॥ १।१।२॥

संस्कारे in purifictory rites; युज्यमानानां of those applied; ताद्रध्यात् by reason of being for it; तत् मयुक्तं their application; स्यात् is.

2. Those applied in the purificatory ceremony being for it, their application is for it.

As said in the last अधिकरण, cleansing and purifying process indirectly

leads to the attainment of this अत्व. In connection with द्शेषणभास it is said "प्रोज्ञितास्या मृत्यन मुसलास्या मवहति। प्रोज्ञितास्या एवत्वप्तास्या पिनिष्ट" The pounding and grinding are to be done by the pestle and mortar and the stones sacrificially operated upon. The question is, whether the sacrificial operation is for the pounding and grinding or for the attainment of the अपूर्व? The objector's reply is that the direct result of the pestle and mortar is pounding of rice; so the purificatory rite is for pounding of rice. According to the context (पकारा) the purificatory rite is for the attainment of the अपूर्व and according to the वाक्य, it is for the subsidiary act. The वाक्य predominates over the context. In this view there is no उद्द; if the husk is removed from rice by the nails, there will be no sprinkling of water. So the (sprinkling of water) प्रोक्षण is only in case when pestle and mortar are used for the removal of the husk.

## तेन त्वर्धेन यज्ञस्य संयोगाहु मेसम्बन्धस्तस्माद्मज्ञप्र-युक्तं स्यात्संस्कारस्य तदर्थत्वात् ॥ ९ । १ । ३ ॥

तेन with it; तु on the other hand; अर्थेन with the object; यज्ञस्य of the sacrifice; संयोगात being connected; धर्मसंबन्धः procedure; तसात् therefore, because; यज्ञप्रसुद्ध application of the sacrifice; स्वात् is; संस्कारस्य of the purificatory rites; तद्धीत्वात् by reason of its being for it.

3. On the other hand, the sacrifice being connected with the object, the procedure is connected. It is applied to the sacrifice because the purificatory rite is for it.

The author says in reply to the objectors's view embodied in sûtra 2. The sûtra is divided into four parts. In the first, part pounding is connected with the sacrifice which secures the aya'; pounding of rice produces some invisible effect in it, because it is connected with the aya'. The second part says that the pestle and mortar are connected with the sprinkling of water; the third part says that the purifictory rite consisting of sprinkling of water is for the sacrifice which secures the aya'. The fourth part says that the purifictory rite is to secure the aya'. By the series of reasoning, the author comes to the conclusion that the aya' is with a view to secure the aya'. In this view, if the husk is removed from the rice, by means of nails, the nails must be previously sacrificially operated upon by ayaya ceremony. The principle of as will therefore, apply.

This safetu is liable to another interpretation, viz. dealing with the non-application of the final sage to the low and loud voice.

In connection with the ज्योतिष्टोम sacrifice it is said यावत्या वाचाकामयेत, तावत्या दीक्षणीयायामनुब्रूयात्। मंद्रं प्रायणीयायां मंद्रतरमातिष्ट्यायां, उपांशुउपसन्सु। "By whatever tone one desires, he shall pronounce with the same tone in a दीक्षणीया; in a low tone in a प्रायीया and in a lower tone in an आतिष्या and silently in उपसत्ड."

The question is, whether it is a final अपूर्व or a subordinate अपूर्व relating to दक्षिणीया &c. Accordingly, the पूर्व पक्ष view as embodied in sûtra 2 is that in a purificatory ceremony of the sacrificer like दक्षिणीया the loud and low voice as directed, being for the final अपूर्व applies to the दिश्चणीया &c. also. The whole consists of the parts; when the अपूर्व of the whole is obtained, it is useless as to the अपूर्व of the parts that constitute the whole.

Though in an अश्वमेश there is no दीक्षणीया, still in this view under the principle of ऋह, the text quoted above will apply to obtain the final अपूर्व.

To this view, the reply of the author is embodied in sûtra 3. The extraordinary principle of the sacrifice being connected with दीक्षणीया, the purificatory ceremony of the sacrificer like दीक्षणीया is also connected with the fruit of the sacrifice. The sacrifice secures अपूर्व and दीक्षणीया is for the sacrifice, and is therefore for the attainment of the अपूर्व. The author's conclusion is that the low and loud voice relates to the अपूर्व of the दीक्षणीया. As there is no दीक्षणीया in an अश्वमेद्य, there will be no उद्य of the voice.

Adhikarana III. Sutras 3-5 dealing with the subject that procedure relating to the fruit and deity is for the appa.

#### फलदेवतयोश्च ॥ ६। १। १।।

फलदेवतयो: of the fruit and the deity; च and.

2. And of the fruit and the deity.

In connection with द्शंपूर्णमास, it is laid down as to fruit "ग्रान्मस्वः संज्योतिषाभूमः शु० य० २० २५. "Let us obtain heaven; let us be united with light." and as to deity "ग्रानेरहमुन्जिति मन्जितिमन्जितिमन्जितिमन्जिति।" तै० तं० शहाशः "Let me obtain the highest victory after the victory of Agni; let me obtain the highest victory after the victory of तेम." The question is, whether स्वमं and अभि are the प्रयोजक of all these acts connected with heaven and अभि? or अपूर्व is the प्रयोजक of both? According to the पूर्वपक्ष view, these verses are only for the purpose of uttering the mantras and showing the reward and the deity. They do not lead to the अपूर्व. In सूर्ययाम there being no स्वमं and अभि, so there will be no जह,

#### न चोदनाती हि ताह्गुग्यम्॥ ९।१।५॥

चोदनात: by virtve of the command: हि certainly; ताद्वगुण्यं partaking of its quality.

5. Not so; by virtue of the command, it partakes of its quality.

The author replies that you are mistaken; it is under a चोदना, that there is a transfer of the details from the model sacrifice to the modified sacrifice. It, therefore, partakes of the nature of the अपून. The mantras relating to the fruit and the deity are not merely for the purpose of showing the fruit and the deity but partake of the अपून. In this view the verses quoted in the commentary on sûtra 4 will be read as follows in सौर्याग "आगनम अस्ववर्ष सूर्यस्याहमुजितिममूज्येषम्" "Let us obtain the Brâhmanic splendour; let me obtain the highest victory after the victory of the sun." The principle of कह will, therefore, apply to the मंत्रs.

Aduikarana iV. Sutras2 6-10 dealing with the non-application of the procedure to the deity.

#### देवता वा प्रयोजयेदतिथिवद्गोजनस्यतदर्थत्वात ॥ १ । १ । ६ ॥

देवता the deity; वा on the other hand: प्रयोजयेत् should be entertained; अतिथिवत् like a religious mendicant; भाजनस्य of food; तद्रथैत्वात् by reason of being for him.

6. On the other hand, the deity should be entertained like a religious mendicant by reason of the food being for him.

The objector says "very good, I accept your view that the god is not merely for remembering him as laid down in the preceding adhikarana but he should be entertained like a religious mendicant, because the sacrificial food is prepared for him.

The deity is corporeal and partakes of food like a human being "जगुम्भातेदिवाणमिंद्रस्तं" ऋ० वे० १०१४७१३ "I take hold of thy right hand, O! Indra." "दमेचिदिद्रोदसी गारेयत् संगुभणामग्रवन्द्राशिरिचे" ऋ० वे० ३।३०१५ "As thou, O! Indra, graspest the utmost limit of heaven and earth, thy fist must be very big." तुविग्रीवो वपोद्र: सुवाहुरं घसोमदे । इंद्रावृत्राणिजिञ्जते"। ऋ० वे० ८।१७१८ "Indra who has strong neck, fatty stomach and strong arm being intoxicated with the soma juice killed the enemies." These are the texts which show that a deity has a corporeal body. There are other texts

which show that he partakes of the food. "आद्योन्द्र पिवच प्रियतस्व" "certainly, O! Indra, drink and depart."

#### अर्थापत्याच ॥ १ । १ । ७ ॥

अर्थापत्या by reason of securing the object; च and.

7. And by reason of securing the object.

The objector assigns another reason; the deity is the lord of everything in the universe and secures the desired object. "इद्रोद्व इंद्र्शे प्राय-च्यां रदो अपामिद्रत्" (R. V., X. 89. 10.) "ईशानमस्यजगतः सुवर् शमाशानिद्र-तस्य वे" (T. S. II. 4. 14. 2.) "इंद्र of the heavens, इंद्र the lord of the earth; इंद्र is certainly the lord of the seas." "O! इंद्र thou art lord of the moveable thou art lord of the immoveable guide to heaven." These texts show that the deity is the lord of the whole universe. There are other texts which show that he becomes pleased on an offering being made to him and grants rewards. "आइतिभिद्ध हुतादो देवान प्राणाति" "तस्मै प्राता इपमूर्ज नियच्छ ति." "A devotee pleases the gods with offering; they being pleased, grant him desired valour."

#### ततस्र तेन सम्बन्धः ॥ ६ । १ । ८ ॥

ततः therefore; च and; तेन with it; सम्बन्धः connection.

8. And therefore the deity is connected with it.

The objector goes on in the same manner and says that the fruit is connected with the god. He grants it on being pleased with the devotee. As for example. 'सहत् जनेन स विशा स जन्मना स पुत्रेवोज्ञस्मरतेधनान्भिः" 'देवानांयःपितरमा विवासति अद्धामना हवि षावह्यग्रस्पति" (T. S. II. 3. 14. 3.) 'तृतप्-वैनिमदः प्रजयापशुभित्तपंयति.'' 'He fills corn with servants, with people, with birth, with sons, wealth and men." "He serves the father, the lord of knowledge with offerings made with devotion." "Indra being satisfied, gratifies him with offspring and cattle."

# अपि वा शब्दपूर्वत्वादमज्ञकर्म प्रधानं स्यादगुणत्वे देवतास्त्रतिः॥ १।१।१॥

अपि वा on the other hand; शब्दपूर्वत्वात् by reason of being based on the word; यज्ञकर्म the sacrifice; प्रधान principal; स्यात् is; गुणत्वे in being subordinate; देवताश्रुति: the mention of the deity.

9. On the other hand, by reason of being based on the word, the sacrifice is principal and the mention of a deity is subordinate.

The author gives a reply to the objection raised by the objector. The view that the deity is the प्रयोजक is erroneous. The sacrifice is principal; its performance is based on the testimony of the Veda and we do not see any अपूर्व by perception; it (performance) leads to the fruit. It is indicated by यजित. The deity is subordinate. As for example "दर्शपूर्णमासाभ्यां स्वर्गकामायजेत" "जिल्हामेन स्वर्गकामायजेत" "A person desirous of heaven should perform new and full moon sacrifices." "One who is desirous of heaven should perform a ज्योतिहोम." The sacrifice is for securing the heaven but not for the deity. In this view, the deity is not प्रयोजक and is, therefore, subordinate.

As to the different aspects of the deity discussed above in relation to his corporeal nature &c., the commentator (श्वर) has explained them at length. As to his corporeal nature, he says that it is by way of praise. The vocative case is with a view to point out the deity. "We have taken hold of your hand;" (see at. 508) this sentence means that we have come under your protection. So other different portions of the body like fist and neck are also by way of praise.

As to the food that is offered, it is stated that the deity does not take it. The food that is offered to the gods becomes tasteless afterwards; it is not because the gods have partaken of it, but because it has become stale.

As to the deity being the owner of the property, the author says that it is also by wayloficourtesy. The property of the deity is the property of the persons who serve him.

As to the deity being the lord of everything, it is said in reply that this is by way of figure of speech. When it is said that the deity has done this or that, it is only the desire of the shebait; the deity has nothing to do with it. In this view the deity is not a nature but only subordimate.

#### अतिथौ तत्प्रधानत्वमभावः कर्मणि स्यात्तस्य प्रीति-प्रधानत्वात्॥ १।१।॥

अतिथों in the case of a religious mendicant; तत् प्रधानत्वम् of his being principal; अभाव: absence; कर्मणि action; स्यात् is; तस्य his; प्रीतिप्रधानत्वात love being principal.

10. In the case of a religious mendicant he is principal, the action is absent by reason of his love being principal.

The objector in sûtra 6 gave the illustration of a religious mendicant.

The author says in reply that your illustration does not hold good. In the case of a religious mendicant, the satisfaction of the mendicant is the principal object. ' आति धर्मेन संतुष्टस्तथा कुर्यात् प्रयस्तः"; "one should carefully do that which satisfies a religions mendicant." but in the present case, there is absence of the act that leads to the pleasure of a deity. It is a case of dissimilarity of illustration. In this view when securing of the reward depends upon the अपूर्व, there is an occasion for उक्त.

Adhikaraya V. Sûtras 11-19 dealing with the application of the extraordinary principle to sprinkling.

## द्रव्यसंख्याहेतुसमुदायं वा ख्रुतिसंयागात्॥ १।१।११॥

क्रवसंख्याहेतुसमुदायं material, number, reason and aggregate; वा on the other hand; श्रुतिसंयोगात् by reason of connection with the text.

11. On the other hand, material, number, reason and aggregate by reason of the connection with the text.

In connection with दर्शपूर्णमास " ब्रीहोन् प्रोन्नति " " त्रीन्गरिधीन् " "तिस्रःसमिधः " "चतुद्देति पौर्णमासी मिम्छित्" पंचहोत्रा द्यमावस्याम् " शूर्णण जुहोति । तेनहिश्रक्षं क्रियते । "He sprinkles water on the wild rice" "three sacrificial boundary sticks," "Three sacrificial fuel-sticks;" "let one touch the offerings of पूर्णमासी with the चतुहोंत् verse and those of अमावस्या with the पंचहोत् verse." "he performs a sacrifice with a winnowing basket, by it corn is winnowed."

The above texts are the texts illustrating the materials, the number, the group and the reason. Take for example the first illustration "he sprinkles water on the wild rice" The question is whether washing or sprinkling is for the purpose of the rice or for the extraordinary principle? The objector's reply is that it is for the material, because we see that the material is purified. So in the case of "three sacrificial fuels."

The context shows that they are for the area but the sentence shows that they are for the different objects mentioned above. According to the mimansa rules of interpretation the sentence predominates over the context.

In the illustration "he sacrifices with the winnowing basket; because corn is winnowed by it" The reason shows that the homa is for the purpose of the winnowing basket. As to the text quoted in connection with अभिनशैन, (see at P. 465) "let one touch the offerings with the चाहीत verse and those of अमावस्या with the पंचान verse" it is with the object of

. . . .

touching; so according to the objector washing is for the purpose of the material and so on.

#### अर्थकारिते च द्रव्येण न व्यवस्था स्यात् ॥र।१११॥

अर्थकारिते on the extraordinary principle being the object; च and; इस्येण with the material; न not; स्थवस्था arrangement स्थात् is.

12. And if the object had been to attain the extraordinary principle, there would have been no arrangement with the material.

The objector says further in support of his view that if the extraordinary principle had been the object, there would not have been any rule to guide one to prepare the material. As for example मैत्रावहण प्रथसा श्रीणांवि "He boils milk for मैत्रावहण." In this text, we clearly see that boiling of milk is the object.

## स्रयो वा स्यात्प्रयोजनमितरेषामचोदनात्तस्य च गुण-भूतत्वात ॥ ९ । १ । १३ ॥

अर्थ: the extraordinary principle; वा on the other hand; स्वात् is; प्रयोजनस् object; इतरेषाम् of the others; चोदनात् by reason of being not ordained; तस्य of it; च and; गुणभूतत्वात् by reason of being suberdinate

13. On the other hand the extraordinary principle is the object; the others are not ordained, by reason of being subordinate to it.

The author's reply is very short; the thing to be obtained is the object; the against he only object to be achieved: the other things are only इतिक्रांच्यता in the language of the Mîmânsâ. They are, therefore, not laid-down; the विश्व applies to the principal and they are only subordinate to the principal.

## अपूर्वत्वाद्वचवस्था स्यात् ॥ ९ । १ । १४ ॥

अपूर्वत्वात by reason of being the अपूर्व; ब्यवस्था rule of guidance; स्थात is 14. By reason of the अपूर्व, there is a rule of guidance.

The author gives a reply to the view of the objector as embodied in sûtra 12. What he says is that owing to the arga which appertains to the ceremony of भित्रवहरू, the rule as to the procedure applies. The procedure is to obtain the arga.

#### तत्प्रयुक्तत्वे च धर्मस्य सर्वविषयत्वम् ॥ ६ । १ । १५ ॥

तत्त्रयुक्तत्वे on its being applied; च and ; धर्मख of the procedure ; सर्वविषयत्वम् application to all.

15. And on its being applied, the procedure will apply to all-

The author argues that if you say that sprinkling applies to materials, then it will apply to cooked rice intended for food and rice for sale as well.

#### तद्मकस्येति चेत् ॥ ६ । १ । १६ ॥

तत् युक्तस्य of one connected with it ; इति चेत् if you say:

16. If you say, it will apply to the one of the context.

The objector says "no, sprinkling will not be done on all sorts of rice; it will be done on the rice which is described in the context."

#### नाष्ट्रितित्वात्॥ ६। १। १७॥

क not ; अश्रतिन्वात् by reason of there being nothing stated!

17. Not so, by reason of there being nothing stated.

The author brings the fault that he has found with the view of the objector into prominence; no, you are wrong: it is nowhere said that the act of sprinkling will apply to the rice of the sacrifice under performance.

#### श्रिधिकारादिति चेत् ॥ १ । १ । १८ ॥

अधिकारात् by division ; इति चेत् if you say.

18. If you say, by division.

The objector again supports his view and says that a priest can divide the rice for the sacrifice and for food and he can very easily distinguish it by this division.

## तुल्येषु नाधिकारः स्यादचीदितरच सम्बन्धः पृथक् सतां यज्ञार्थनाभिसम्बन्धस्तस्मादाज्ञप्रयोजनम् ॥९ । १ । १९ ॥

तुल्येषु in equal; म अधिकार: no division; स्यात् is; अचेदित: not laid down, pointed out; च and; सम्बन्ध: relationship; पृथक्सती separate existence; यज्ञार्थेन with the sacrifice; अभिसम्बन्ध: relationship; तसात् therefore; यज्ञप्रयोजनम् object of the sacrifice.

19. In equal, there is no division (difference). No relationship is pointed out; nor is there any separate existence. There is relationship with the sacrifice, therefore the sacrifice is the purpose.

The author summarises his whole argument advanced by him in the अधिकाण. He says that the grains of rice are all equal, there is no difference in them nor can one be made. The same rice can be used for food or for a sacrifice. Being taken for a sacrifice and water being thrown after performing certain process on them, they become fit for the sacrifice. The conclusion is that the प्राथम &c. are for the अपूर्व but not for the material upon which the process is performed.

Adhikarana VI sutres 20:25 dealing with the subject that in the Agnistoma, silence applies to the procedure.

## देशबद्धभुपांशुत्वं तेषां स्याख्रुतिनिर्देशात्तस्य च तत्र भावात ॥ ९ । १ । २० ॥

हेशवद्भम् restricted to the place; ; वर्षशुत्व silence; तेपाम् their; स्यात् is; श्रुतिविदेशात् by reason of the direction of the text; तस्य its; च and; तश्र there; भावात् by reason of existence.

20. The silence relating to it, is restricted to the place by reason of the direction of the text and because that exists there.

The adhikarna opens with the siddhanta view of the author. In connection with ज्योतिष्टोम it is said?"त्सरावापवायश्वस्य, तस्माद्यत् किंचित् प्राचीन मिन्नपोगेषात् तेन उपांशु चर्ति" "it is a clever move of the sacrifice; therefore whatever is prior to अन्तिपोमीय, they by it, behave silently" Now there is a doubt whether the silence mentioned in the text applies to all actions before अग्रिपोमीय or to the final अपूर्व. The author's reply is that the apurva that applies to the minor action; prior to अग्रिपोमीय subserves immediately and purifies the principal substance. So the quality of reading in low tone applies to the apurva of the minor acts; it is therefore confined to a certain place in the sacrifice because the text imposes silence as a rule; it is to be observed strictly; because it finds its place there by invariable connection.

#### यज्ञस्य वा तत्संयोगात् ॥ ६ । १ । २१ ॥

यज्ञ of the sacrifice; वा on the other hand; तत्संयोगात्; by reason of its mention.

21. On the other hand, of the sacrifice by reason of its mention. The objector says that it applies to the sacrifice because it is expressly mentioned in the text. The objector's view is that the silence imposed by the text applies to the final apûrva, because the term sacrifice is used as विधि

## अनुवादश्च तदर्थवत् ॥ ६ । १ । २२ ॥

अनुवाद: restatement; च and; तद्यीवत् with that object.

22. And the restatement is with that object.

The objector proceeds further and says that the text is an suring of the sacrifice; just as a hawker puts his steps in a silent and crooked way and takes hold of a bird unawares, so in order to accomplish the sacrifice, the sacrificer also acts in a crooked and silent way. Putting steps slowly and silently in a particular locality is not the object of the hawker but to seize his prey. So in the same way, the sacrificer's object is to accomplish the sacrifice but not to perform certain minor details in silence at a particular stage in the sacrifice.

# प्रणीतादि तथेति चेत् ॥ ६ । १ । २३ ॥

प्रणीतादि sacrificial water etc ; तथा similarly ; इतिचेत् If you say.

23. If you say, that similarly in the case of sacrificial water.

The प्रणीता is water sacrificially purified and placed in the north of आहवनीय fire. "प्रणीता नाम आपोमंत्र संस्कृता आहवनीयस्थोत्तरतोनिहिताः" see the commentary on अश्वलायन शौतसूत्र Poona edition at P. 4. प्रणीता is water sacrificially purified and placed to the north of आहवनीय fire," यदापः प्रण्यं स्तस्मादापः अणीता स्तरप्रणीतानांप्रणीतात्वम्"। श० बा० १२. ७. ३. ९. "Because water is carried, therefore the water is called प्रणीता and the प्रणीता water has the quality of being प्रणीता."

In connection with दर्श पूर्णमास it is said " यहां तनिष्यंतावध्वयुं यजमानी वाचं यञ्चलत्ताव्यवयुं यजमानी वाचं यञ्चलत्ताव्यज्ञापित भूयंगती यहां तन्वाते तसात्प्रणीताः प्रणेष्यन् वाचं यञ्चलित तां सह हविष्कृता विस्तृति "The priest and the sacrificer while preparing a sacrifice observe silence, because the priest and the sacrificer observe silence; the lord of the universe having mainfested himself again, prepares the sacrifice; therefore carrying water he observes silence; with the maker of offering he gives it up."

The objector in continuation of his argument says that the same strict observance of silence applies to the final अपूर्व i. e. the sacrifice in which प्रणीताप्रथम (carrying of the holy water) is performed.

## न यज्ञस्याम्रुतित्वात ॥ ६ । १ । २८ ॥

न not so; यज्ञस्य of the sacrifice; अश्रुतित्वात् by reason of being not mentioned.

24. Not so, there is no mention of the sacrifice.

The author gives a reply to the objector that holding of the tongue imposed on the priest and the sacrificer while carrying water is by way of praise and for that part of the sacrifice but is not for the way.

#### तद्वेशानां वा संघातस्यचोदितत्वात् ॥ ६ । १ । २५ ॥

तत्रेशानां of that particular locality; वा on the other hand; संचातस्य of the aggregate; अचोदित त्वात् by reason not being laid down.

25. On the other hand, the procedure is of that particular locality, because the aggregate is nowhere laid own.

The author summarises the whole argument and says that silence that is imposed, is restricted to that particular part of the sacrifice, because nowhere it is laid down by a text that it appertains to the whole of it. The low-reading therefore applies to all minor acts that precede the अविभिन्न

Some commentators have included the sitras 23 to 29 in a separate adhikarana and have numbered it as VII but we have followed our esteemed commentator शबर

Adhikarana VII Stiras 26 28 dealing with the performance of drawing out of the bricks once.

#### अग्निथर्मः प्रतीष्टकं संघातात्पीर्णमासीवत् ॥ । १।२६॥

अग्निधर्मः the fire ceremony; प्रतीष्टकं on each brick; संघातात by reason of collection; पौर्णमासीवत् as in a full moon ceremony.

26. The fire ceremony should be performed on each brick, by reason of collection as in a full moon ceremony.

There are texts " इष्टकाभिरगिनं चित्रते " " मंडूकेन। गिनं विकर्षति । वेतसशास-धा वकाभिश्च। गिनं विकर्षति । हिरएयशकलसहस्रेणा गिनं प्रोक्तति इस्ना मधुमिर्भेणा शिनं प्रोक्तति " " With the bricks, he establishes fire; he pulls out fire with a toad tied to a branch of a tree; he draws out fire with a cane branch or branch of an aquatic tree; he sprinkles fire with thousand pieces of gold; he sprinkles fire with curd mixed with honey".

The question is, "should the act of drawing and sprinkling be performed on each brick or be performed at once simultaneously?" The question therefore, narrows itself to this "whether the term 'agni' applies to a group of bricks or to any other substance different from the bricks?" If it applies to a group of bricks, then all bricks should be drawn in and sprinkled over separately and if it applies to a substance other than brick, then and sign may be performed on all of them simultaneously. The objector says that each brick should be drawn in and sprinkled over with water.

The reason is that each brick is separate; when you draw a particular part of a body, the whole is drawn in; but such is not the case with the bricks; they are separate. There is an intervening space between them. So according to the objector all should be drawn in and washed seperately. He says that just as the group of आग्नेय, वर्षश्च and अग्नीयोगीय is included in the term पौर्णभास, so the term अभ denotes a group of bricks. " यद्यां व्यान पौर्णभासी यज्ञते। यद्यां व्यानमावस्यां याते" One knowing this performs a full moon sacrifice; one knowing this performs a new moon sacrifice.

#### अग्नेर्वा स्यादद्रव्यैकत्वादितरासां तदर्थ त्वात् ॥६।१।२७॥

अपने: of Agni; वा on the other hand; स्वात is; इडपैकत्वात् by reason of the material being one; इतरासां of the others; तदर्भत्वात् by reason of being for it.

27. On the other hand, it is Agni by reason of the material being one and the others being for it.

In the अभिन्यन ceremony, the bricks are laid and the fire is established there. The author therefore says that the bricks are for the establishment of fire "इक्काभिर्ग्नियुते". " With the bricks, he establishes fire" The bricks are in the instrumental case and are, therefore, subordinate. There are two kinds of things moveable and immoveable. A tree is an immoveable thing; if you draw a leaf, the whole thing is put into motion but such is not the case with the moveable things. Here the fire is the moveable thing, so the विकर्ण and प्राथम must be performed simultaneously at a time.

# चोदनासमुदायात्तु पौर्णमास्यां तथा स्यात् ॥९।१।२८॥

चोदनासमुदायात् by reason of number of commands; त on the other

hand ; पौर्णमास्यां in the full moon ceremony ; तथा so, similarly ; स्यात् is

28. On the other hand, by reason of the number of commands; in the full moon ceremony that is so.

"यपवं विद्वान् पौर्णमासी यजते यपवं विद्वानमावस्यां यजते "One knowing this, performs a full moon sacrifice; one knowing this, performs a new moon sacrifice".

The author says that it is all right in the case of पौर्णसासयाग. There the term is not used in any other sense than आग्नेय and others; but here the action is performed by reason of a number of चोदनाड. Here in the case of अग्निचयन, the different substance is meant. So the ceremony pertaining to fire should be performed simultaneously at a time on all the bricks.

Adhikarana VIII sútras 29.32 dealing with fixing of पृत्नी संयाज to the days other than the final.

#### पत्नीसंयाजान्तत्वं सर्वेषामविशेषात् ॥ १ । १ । २६ ॥

पत्नीसंयाजान्तत्वं ending of ; पत्नीसंयाज ; सर्वेषां of all ; अविशेषात् by reason of being not special.

29. The term पत्नीसंयाज applies to all (the days), because there is nothing special in it.

In connection with द्वादशाह there is a text 'द्वाद शाहेन प्रजा कामंगाजयेत्" ॥ "पत्नीसंगाजानि ग्रहानिसंतिष्टंते" "Let him make one desirous of progeny perform द्वादशाह sacrifice" "They maintain it up to the प्रनीसंगाज days." The question is "whether all the days of द्वादशाह have the days of the प्रतीसंगाज or there is any exception to it."? According to the objector, the days end in the प्रतीसंगाज thereby he means that all the days of द्वादशाह have प्रती संगाज days and further there is no exception mentioned there. It is a general text without any exception.

#### लिङ्गाद्वा प्रागुत्तमात् ॥ ६ । १ । ३० ॥

डिंगात by reason of inference; वा on the other hand; प्राक् before; बतामात् from the final (day).

30. On the other hand by reason of the inference (it appears that the end of पत्नीसंयाज is) before the final day.

The author gives his own view and says that there is an inference from the text. पत्नीसंयाजांतानि श्रह्मानसंतिए ते न वहिंग्नुप्रहर्गत, असंस्थिता हितहिंग्झः '' "They maintain it to the end of प्रतिसंगज day'; no grass is subsequently brought, and the sacrifice is therefore incomplete."

The day on which the प्रतीसंयाज ends is not the day on which the sacrifice is complete. This fact shows that the प्रतीसंयाज ends before the final day.

#### अनुवादे। वा दीक्षा यथा नक्तं संस्थापनस्य ॥१।१।३१॥

अनुवाद: restatement; वा on the other hand; दीक्षा initiation; यथा as, like, करुतस्थापनस्य of the nocturnal sitting.

81. On the other hand it is a restatement, just as initiation is of nocturnal sitting.

There is a text in connection with the discharge of the initiation ceremony वरुणपाशाभ्यां वाप पवध्य ते योदी जितः सहोराजे वैवरुणपाशो यहि वा संस्थापये दतुन्मु-कोवरुणपाशाभ्यां स्थानकः संस्थाप्योवरुणपाशाभ्या मेवोन्मुच्यते आत्मने।हिंसायाः । सतुन्मुकः सवरुणपाशाभ्यांनतावहीक्षयामुच्यते । अवभृथोहि दीजोन्मोचनार्थः ॥ "One who is initiated, is bound by the two traps of वहण ; days and nights are the two traps of वहण ; one who maintains a sacrifice by day is not discharged from the traps of वहण and from self-slaughter". "He is not discharged from the initiation, till set free from the traps of वहण ; the, sacrificial bath is for the discharge of the initiation".

The objector says that the text as to the discharge of the initiation is in eulogy of the night-sitting; so the incomplete nature of the sacrifice is to show the length of the sacrifice and is by way of praise of परनीसंयाज. The sacrifice must end with प्रतिस्थाज and there is no exception made to it.

#### स्याद्वाऽनारभ्य विधानादन्ते लिङ्ग विरोधात ॥ । १।३२॥

स्यात् is; बा en the other hand; अनारभ्यविधानात् by reason of the general text; अन्ते in the end; लिंगविरोधात् by reason of the opposition to the inference.

32. On the other hand it may be so, by reason of the general text but in the end by reason of the opposition to the inference.

If you consider the text to be an अनारम्यविधि not applicable to any text and hold that all the days in general are meant to have the प्रविद्याल including the final day, then this view is in opposition to the inference that the sacrifice is not over on the day the प्रविद्याल is finished. See the text quoted in the commentary on sûtra 30. The result is therefore that प्रविद्यालय (the characteristic of प्रविद्यालय) is limited to all the days of हाल्शाह excepting the final day.

Adhikarana 1X dealing with the application of the local order to "the first should be thrice repeated"

## अभ्यासः सामिधेनीनां प्राथम्यात्स्थानधर्मःस्यात् ॥ १।१।३३॥

अम्मासः repetition; सामधेनीनां of सामधेनी verses; प्राथम्यात् by reason of being first; स्थानधर्मः the quality of sequence; स्थात्यंड.

33. The repetition of सामधेनी verses by reason of being first, is of that which is there in order.

There are द्शेश्रांमासयागः; there साम-धेनी verses are recited which form the model. In that connection it is stated " त्रिः प्रथमामन्दाह त्रिरुत्मामन्दाह " "He subsequently utters three first; he subsequently utters three last." The question for determination is, whether the repetition is the repetition of the ऋक verses प्रवासाना etc., Rigveda III. 27. 1 or it is the repetition of the verses that happen to be first there. The reply of the author is that it means the repetition of that verse of the sâmadheni which is pronounced first. The reason is that the word 'first' is used which indicates the order.

Sabara has discussed the var view on the ground that the 'first' and the 'last' are used in feminine gender and the way verse which is also in the feminine gender is therefore meant. This view he rightly rejects.

Adhikarana X Satras 34-35 dealing with one performance of आर्भगायिष्टि of दर्शपूर्णमास-स्वाराड which are to be performed for one's whole life.

### इष्ट्यावृतौ प्रयाजवदावर्ज्तेतारम्भणीया ॥ १ । १ । ३४ ॥

हृष्ट्यावृती on the repetition of the offerings of the new and full moon; प्रयाजवत् like प्रयाज offering; आवर्तेत should be repeated; आरंभणीया, आरंभणीया offering.

84. On the repetition of the दर्शपूणमासेष्टि, like प्रयास, the भारंभ-णीया should be repeated.

There are दर्शपूर्णमासयागड; in that connection it is said "दर्शपूर्णमासाभ्यांस्वर्म कामायजेत". "One who is desirous of heaven should perform new and full moon sacrifices." There is an introductory ceremony laid down which is called आरंभणीयेष्टि, अग्नावैष्ण्यिमेकादश कपालं निर्वेपेत् सरस्वतेद्वादश कपालमम्नये भागि नेऽष्टाकपालं निर्वेपेद:कामयेताकाद्य:स्यां॥ "One who wishes that he may be granivorous, shall offer cakes baked on eleven pans, consecrated to Agni and Viṣṇu, boiled rice to सरस्वती, cakes baked on twelve pans to सरस्वत् and cakes baked on eight pans to Agni who takes offerings."

There is another text " यावजीव ' इश्यूर्णमासाभ्यायजेत " "He shall perform the new and full moon sacrifices as long as he lives." The दर्शपूर्णमास is to be repeated for one's whole life. The question is whether the आरंभणीयेष्टि should also be performed at every performance of दर्शपूर्णमासयाग. The object.

or's reply is that it should be repeated on the repetition of दर्शपूर्णमासयागड just as प्रयाजक, their parts are repeated with each performance.

## सक्टद्वाऽऽरम्भसंयोगादेकः पुनरारम्भो यावज्जीवप्रयोगात

#### 11 6 1 6 1 3 7 11

सङ्गत् once; वा on the other hand; आरम्भसंयोगात् by reason of the mention of the word beginning; एक one; पुनरारम्भ beginning; यावज्जीव प्रयोगात् by reason of the use of 'as long as one lives'.

35. On the other hand once by reason of the mention of (মানে) beginning; there is only one beginning by reason of the use of 'as long as one lives.'

There is a vow in connection with दर्श पूर्ण मासयाग "पर्वणि पर्वणि मया-दर्शपूर्ण मासीकर्त्तच्यो" "On each fortnight day, the new and full moon sacrifices shall have to be performed by me," This is the vow which is taken on the first performance of the दर्शपूर्णमास; it can not be taken on each time. यावज्ञीवंभयादर्शपूर्ण मासीकर्त्रच्यो. As long as I live, the new and full moon sacrifices shall have to be performed by me." The author therefore argues that आरंभनीयेष्ट can be performed only once on the first performance of the दर्शपूर्ण मास.

In another view this adhikarana is called as dealing with the पुरुषार्थ nature of the आरंभणीयेष्टि. The objector's view is that there is a beginning of the दशे पूर्णमास on each occasion, so there will be an आरंभणीयेष्टि on each performance. The author's view is that it is connected with the agent; because he takes a vow on the first performance of दर्शपूर्णमासयाग and thus makes himself fit for subsequent performance of दर्शपूर्णमासयाग्ड. In either views, the result is that आरंभणीयेष्ट is to be performed only once on the first performance of दर्शपूर्णमासयाग्ड.

Adhikarana XI sutras 36-37 dealing with the subject that the principle of the last does not apply to the mantras-uttered at the time of offering.

# अर्थाभिधानसंयोगान्मन्त्रेषु शेषभावः स्यात्तत्राचोदि-तमपुाप्तं चोदिताभिधानात् ॥ ९ । १ । ३६ ॥

अर्थाभिधानसंयोगात by reason of the connection with the meaning; मन्त्रे in the मन्त्र; शेषभाव: subordinate nature; स्यात् is; तत्र there; अचोदितमप्रासम् not adapted without a command: चोदिताभिधानात् by reason of naming under a command.

36. By reason of the connection with the meaning, there is a subordinate nature in the mantras; there is no adaptation without a command because the naming is under a command.

There is a निर्वाप मंत्र in कृष्ण यजुर्वेद्ध I.1.4. with some alteration; it is uttered at the time when offering is made to fire. देवस्यत्वासवित: अस्वेऽश्विनोर्वाहुश्यांपूरणाहस्ताभ्यामग्नये जुष्टं निर्वपाधि See Anand Asram Series vol. I. 67. I give the translation from the white यजुर्वेद् I, 19 as explained by सहीवर.

"O ! इवि I being inspired by सविता, offer thee who art beloved of अस्ति with the arms of Aświn and the hands of पूषा "

In the white agais the word neuth is read instead of faire. The the is read in exiguitation at the time of offering. Now the question is, whether the word. Alam, a faa and gut should be adapted in the modified sacrifice or not. The question then narrows itself to this, whether these words convey a meaning; if they do, then the principle of as applies and if not, the as will not apply. The author says that the names have meanings and the mantras are therefore subordinate and the principle of as will not apply without any express command, because the names depend on commands.

The author says that 'विका' does not indicate action nor does it mean Agni or any other god. So there will be no का because it does not apply without a चोदना.

# ततस्त्रावचनंतेषामितरार्थं प्रयुज्यते ॥ १ । १ । ३७ ॥

ततः therefore; च and; अवचनं no authority; वेषास् of those; इतरार्थं in another sense; प्रयुक्त्यते is applied.

37. And therefore there is no authority for those (that are not laid down); they are applied in the other sense.

The author further explains himself. He says that you can not sanction a thing which is not laid down. The words are used in a different sense, that is to praise the offering. सिन्तः प्रसने on the rising of the sun; अध्वनो बाहुम्यां with the arms of the sacrificer and his wife. The sacrificer and his wife, are so called because by offering a horse Aswins bless them; or with the arms of the sacrificer and the priest, which are as it were the arms of Aswins.

पूरण the sacrificer is maintained and nourished by the pious act of a sacrifice. So these are all in praise of निर्वाप

Where the gods such as सविता, अध्यम and पूपा are in connection with the sacrificer, there can not be ऊह. These words used in the मंत्र are for service but not for denoting the gods. So there is no ऊह.

Adhikarana XIII Satias 38 - 39 dealing with the subject that in अवन्येजुष्ट the word अविन would be adapted in the modified sacrifice.

#### गुणशब्दस्तथेति चेत् ॥ ६। १। ३८॥

पुणशब्द: subordinate words ; तथा likewise ; इतिचेत् if you say.

38. "And the subordinate word is likewise" if you say,

The objector says that in the same way the term Agni in the above passage can not be adapted in the modified sacrifice because it also conveys a meaning like सविता etc., as said above; the terms सविता etc., are असमवेतवचन i. e. are not tied by conventionalism; so is अस्ति. If that were so, it would be a case of similarity and there will be no disparity. So they are used not in the conventional sense but only to praise the offering. When there is nothing of conventionalism in them, they will be used in a different sense; so the term अनि will not be substituted by any other term in विकृति.

#### नसमवायात्॥ ६। १। ३६॥

न not; समवायात् by reason of close affinity.

39. Not so, by reason of close affinity.

The author says that अग्नि is a समवेतवयन that is, the word is used in the sense in which it is fixed by convention. In the present case as said by the पूर्व पक्ष there is no offering of जुष्ट but to serve or propitiate आग्न an offering is made; we see the visible effect. There is no similarity in these terms सवित् and अग्नि. The word आग्नि will therefore be adapted in the modified sacrifice.

This adhikarana is explained otherwise and is called "In the mantra used in offering तंडुल, the word धान्य should be substituted."

In connection with दर्श पूर्णमास it is said " धान्यमसिधिनुहि देवान्। द्षदि आवपति". "Thou art paddy; delight the gods; he throws it on the stone slab." The question is, whether धान्य is समवेतशब्द or not, the objector says that it is a subordinate word and is, therefore, not fixed by convention (असमवेतशब्द); so the principle of कह does not apply.

The author says that the word धान्य is invariably connected with the sense it conveys (समवेतशब्द); so the principle of ऋ applies. There is a

शाक्यानास्थन which lasts for 36 years; in connection with that it is said "संस्थितेसंस्थिते ऽहनिगृहपतिम् गयां याति, सतत्रयात् मृगान्हं तितेषांतरसा सवनीयपुरोडाशाः भवंति" see at P. 197 "In each departure of the day, the master of the house goes a-hunting; with the flesh of those deers which he kills there, the cakes are made" According to the objector the text quoted in the second commentary on sûtra 38 will be read in the unmodified form "धान्यमसिधनुहिदेवान्" According to the author the principle of कह will apply and the text will be modified as follows " मांसमसिधनुहिदेवान्". "Thou art flesh; delight the gods."

The principle that is deduced from these Adhikaranas after a discussion is that when the sense of the terms can be adjusted to the occasion there will be no we as the term can be used in any sense suited to the occasion but when the sense of the term is unchangeable, then there can be substituted any other word to suit the occasion in the angla.

Adhikarna XIII dealing with the subject that the principle of আৰু does not apply to the একপ্রি in হয়ত্বাৰ নাম.

# चोदिते तु परार्थत्वाद्विधिवदिवकारः स्यात ॥ ९। १। १०॥

चादिते on being commanded; तु on other hand; परार्थत्वात् by reason of being dependent; विधिवत् like a विधि; अविकार not modified; स्यात् is.

40. On the other hand, on being commanded by reason of its being dependent, like the at it will be not modified.

In the दर्शपूर्वमासयाग, the verses invoking इडा are recited. In that connection, it is said दैन्या अध्वर्यव उपहुता उपहुता मनुष्यायहमंयज्ञमधान्येच यञ्चपति चर्चान्" (T.B. III. 5. 8. 8.) "The divine priests who were invited and the invited men who protected the sacrifice and nourished the sacrificer." The question is, whetherin a सत्र where there are many sacrificers, will the word यज्ञपति be in plural ? or will it be used without any modifica-The question will narrow itself to this, whether the term यज्ञपति is समवेतववन or असमवेतवचन? If the word is for the benefit of the sacrifice, it is समवेत वचन but if it is for praise, then it is असमवेत बचन. Here the term यज्ञपति is for the praise for इड़ा. Though the term यज्ञपति is read by चेदिना, yet being subservient to the praise of इड़ा it will be used without any modification like विधि. It is in praise of हड़ा and if the sentence is one, the object is served and so the whole sentence without any modification will be read in the modified sacrifice. It is with an object to stimulate the sacrificer. Wherever a sacrificer is subordinate, any sacrificer will do. Here the sacrificer is subordinate and praising

of the ser is principal; in this view the principle of see does not therefore apply.

Adhikarana XIV, dealing with the subject that the term sacrifice is to be modified in the hymn recited at the time when grass is brought from the jungle.

#### विकारस्तत्प्रधाने स्यात ॥ ९ । १ ४१ ॥

विकार: modification; तत् that ; प्रधाने in a principal ; स्वात् is ;

41. It will be modified, on its being principal.

In connection with दर्शपूर्णमास, there is a सूक्त which is read at the time of अस्तर प्रहरण carrying of grass from the jungle. It is said there. "अयं पजमान आयुराशास्ते" "This sacrificer hopes for longevity." The question is, that when there are many sacrificers, whether the word पजमान will then be modified or not. The author's reply is that here the word पजमान is principal; so the principal of जह will apply. There are two kinds of मंत्र one kind is कियाप्रकाशक explaining the performance of an action and the other is फल्प्रकाशक explaining the reward of an action. In the former case, there will be no जह but in the latter case there will be जह. The मंत्र in the preceding अधिकरण is of the former class and that of the present अधिकरण is of the latter class. So in the present case the term यजमान will be modified; in other words, the principle of जह will apply.

Adhikarana XV sutras 42.44. dealing with the subject that in a Nigada called invoking of सुब्रह्मण्य the term हरिवत is not modified.

## असंयोगात्तदर्थेषु तद्विशिष्टं प्रतीयेत ॥ १ । १ । १२ ॥

भसंयोगात by reason of there being no connection ; तद्धें g in the sense of that ; तद्द विशिष्ट particularised with it ; प्रतीयेत appears.

42. By reason of there being no connection with the sense of that, it appears to be particularised with it.

There is a ज्योतिष्टोम sacrifice; in it there is सुब्रह्मण्यनिगद्. There is a verse " इंद्र आगच्छ्रहरिव आगच्छ्रमेधातिथेमें प यूषणश्वस्थमेने गौरावस्कदिश्वहस्यायेजार " सै॰ आ॰ ११२२२ ०! Indra who has horses, 0! ram of मेधातिथि, 0! lover of यूषणश्व's daughter 0! white attacker, 0! paramouer of बहस्या, come." This निगद् is transferred to अग्निष्ट्रति which is its modified form by the चोदक, text. आग्नेयीसुब्रह्मण्याभवति" "The सुब्रह्मण्या verse is in honour of अग्नि" Here the verse will be read as "अग्नआगच्छ" The question is, whether the epithets of इंद्र such as हरिव etc., will also be modified or not. The author's view is that हंद्र is समवेतार्थशब्द, so the principle will undoubtedly apply; but हरिव etc., are

असमवेतार्थ i.e. the meaning is not connected with the word by hard and fast rule, so it can apply to any individual god; there is therefore no necessity of alteration. The principle of अह does not apply. These epithets are in praise of हुत but they can also apply to अस्ति.

#### कर्माभावादेवमिति चेत् ॥ ६। १। ४३।।

कमीभावात by reason of the absence of exploit; एवम् so ; इतिचेत् if you say;

43. If you say, it is so by reason of the absence of exploit.

The objector says that these terms indicate the heroic exploits of हूत. As for instance Indra has two horses on both sides by means of which he carries away all. By assuming the form of a ram, he stole the son of कृष्य named मेघातिथि. मेनका or मेना was the daughter of वृष्णश्य; Indra fell in love with her. Assuming the form of a white deer, Indra drank soma. Indra ravished अहम्या. These epithets are all समवेतवचन and apply to Indra only. In the view of the objector, for these reasons, the principle of ऋ does not apply.

#### न परार्थत्वात् ॥ ६ । १ । २४ ॥

न not so ; परार्थत्वात् by reason of being subservient to others.

44. Not so, by reason of their being subservient to o hers.

The author says that you are mistaken; they are in praise of Indra; there is nothing special in them; they can equally apply to आव. As for instance, the quality of the horses is that they rob all of their wealth; this can equally apply to Agni. There is nothing special in it. इत is called द्वारा because he plundered all by means of his horses; this is a praise which can apply to इत and अविन as well. As to the story of मेशाविधि, it is a fable in derogation to the eternality of the Veda and is therefore allegorical. It is a निगद and can equally apply to Agni.

The adhikarana is called by another name i.e. dealing with the subject that in the मंत्र " तस्ये श्रतं " the principle of ऋ does not apply.

In connection with उपोतिष्टोम, it is said about a एकहायनी (one year old) cow 'द्यं गोसे। मक्यों, तयातेकीणामि। तस्ये १८तं तस्येगरः तस्ये हिंध तस्य मस्तु, तस्याक्षातचनम्, तस्य नवनीतम् तस्येघृतं, तस्याक्षामिचा, तस्ये वाजिनं" "This cow is a means to purchase soma; I shall buy thee by means of her; there is for her boiled milk, for her cream, for her curd, for her watery portion of milk, for her is whey, for her butter, for her ghee, here is the curd-dish, here is the watery portion of curd." Here the dative case is used for the genitive.

In साद स्क, it is said त्रिवत्स सांदर्भामकृषण: "Three-years old calf is a means of purchasing soma." In it the above said मंत्र is recited in connection with a bullock; the first part of it is read as follows "अयंसाण्ड: सामकृषण: तेनकृणाभि" "This bullock is a means of purchasing soma; I purchase thee with it." Now the question is whether the latter part should also be read with modification or not. The author's reply is no; because the passage is not applicable to a cow of one year in as much as milk, ghee, curd etc., can not be obtained from her; similarly it is not applicable to a bullock. In other words, there is nothing in the passage to stick it to the one year old cow; so it can apply to a bullock as well. The words used are असमवेत and can apply to a bullock as well, in future time, and so the principle of कह does not come into play.

The objector says that there is a possibility of the one year old cow, giving milk in future but there is no such possibility in a bullock.

The author says in reply that you are quite right; a cow which is one year old will give milk in future time, so also a bullock will beget a cow on another cow which will produce milk in future. The ### should be read without any alteration with the exception of one that is mentioned above.

Adhikarana XVI. Sutras 45—49 dealing with subject that in the sacrifice where an ewe is offered to स्বৰেনী, there is no application of the command to স্থান্তিয়

## लिङ्गविशेषनिर्देशात्समानविधानेष्वप्राप्ता सारस्वती स्त्रीत्वात्॥ १।१।१५॥

लिंगविशेषनिदेशात् by reason of mention of a particular gender; समान-विधानेषु where the command is equally applicable; अप्राप्तासारस्वती does not apply to सरस्वती; स्वीत्वात् by reason of feminine gender.

45. By reason of mention of a particular gender where the command is equally applicable, it does not apply to the sacrifice called सरस्वती

In अग्निष्टोम several animals are mentioned as victims आग्नेय:पशुरग्निष्टोमे आल्ड्यब्यऍद्राग्न: पशुरुक्ष्ये ऍद्रावृद्धिण वोडशिनिसारस्वती मेघी अतिरात्रे " "In an अग्निष्टोम an animal consecrated to Agni, in an उक्थ्य an animal consecrated to इंद्र and अग्नि, in a चोड़शिन् a powerful bullock consecrated to इंद्र and in an अतिरात्र an ewe consecrated to सरस्वती should be brought."

In अग्नियोमीय there is a command "उपनयत मेध्यादुरआशासानामेधपतिभ्यांमधं". तै॰ बा॰ III 6. 6. 1. "Place the consecrated animals at the gate for slaughter for the two masters of the sacrifice (husband and wife or sacrificer and priest) for sacrifice." The question is whether this formula should be repeated in a सरक्ती sacrifice where ewe is offered. The author's reply is that under the circumstances where there is a common command there is no applicability of it to सरक्ती sacrifice. The reason is that there is a gender mentioned ब्राह्म अस्ति अस्तः" Ibid. "For him, nourish fire." Here 'अस्ते' is in masculine gender and the ewe is in the feminine gender and the masculine gender can not apply to a femals.

## पश्चभिषानाड्वा ति हु चोदनासूतं पुंविषयं पुनः पशु-त्वम् ॥ १ । १ । १६ ॥

पश्विधानात् by reason of general demomination; वा on the other hand; तत् that; दि because; चोर्राभूत being a command; पुविषयं applicable to men; पुतः again; पशुन्यं state of animal:

46. On the other hand by reason of the general denomiation of animal and because that is a command and applicable to a male and to the state of an animal.

The objector says that the subject is that of an animal for the sacrifice and being in masculine gender applies to the whole class without regard to the sex. The ewe also comes under the 'genus' of animal and therefore the command to wing applies to extend sacrifice.

## विशेषो वा तदर्थनिईसात ॥ ६। १। ४०॥

विशेष: particular; बा on the other hand; तद्यीविदेशात् by reason of its pointing out that object;

47. On the other hand it is particular by reason of its pointing out that object.

The author says that it is not general as you say, but in the formula the pronoun well is used in masculine gender and the ewe is in feminine gender. The masculine gender can not apply to a female.

#### पशुत्वं चैकशब्दात्॥ १।१।४८॥

पशुत्वं animal nature ; च and ; ऐक्लाब्यात् by reason of one word.

48. And animal nature by reason of one word.

The objector harps on the same tune and says that animal is one word and belongs to a class and therefore requires a masculine gender.

#### यथोक्तं वा सिवायानात् ॥ ६। १। १६॥

यशोक्तं as said; वा on the other hand; सश्चिमानात् by reason of the proximity;

49. On the other hand, it is as said by reason of the proximity The author says that the pronoun will apply to the object referred to before. The pronoun in the quotation can not apply to any animal. As it is in masculine gender, it will apply to a male animal. The answer is a simple one; if the procedure relating to animal was common, then it did not apply to सरस्तिच्छ by reason of the ewe being used in a feminine gender and if the procedure related to अधितारीय then it applied to Saraswatî by the principle of आहे. but here the author's view is that the animal sacrifice is governed by the common चित्र and so the सरस्ति। sacrifice is an exception and अधितुष्टेय does not apply. अधितु is a priest whose function is to kill an animal for the sacrifice साधव defines the term thus ''अधितृता मादेखः शिनता'' He is a divine killer. See at p. 432. of the Poona edition of ज्यायमाला.

Adhikarana XVII Satras 50 - 53 dealing with the subject that in प्रज्ञायज्ञीय song, दुरा should be sung in place of निरा

#### आम्नाताद्वन्यद्धिकारे वचनाहिकारः स्यात् ॥ ६।१ ५०॥

आम्नातात् by being laid down; अन्यत् otherwise; अधिकारे in one connection; वचनात् under an authority; विकार: modification; स्यात् is.

50. In connection with one sacrifice laid down as otherwise, it is modified under an authority.

In connection with अयोतिष्टोम sacrifice, there is a song called यज्ञायज्ञीय which is sung. "यज्ञायज्ञीयनस्तुवीत" "He should praise with यज्ञायज्ञीय" In the verse (see infra in the commentary on Sûtra 52.) there is a word 'गिरा' In that connection, it is said निगरागिरितिष्ट्यात्, यद्गरागिरितिस्यात्, आत्मानंतदुद्गाते द्विगरेदेर कृत्वोद्गेयं ॥ "The word 'गिरा' should not be pronounced as 'गिरा', if a singer pronounces 'गिरा' as 'गिरा' he shall throw himself up and by making it ऐर shall sing it." Now the question is whether the गिरा' should be pronounced with ग or without ग. The reply of our author is that ग should be dropped. In connection with one context where it is laid down as to be read otherwise, then it should be considered to be modified. The text clearly says that गिरा should not be pronounced as गिरा but it should be pronounced as हिरा

द्वैघं वा तुल्यहेतुत्वात्सामान्याद्विकल्पः स्यात् ॥ शश्रभ्

हैंधं two-fold; वा on the other hand; तुरुषहेतुत्वात् by virtue of equal reasons; सामान्यात् by reason of common meaning; विकरण: option; स्थात् is.

51. On the other hand, it should be two-fold by virtue of equal reasons; and by reason of common meaning there is option.

The objector says that as there is a double reading and both words first and get have a common meaning, so there is option for a singer to insert any word he likes.

#### उपदेशाच्च साम्तः ॥ ६ । १ । ५२ ॥

डपदेशात by reason of direct command; च and; लान्न: of a song.

52. And by reason of the direct command of the song.

The objector further gives a reason that it is laid down by the psalm "यहायहावोद्यानये गिरा गिराचद्वासे" यज्ञ वे० २७१४२. सा० वे० पू० ११४११. ऋ० वे० ६१४८११. "O!ye singers in every sacrifice, sing praises to the prosperous Agni" And there is a command यहायहाथिनस्तु वीतः "Let him sing यज्ञा-यज्ञीयः" So this fact also shows that there is an option of the reading.

## नियमो वा श्रुतिविशेषादितरत्साप्तदश्यवत् ॥ ६।१।५३॥

नियम: a restrictive rule; बा on the other hand; श्रुतिविशेषात् by reason of the special text; इतरत् the other; सामदश्यवत् like 17 सामधेनी verses.

53. On the other hand, it is a restrictive rule by reason of the special text; and the other is like the seventeen Sâmadhenî verses.

The author says that the rule as to pronouncing sat in place of first is fixed by special text of the Veda and the term 'fixt' is used in the altered form like the seventeen Sâmadhenî verses which are transferred to the modified sacrifice as fifteen verses. The conclusion of the author is clear that in the psalm, from the term 'fixt', a should be dropped while singing.

The author after describing the principle of जह as applicable to मंत्र, has commenced to discuss the second class of जह relating to साम in the present अधिकरण.

Adhikarana XVIII sutras 54-58 dealing with the subject that 541 is to be sung.

#### अप्रगाणाच्छब्दान्यत्वे तथाभूतोपदेशः स्यात् ॥ । १। १। ५४।।

अप्रताणात by reason of being not capable of singing; शब्दान्यस्चे on the word being changed into another form; तथाभूतः is in accordance with it; उपदेशः the direction; स्थात् is.

54. By reason of being not capable of singing, and on the word being changed into another form, the direction is in accordance with it.

We have already seen in the foregoing अधिकरण that गिरा should be pronounced as इरा; the next question for solution is that it should be sung or should be simply pronounced. The objector says that the psalm is given as if it is not intended for singing; so it should be read in that way. If it had been intended for singing its form would be 'आईशिय' under the rules of music.

# यत्स्थाने बा तद्गीतिः स्यात्पदान्यत्वप्रधानत्वातः ।। १। ११ ॥

यत्स्थाने in whose place; वा on the other hand; तत् that; गीति: song; स्यात् is; पदान्यत्वप्रधानत्वात् by reason of the modified form being principal.

55. On the other hand, one in whose place the word is susbtituted will be sung by the rule of music by reason of the modified form being principal.

The author says that it should be sung, as ' शिरा' is substituted by 'इरा' and the word ऐर is the तिइत form of हरा. So the हरा form shows that the song is to be set to music.

#### गानसंयोगाच्च ॥ ९ । १ । ५६ ॥

गानसंवागात् by reason of being connected with music; च and.

56. And by reason of its being connected with the music.

The author gives an additional reason in support of his view ''उद्गोयमाइरा-चादाक्षासा'' ''Should be sung as 'आइरा' 'चा' and 'दाक्षासा' this is the form in which इरा and दक्षसे are set to music.

#### वचनमिति चेत् ॥ ६। १। ५०॥

वचनम् a precept ; इति चेत् if you say.

57. If you say that it is a precept.

The objector says that you say that " उद्गोयमा इराचादाक्षासा " ("Should be sung as 'आइरा', चा and 'दाक्षासा".) is a song set to music; but I say it is some text containing a precept.

#### न तत्प्रधानत्वात्॥ १।१। ५८॥

न not so; तत्प्रधानत्वात् by reason of its being principal.

58. Not so, by reason of its being principal.

The author says "it is not a विधि because the principal factor is इस It is an अथंवाद of इस ". The conclusion is that the psalm quoted in the preceding अधिकरण (see in the commentary on सूत्र 52.) with the change discussed, is intended to be sung.

End of Pâda I.

#### PÂDA II.

Adhikarana I Sûtras I -2 dealing with the subject that the songs are called AIH.

#### सामानि मन्त्रनेके रुख्त्युपदेशाभ्याम् ॥ ९।२।१॥

समानि songs; मंत्रम् mantra; एके according to one; स्मृत्युपदेशाभ्याम् by the tradition and instruction.

1. Verses set to music are साम according to one by the tradition and instruction,

There are several terms as for instance रथंतर, वृहत्. बैर्ण, वैराजं शकरं, रैवतं There is the verse श्राभित्वाग्रर नोजुम ऋ० वे० VII. 32, 22. The question is whether the verses set to music are called साम or only the songs are called साम In chapter II pâda 1 sûtra 36 songs are called साम. (see at p. 56) The objector says that verses set to music are साम.

#### तदुक्तदोषम् ॥ १ । १ । २ ॥

तत that; उक्तदेश्यम् the defect as stated.

2. There is the defect as stated.

The author says that for reasons given at length in chapter VII påds II, the songs are only called six. see at p. 433.

This अधिकरण is called "dealing with the subject that the code relating to adaptation is human" and commented upon differently

The question is, what is जह? "कया न श्चित्र आभुवद्गी" ऋ॰ वे॰ IV. 31.1. is it a code of the ऋषिः and eternal or is it a mode of singing? According to one, says the objector, these verses are set to music and adapted according to the fixed cannons of the Risis and are therefore permanent. The reason given is that such is the tradition and such is also the teaching of the preceptor to the disciples. Further " ऋहिंचचितिः" "ऋह is desirable (depends on

one's desire)" so runs the instruction to the Brahmana; if it were so, it is a divine code and is binding; but if it were not so, then it would not be an authority.

The author says that according to your own view, आह is human. If it is चिति वित (depending on one's will) as you say, then it depends upon the wishes of an arranger; so it is a human institution. It is acceptable if based on reason.

Adhikarana II sutras 3-13 dealing with his subject that psalms are purificatory acts of the sea

#### कर्म वा विधिलक्षणम् ॥ ६। २। ३॥

कर्म principal act; वा on the other hand; विधिष्ठक्षणम् characterised by command.

3. On the other hand, it is the principal act being characterised by command.

It has been settled in the foregoing अधिकाण that the term 'साम' is used in the sense of songs. Now the question is whether these songs are principal or subsidiary with reference to ऋक् verses. In other words, whether the term साम denotes the principal act or the purificatory act. The objector's reply is, that it is principal because it is characterised by विधि" रथंतर गायति". "He sings रथंतर" The word (रथंतर) is used in the accusative case and is a principal act. Secondly the principal act leads to rewards.

#### ताहग्द्रज्यं वचनात्पाकयज्ञवत् ॥ ६ । २ । ४ ॥

ताहत्व्ह्यं the material; बचनात् under a text; पाक्रयज्ञवत् like a cooking sacrifice.

4. Therefore the material is \*\*\* under a text, just as in a cooking sacrifice.

The objector goes on developing his argument and says that in a principal action there is इतिकर्तब्यता i.e. different materials; here the material is the ऋक् verse. There is a text "ऋषिसामगायति" "He sings a song in a rik verse"; just as in a पाकयज्ञ you have different materials such as parched grain, rice, ghee, etc., so we have here.

## तत्राविप्रतिषिद्धो द्रव्यान्तरे व्यतिरेकः प्रदेशश्च ॥ शश्या

तत्रthere; अविप्रतिविद्धः not prohibited; द्रव्यांतरे in a different material; स्वतिरेकः different; प्रदेशः transference; चकार्यः.

5. There in a different material though the transference is not prohibited, it is separate.

The objector says that you can take any आक् verse and sing in any tune whether बृहत् or रथंतर. The term साम applies to all songs.

## शब्दार्थत्वात्तुनैवं स्यात ॥ ६ । २ ॥ ६ ॥

शब्दार्थत्वात् by reason of its being for the object of the word; तु on the other hand; नैवं not so; स्यात् is.

6. It can not be so by reason of its being for the object of the word.

The author now commences to develop his own view. He says you are wrong, the psalms are not principal but they are subordinate because we see that they subserve the words. They are for the purpose of altering the words in a melodious way. They exist for the purpose of others. When sung, the Rik verses are pronounced melodiously.

#### परार्थत्वाच्च शब्दानाम् ॥ ९ । २ । ७ ॥

प्रार्थत्वात् by reason of being for the object of others; च and ; शब्दानाम् of the words.

7. And of the words being for the object of others.

The author further goes on developing his argument that the words are subservient i. e. they serve the purpose of others. They are for praise.

## असम्बन्धश्च कर्मणा शब्दयोः पृथगर्थत्वात ॥ ९ । २ । ८ ॥

असंबन्धः not connected ; कर्मणा with the action ; शब्द्याः of the words ; पृथग धैरवात by reason of different objects.

8. And it is not connected with the action, there being different objects of the two words.

The author says that there is a difference between the action i. e. the verses that are selected for singing (स्तोत्र) and the song (as for instance the time in which it is sung.) The object of रचतर is to sing the पृष्ट The former is the name of a tune and the latter is name of a स्तात्र. It is the former that brings the latter to the ears of the hearers.

#### संस्कारश्राप्रकरणेऽग्निवत्स्यात्प्रयुक्तत्वादा। १।२।१॥

संस्कार: purificatory act; अप्रकरण at non-sacrificial time; अग्निवत् like fire; स्यात् is; प्रयुक्तत्वात् by reason of being applied.

9. It is a purificatory act, at a non-sacrificial time like the fire by reason of being applied.

The objector says I accept your view that the psalms are for the purpose of www. It is quite reasonable that psalms should be sungat the time of learning music but there is no necessity of singing them at the time of a sacrifice when they have been once learnt; as for instance the establishment of fire once performed, enures for the benefit of the entire sacrifice.

#### घ्रकार्घ्यत्वाच्च शब्दानामप्रयोगः प्रतीयेत ॥ ६ । २ । १० ॥

अकार्यत्वात् by reason of being for no purpose; wand; शब्दानाम् of the words; अवयोगः non-use; प्रतीयेत appears.

10. And by reason of the words being for no purpose, it appears that they were not used.

The author says that the psalms sung at the non-sacrificial occasion being not for the purpose of sacrifice, they are to be repeated again at the time of a sacrifice. The reasoning of NAV is very queer; he says that the songs sung at the non-sacrificial occasion do not vanish and remain in existence up to the time of the sacrifice; there is then no repetition and if they can not be sung again, in that case also there can not be a repetition. But the psalms sung can be sung again and the psalms sung on the non-sacrificial occasions are, therefore, useless and do not serve the purpose of the sacrifice.

#### आश्रितत्वाच्च॥ ६। २। ११ ॥

आश्रितत्वात् by reason being dependent ; च and.

11. And by reason of being dependent.

The author now proceeds to show how the psalms are sung at the time of the sacrifice. "ओंदु बरॉस्प्रष्ट्रानपात्रितउद्वतातोद्वनायेत् " "Having touched the pillar made of ओदुस्बर wood, let the उद्यासा sing unsupported by it." There is a post made of ओदुस्बर wood in the middle and the उद्यासा touching it sings a song. So the illustration of अस्थाचान does not hold good; because when psalms are sung on the non-sacrificial occasions, no such formality as described above is observed.

#### प्रयुज्यत इति चेत् ॥ १। २। १२॥

प्रयुक्ति should be practised; इतिचेत् if you say.

12. "It should be practised" if you say.

The objector says that from your reasoning it appears that the singing of psalms on the non-sacrificial occasion is useless, then what do you say to the text अर्ध्यंचमासाच् अध्ययनं प्रयुक्यते तत्फलायभविष्यति ? "Study for half of five months is proper; it is fruitful"

## गृहणार्थं प्रयुज्येत ॥ ६ । २ । १३ ॥

गृहणार्थं for acquisition ; प्रयुक्ति should be practised,

13. It should be practised for acquistion.

The author says that the reward mentioned here is not invisible but visible. When the preceptor imparts knowledge to his disciple, he makes him practise. As for instance a chariot-maker teaches his pupil by drawing a chart on the ground and a teacher teaches his pupil by drawing letters on a board or slate; so in the same way the psalms sung on the non-sacrificial occasions are only with a view to acquire knowledge of music.

Adhikaraya III sûtras 14—20 dealing with the subject that in a group of three 報義 the whole song should be finished after each 報義

# द्यचे स्याच्छुतिनिर्देशात् ॥ ६ । २ । १४ ॥

त्वे in a song of three verses ; स्यात् is ; श्रुतिनिदेशात् by reason of the vedic

14. In a group of three \*\* verses by reason of the command of the vedic text.

In connection with उयोतिष्टोम it is said "एकं मास त्वे कियतेसोत्रीयम्" "One stotrîya psalm should be made in a group of three rik verses." The question is whether singing should be done at the end of each ऋक् or after a group of 3 ऋक् s. The reply according to the objector is that it should be done after the end of the group of 3 ऋक् verses. The reason is that it is so directed by the Veda.

## शब्दार्घत्वाद्विकारस्य ॥ १ । २ । १५ ॥

शब्दार्थत्वात् by reason of being for the purpose of the word; विकारस्य of the modification,

15. By reason of the modification being for the purpose of the word.

The objector gives a reason in support of his view. The modulation of the voice is for the sake of the words; it will be more convenient to have the max verses grouped as three.

Take for example the sentence " give one rupee to three persons " it is impossible to give indivisble one rupee to three persons; so the rupee will be divided.

#### दर्शयति च ॥ ९ । २ । १६ ।

दर्शयति it shows ; च and

16. And it shows.

The objector now proceeds to rely on the लिंग "ऋक्सामोवाचिमधुनी संभवाविति सोववीय वेत्वं ममालमिस जायार्थेवेदोमभमहिमेति । तेद्वे भृत्वोचतुः संभवामेति सोऽ व्यवित् । नयुवां ममालस्वोजायार्थेवेदोमम महिमेति तास्तिस्रोभृत्वोचुः मिथुनी संभावा-मेतिसोऽववीत् संभवामेति । तस्मादेकंसामतृचे क्रियतेस्तोत्रीयम्" "He said to the साम 'let us be a pair'; he said 'thou art not fit to be my wife, my glory is the Veda.' Then they became two and said 'let us be a pair;' he said 'you both are not enough to be my wife, my glory is the Veda.' Then they became three and said 'let us be a pair'; then he agreed and said 'let us be pair ; for a स्तोत्रीय psalm, therefore three verses are grouped together.'' This shows that 3 ऋक् verses should be sung together.

## वाक्यानां तु विभक्तत्वात्म्रतिशब्दं समाप्तिः स्यात्सं-स्कारस्य तदर्थत्वात् ॥ ९ । २ । १७ ॥

बाक्यानों of the sentences; तु on the other hand; विभक्तत्वात् by reason of the division; प्रतिशब्दं at every word; समाधि: completion; स्वात् is; संस्कारस्य of the purificatory rites; तदर्थत्वात् being for it.

17. On the other hand by reason of the division of the sentence; there is a completion at every word by reason of the purificatory rite being for it.

The author says that every we is complete in itself because the vedic sentences are divided and the singing is for the purpose of showing the to be clear and melodious.

There is no psalm of 3 mas. The song is for purifying the mas. So the song must be sung at the end of every mas verse.

## तथा चान्यार्भ दर्शनम् ॥ ९।२। १८॥

तथा similarly ; च and ; अन्यार्थदर्शनम् seeing another text.

18. And similarly there is another text.

The author now supports his view by quoting authorities "अध्यक्षरेण प्रथमायामृचि प्रस्तोति ह्यअरेणोत्तरयां" "एका वा अस्योत्तामास्तोत्रीया तामुह्मृद्धोह्गायेत्" "He sings in the first ऋक् with eight letters and with two letters in the two subsequent." "Taking the last स्तोत्रीय from it, let him sing."

The inference from these texts is that the song should be sung at the end of each 来表

#### अनवानोपदेशस्र तद्वत् ॥ ६ । २ १६ ॥

अनवानीपदेश: instruction as to singing in one breath ; च and; तहत् like it.

19. And similarly the instruction as to the song in one breath is like it.

The author says that there is a text अनवार्नगायति "He sings in one breath." Singing in one breath is possible at the end of each but can not be so, if the song is sung at the end of the group of three ऋक्s. At the time of instruction, the song is sung at the end of each ऋक्; how can one become so expert as to sing at the end of three verses on the occasion of a sacrifice? This fact also shows that the song is to be sung at the end of each ऋक्verse

#### स्रम्यासेनेतरा स्नुति: ॥ ६ । २ । २० ॥

अभ्यासेन by repetition ; इतरा the other ; श्रुति: text.

20. The other text is by repetition.

The author says that you have quoted the text एकंमासतृचेकियते. The text shows the repetition. Take for instance '' त्रिपुकुलेपुदेवदशोभोजयितस्यः ''

Deva Dutta is to be fed in three families; this does not mean at a time but successively the person is to be fed in three families. So here it also means that the song is to be sung at the end of each see successively.

Adbikarana IV. Sutras 21-22, dealing with the subject that in three says of equal measures, a song is sung.

#### तदभ्यासः समासु स्यात् ॥ ६ । २ । २१ ॥

तदभ्यासः its repetition; समासु in equal; स्वात् is.

21. Then the repetition is to be made in equal (measures).

In connection with the text "तस्मादेकसामन्त्रे क्रियतेस्तोत्रीयं" see at p. 537; it has been explained in the foregoing अधिकरण that the song should be sung at the end of each ऋक. "The question is, what kind of ऋक् verses should be sung, whether they should be of equal measure, or of unequal measure. The reply of the author is that the said three ऋकं should be of equal measure. If they are of an equal measure, there will be two sorts of faults called संशर and विकेश superfluity and deficiency. If the original ऋक् is of larger measure, the उत्तरा being of less letters the song shall have to be shortened in order to adapt it and similarly if the original ऋक् is of shorter measure, the उत्तरा being of more letters, the redundant letters will remain unpurified. (impure).

#### लिङ्गदर्शनाच्च ॥ ६ । २ । २२ ॥

लिंगदर्शनात by seeing the inference from the text; च and.

22. And by seeing the inference from the text.

The author now refers to the texts and makes an inference in support of his view. " स्थादगंसक्त्रधीयते सम्भवतीत्यादुः यद्वृहद्वायत्रीपुक्रियतेऋक्त्वेनां सस्मवतीत्यादुः यद्वृहद्वायत्रीपुक्रियतेऋक्त्वेनां सस्मवितः" "It is possible, they say, that gruel may be filled in a dish but when बृहती is sung in वायत्री, the ऋक् nature thereof is internally disorganised." This shows the defect of singing a longer song in a ऋक् of smaller number of letters. The result is that the song and the ऋक् should have equal number of letters in order to avoid the defects of संशर and विलेश. माध्व. explains संशर and विलेश thus "शरोहिता लेशोअल्पत्वम्" (शर is killing and लेश is smallness). If the song connected with the original ऋक् i.e. योचि of larger measure, be sung with the दशरा of smaller number of letters, that being not supplemented by the whole song, the redundant part of the song will be cut off and if the उत्तरा has more letters than the original, then the redundant part of the ऋक् will be without a song. So the songs should be in the verses of equal measure.

Adhikarana V. Sütras 23—24 dealing with the subject that the text उत्तरवेशायिति means the two आहा, read in the book relating to उत्तरा.

# नैमित्तिकं तूत्तरात्वमानन्तर्यात्प्रतीयेत ॥ ६ । २ । २३ ॥

नैमित्तिकं correlated ; तु on the other hand ; उत्तरात्वम् the word उत्तरा; आनंत-र्यात् by reason of its immediateness ; प्रतीयेत appears.

23. On the other hand, the word sau appears correlative by reason of its immediateness.

There are two books for reading and singing of आक् verses. (1) one is इंद् (2) the other is उत्ता. In the former, there are original versesof many varieties of songs given and in the latter the groups of 3 verses are given; in the group the first verse is the original यानि and the last two are उत्ता. There is a text " "रथंतर मुन्त योगांयति । चयोन्यांतदुन्त सोगांयति" " He sings रथंतर tune in two उत्तरा verses" "He sings the उत्तरा verses with the tune of the original verse (योनि)" See at P. 432. In the छंदोग्रंथ the योनि of रथंतर is "अभित्वाश्र" After that त्वामिदि हवामहे &c, many such योनिs of बृह्द songs are given. In the उत्तराग्रंथ "अभित्वाश्र" song is given and after it no योनि of the song 'नत्वावां अन्य' is given (R. V. VII. 32. 22-23 see at Page 541).

In correlation with the छदो प्रंथ the two बरारा verses will be the yonis and in the group of three verses the last two will be the yonis and they will be sung. The author says that as the word इसरा is pronounced immediately, it means the two उत्तरा verses in relation to छदोग्रंथ.

#### ऐकार्थ्याच्च तदभ्यासः ॥ ६ । २ । २४ ॥

ऐकाध्योत by reason of the unity of the sense; च and; तदभ्यासः its repetition.
24. And by reason of the unity of sense, its repetition.

The author proceeds further and says that in this view the group of three आक verses is for a purpose, otherwise it will be meaningless.

The adhikaranas IV—V are grouped together under one adhikarana called "dealing with singing of সিংগাক during the repetition of अतिज्ञाती."

There is a द्वादशाह sacrifice; in it on the fourth day the त्रेशोक song produced from अतिजगती is sung. अतिजगती "विश्वाः वृतनाअभिभूतरं नरं सजू सतक्षु-रिन्द्रजनुश्चराजसे । कृत्वावरिष्ठ वरमासुरीसुतोप्रमोजिष्ठ तवसंतरस्थिनम् ॥ २६० वे० VIII. 97. 10. "They excited and brought forth Indra, victorious man over the entire army of the enemy arrayed and who is great by his exploits, killer. fierce, splendid, great and quick, for self glorification and wealth". In उत्तरा there are two बृहतीs. The first is नेमंनमंतिचक्षसामेषं विप्राथभिस्वरा । सुदीत यावा अंद्र होऽपिकणें तरस्विनः समृक्रिनः'' ऋ ॰ वे॰ VIII 97. 12. "The wise and loud singers bow to the all-pervading ram (Indra); you who are splendid and not hostilely disposed towards any one, sing praises near the ear of the fast god (Indra)". The last is समीरेमासोअस्तरित्र' सोमस्यपीतये । स्वर्पतियदीं वृघेष्टतव्रतोहयोजसा समितिमि:" आ वे VIII. 97. 11. "The singers sang well in praise of him (Indra) for the soma drink when the lord of heavens having under taken a vow is extolled, he increases in splendour with the praises." The question is whether the two other sidsuals should be imported to make the equal measure, or two quals should be allowed to remain intact and the inequal song should be sung. The reply of the objector is to obviate the defects called संशर and विलेश; the two अविज्ञातींs should be imported and the song of equal measures should be sung.

Commentary on Sûtra 22.

The objector proceeds further to support his view from the text अतिजगती पुस्तवंति " "They praise in अतिजगतीs" The plural number shows that the अतिजगती should be brought in.

Commentary on सूत्र 23.

The author says. "No, you are wrong; the term is correlative and " बसर्याः गायति" is the श्रुति which predominates over लिंग. The Brihatis will, therefore, remain intact and no अतिजगतीं will be brought in.

Commentary on सूत्र 24.

The author says that you allege that the 'अतिजगती' is plural in अतिजगती दुस्त्वंति
The reason is that if you repeat षोडशी twenty one times, it is the repetition,
of त्रेशोक. If you repeat अतिजगती seven times, the same result is achieved.
The plural number is therefore used. In त्रेशोक which has one deity, the
group of three ऋक् verses is properly applicable; for this reason no अतिजगतिs are to be brought in.

Adhikarana VI. Satras 25 — 28 dealing with the subject that in a रशंतर song, बृहती and पंकी

## प्रागाथिकं तु ॥ ६। २। २५॥

मागाधिक intertwined song; त on the other hand.

25. On the other hand, the song should be intertwined.

In connection with sailagin it is said " बृहत्पृष्ठ मवित" " रथंतरंपृष्ठंभवित" "Song of loud tone." "Song of low tone." The बानि of रथंतर is in बृहती metre "अभित्वाश्चरनोत्रुमोदुग्धाहवधेनवः। ईशानम स्यजगतः स्वर्धश्रभोशान मिन्द्र तस्थुषः "We like milked cows salute thee, O! brave and omniscient Indra, the Lord of the moveable and the Lord of the immoveable. Rigveda VII 32. 22. The बत्तरा of the same is in पंक्ति metre. "नत्वाश्चान अन्योद्व्यो न पार्थि-धोनजाते। नजनिष्यते ! अश्वायंतो मद्यविद्याजिनोग्व्यंतस्त्वाह्वामहे " आ० वे० VII. 32. 23. "O! Indra, the thunderer like thee there is no other heavenly or earthly creature born or will be born; we desirous of horses, corn and cows, invoke thee."

The योनि of बृहत् is बृहती "त्वामिद्धिद्वामहे सातावाजस्य कारवः । त्वांवृत्रेष्विद्ध सत्पतिंनरस्त्वांकाष्ठास्वर्वतः" आहुः वे॰ VI. 46. 1, "We the singers inyoke thee to obtain corn; the people, O! Indra, invoke thee, the protector of the righteons when an is ready and in a battle consisting of cavalry."

The उत्तरा of the same is in पंकि metre "सत्वंनश्चित्र वजहस्त धृष्णुयामहः स्त्रानाश्चिद्यः। गामश्चं रथ्यमिद् संकिरसत्रावाजन्नजिग्युषे" O! thou Indra desirable thunderer, having thunder-bolt in thy hand, terror of enemies, great and being praised, give us cow, and horse fit for a chariot as one gives big rewards (corn) to a victorious person". Rigveda VI. 46. 2.

It is said, न वैवृहद्वयंतरमेकच्छंदो यत्तयोपूर्वा बृहती ककुभावुत्तरे" "There can not be one metre consisting of बृहत् and रथंतर tunes so that the first of them may be बृहती and the subsequent two may be ककुए".

The question is whether the original कहुए should be brought in from elsewhere or the बृहती of the original (योनि) and पंक्त of the उत्तरा should be sung by repetition. The reply of the author is that बृहती and पंक्त should be sung by repetition. The word in the text is प्राथव. We must explain the term as explained by खंडदेव in his भाहदीपिका. First the बृहती should be read once in its entirety; you should read the hemistich of the second verse with the final पाद of the first verse and then read the last hemistich of the second with the final पाद of it. This is called प्राथव or repetition. As for instance, the above mentioned verses under the principle of प्राथव will read as follow:—

श्रभित्वःश्ररनोतुमोदुग्धा स्वधेनवः।

ईशानमस्य जगतः स्वर्द्धशभीशानमि द्वतस्युषः । यानिः

इशानमि द्रतस्थुषः । नत्वःवां अन्योदिब्योनपार्थिवोनजाते।नजनिष्यते ॥ 1st ककुप् नजाता नजनिष्यते ।

अश्वायंतोमधवित्र द्वाजिनोगव्यंतस्त्वाहवामहे । 2nd ककुप

Thus a त्य song is formed by प्रताथन.

कहुन् is a kind of metre. See the enumeration of इंद in यजुर्वेद chapter XV. 4.

It is defined as " आदांतावष्टाचरी पादी मध्यमीद्वादशाक्षरीककुए" " The first and last quatrains have eight letters and the middle two have 12 letters." वेद दीपिका

Another definition is. 'द्विनीयमु हण्यक् जिपदांत्योद्वादशकः आरांचेत् पुरउ-रिणक् मध्यमश्चेत् ककुप्'. It consists of three quatrains, if the final has 12 letters it is called द्वितीयमुहिण्यक् or परोहिण्यक् if the first consists of twelve letters, it is called पुरविष्यक् and if the middle consists of twelve letters it is called ककुप्' कालायन सर्वोनुकमणिका See Anandarâm Borooah's grammar Vol. X. (Prosody) Para 55.

स्त्रेच ॥ ६। २। २६॥

स्वे In itself ; च and.

26. And in itself.

The author continues that if the original metre with the metre of the ভাষা be sung in the সন্থন way, it is in its own element without seeking any external help.

#### प्रमाधे च ॥ ६ । २ । २७ ॥

प्रगाथे in singing by प्रगाथ ; च and.

27. And in singing by प्रगाथ.

The author says that by so doing the term sans has a meaning. The term sans derivatively means 'excessive singing.' If a verse of one metre is followed by one or two verses of different metres, the whole together form a sans or compound verse." Anandram Borocah's grammar Para, 22. Singing and repeating is sans; so it becomes significant by singing in the way mentioned above.

# लिङ्गदर्शनाव्यतिरेकाच्च ॥ १ । २ । २८ ॥

लिगदर्शनाज्यतिरेकात् by seeing the invariable marks of inference; च and.

28 And by seeing the invariable marks of inference from the text.

The author now cites authorities from which he concludes the argument in support of his view " एषावे प्रतिष्टित। वृह्ती यापुन:पदा। तद्यत्पादं पुनरारभते। तस्माद्धरसोमातरमभिहिं करोति" "It becomes permanent when बृहती is repeated; because its foot is repeated. As a calf lows for its mother," commencing of the पाद again is प्राथन; so the conclusion is that the वृहती of the first and पेक्ट of the उत्तरा should be sung and repeated again.

2. This अधिकरण is interpreted otherwise and in that view, it is called as "dealing with the subject that in रीरव and योधाजय songs, बृहती and विस्तारणंशि should be sung by प्रगाथ."

Commentary on Ha 25.

There are two songs called रौरव and योधाजय having a group of three ऋक् verses.

The first is of बृहती metre and the last two are of विष्टार्यकी metres. The question is whether the बृहती should be brought in from elsewhere to make the song equal or the बृहती of the first and वष्टार्यक्ति of the उत्तरा should be formed into a group of 3 ऋक्ड to make it sung by repetition. The reply of the author is that प्रमाथ should be done.

#### Commentary on सूत्र 26.

The author says that in this view, singing will be according to its own model.

#### Commentary on ga 27.

This explains the etymology of प्रगाथ.

The author relies on a 'लिंग. "षष्टिश्चिष्टु भोमाध्यंदिनंसवनं". The माध्यंदिनसवन has 60 त्रिद्रप्ड. If by प्रगाथ, the singing is done with बृहती and विष्टारपंकि, then only 60 निबद्धप्:s are possible.

In a माध्यंदिन सवन, there is one प्रमान and four पृष्टस्तोत्रs. there are three यूक्तः as follows :—

- 1. ' उचातेजालं '; in it there are 3 गायत्री ऋक् verses.
- 2. ' पुनान: सोम '; it is sung by प्रगाथ ; the first is वृहती and the two subsequent verses are विष्टारपंक्तिः
- 3. 'अतुद्वपरिकाशस्'; in it there are three त्रिष्टुभ्ड. Four पृष्ठस्तीत्रक are as given below :-
- 4. 'अभित्वाशूर': it is sung by प्रगाथ; in it the first is वृहती and two subsequent verses are vitas.
  - 5. 'क्यानश्चित्र'; in it there are three गायन्नीड.
- 'तंबोद्रभस्तीपहं'; it is sung by जगाथ; there are one वृहती and two -6. पं सिंड.
- 7. 4 विरोभिवोंविद्वसुम् '; it is sung by प्रगाथ ; there are one बृह्ती and two

There are thus 7 सून्तs. Nine songs are sung as given below.

- 1. सतः (1) गायत्रं (2) आमहीयव songs.
- सूक्त. (1) रौरवं (2) यौधाजय songs.
- III. सूक (1) औशन song.
- IV. सूक. (1) रथंतर song.
- N. सूक. (1) वामदेव्य  $\mathrm{song}$ .
- VI. सुक. (1) नौधस song.
- VII. सुक. (1) कालेग song.

In the first सुन्ह in order to make two songs, there are 6 गायजी verses by repetition. In the 5th gas there are three verses which being repeated in order to form 17 स्तोमs, yield 17 गांवजींड. Thus there is a total of 23 गांवजींड.

In the sixth gar by intertwining again and disthere is a group of three

सक् verses in a बृहती metre. In the 7th सूक्त there being 17 stomas on both sides, 34 बृहतीs are formed. In the second स्क on the principle of प्राथव we have 6 बृहतीs. In the 4th स्क for the sake of रथंतर song on the principle of प्राथव we have two कड़प्ड in उत्तरा and the first is बृहती already. They are sung in three alternatives; (1) three बृहतीs and two कड़प्ड one by one; (2) once बृहती, three times कड़प्ड in the interval and once कड़प् in the end; (3) once बृहती and 3 times two कड़प्ड. Thus we have 5 बृहतीs and 12 कड़प्ड in order to make the seventeen स्तोमड.

With the exception of the third सूक, in the 6 सूक्तs we have 23 बायतींड, 45 बृहतांड and 12 क्छुप्ड. A क्छुप् has 28 letters as we have seen (see p. 542) To it, if we add 2 feet of a गायती metre consisting of 16 letters, we have 44 letters of which one त्रिट्ट्रप् consists. In order to convert 12 क्छुप्ड into 12 क्छिप्ड we require 24 feet of गायतींड viz. 8 गायतींड each consisting of 3 feet. Thus out of 23 गायतींड, we have only 15 गायतींड left; by multiplying with 3, we get 45 feet of गायतींड. By adding 45 बृहतींड, each consisting of 36 letters, we get 45 feet of गायतींड. By adding 45 बृहतींड, each consisting of 36 letters to the 45 feet of गायतींड, each foot consisting of 8 letters, we have (45 × 36) = 1620 letters to (45 × 8 =) 360 letters = 1930. If we divide this figure by 44 letters of which one तिंद्रप् consists, the quotient is 45 तिंद्रप्ड. Add 12 तिंद्रप्ड already obtained; the total is 57. To this add 3 निंद्रप्ड of the 3rd सूक्त. We have thus 60 किट्रप्ड. This result is possible on the principle of प्रगथन.

3. This Adhikarua is further applied to other songs and it is called uas dealing with the subject that श्यावाश्व and अंधीगवय should be sung by means of प्रगथन of अनुद्युप् and गायती."

#### Commentary on सूत्र'25:

Int ,श्याचारन and अंधीगन, the first is अनुष्टुए and the other two are गायतींड The question is whether singing should be performed by importing the original अनुष्टुए from outside, in order to make the song equal or the अनुष्टुए of the first and गायत्री of the उत्तरा should be sung by प्रगाथ by making a group of three करूक verses. The reply of the author is that singing should be performed in the प्रगाथ way as explained above:

Commentary on सूत्र 26. 🔭 🐫 :

In this view, the singing will be on its own model.

্য Commentary on মুন্ন 27.

The term sang will not be meaningless but will be significant.

The author relies on the argument from छिंग 'च निश्चितिर्जगत्यस्तृतीयस्त्रः भाग नम् एका ककुप्" "In क तृतीयस्वन, there are 24 गायतीत्र and one ककुप्" It is only on the rule of प्रमाथ that there can be 24 जगतीत्र and one ककुप् possible There is a text ' पंचच्छंदा आवापः आर्भव पवमानः सप्तसामाः गायत्रेतृचः भवतः । श्यावाश्वांधीगवे आनुष्टुभेतृचेभवतः । उष्णिहि सफम् वकुभिगौष्कलम् । कावमंत्यं बगतीषु"

There is a प्रमान called आर्भव in the third सवन ; there are 5 सूक्तs and seven साम s as detailed below :—

- 1. सूक्त; 'स्वादिष्ठयामदिष्ठया'; there are 3 गायत्री verses, and two साम s called गायत्र and संहितं.
- 2. सूक्त; 'पुरोजितीवोअंधसः 'there are one अनुष्टुप् in the योनि, two गायत्रीड in the उत्तरा, and two सामड called श्यावाश्वम् and आंधीगर्वः
  - 3. सूक्त ; 'इंदमच्छसुताइमें' ; there are 3 उप्णिक्s and one साम called सफ.
- 4. सूक्त; 'पवस्वमधुमत्तमः' it is sung by प्रगाथ, the first is ककुष्, and the subsequent two are पंक्तीs; the साम is called पौक्तल.
  - 5. सूक्त, "अभिप्रियाणि पवते चनोहितः' ; there are 3 जगतीs in a साम called कव-

In the 1st सूक्त, there are 6 गायत्रीs in the two सामs; there are 24 letters in a गायत्री; so 6 गायत्रीs are equal to 3 जगतीs each consisting of 48 letters.

In the 2nd सूक्त there are 6 अनुदूर् from one अनुदूर् and 2 गायत्रीं by repetition in two साम on the principle of प्राथन 6 अनुदूर् are equal to 4 जगतीं. Thus we have 7 जगतीं in two सूक्त In the 3rd & 4th सूक्त we have only one क्र्य in सफ and पोष्कळ. We have therefore one उष्टियक् & one क्र्युप्; both have 28 letters each (see at p. 542) The total number of letters is 56 i.e. one जगती of 48 letters and one foot of गायत्री. Thus the total is 8 जगतीं and one foot of गायत्री. In the 5th स्क there are 3 जगतींs of its own, thus giving the total of 11 जगतींs and and one foot of गायत्री i.e. 8 letters inexcess.

In the third सवन there is also a स्तोत्र called यज्ञायज्ञीय. यज्ञायज्ञावो अन्तये; it is to be sung in प्रमाथ. The first is जगती and last two are विष्टारपंक्ति. But on the principle of प्रमाथन, the कड्डम्ड should be formed in the उत्तरा. There are 21 स्तोमड. They are to be sung alternatively. In the first we have 3 इहतोड 1st, then one and lastly 3 बृहतीड again; in the middle we have 3 कड्डप्ड first and three कड्डप्ड again and one कड्डप् in the end. Lastly one कड्डप् first then 3 कड्डप्ड each in the second and the last. We have thus 7 बृहतीड and 14 कड्डप्ड.

 $7 = 36 \times 7 = 252$ .

The middle foot of a 毒蛋項 consists of 12 letters; so there are 14 feet each consisting of 12 letters; add to the above such seven feet of 毒蛋項s.

 $252 + (12 \times 7) = 252 + 84 = 336$ .

By dividing it by 48 we have  $\frac{336}{48} = 7$  जगतीs.

We have now  $14 \times 2 = 28$  feet of 1st and last feet of a ककुप् consisting of 8 letters each left; but such six feet of a ककुप् make one जगती; 24 feet of ककुप् yield 4 जगतीs. We have thus 4 जगतीs and 4 feet of ककुप् each consisting of 8 letters.

We have seven feet of aga, consisting of 12 letters left.

12×7=84; add to it 8 letters in excess over the 11 जगतीs of the प्रमान. 84+8=92. Deduct 4 letters from the four feet of the क्छुप्ड in the above calculation. Thus we have 92+4=96=2 जगतीs. The total number of जगतीs up to this, comes to 13 जगतीs. Adding this number to the 11 जगतीs of the प्रमान, we get 24 जगतीs. Now we have to account for 4 feet of क्छुप्ड of eight letters each minus four letters.

32-4=28=one ककुप्.

The result is 24 जगतीs and one ककुप्.

4 This adhikarana is applied to another song and is therefore called as dealing with the subject that बद्धसाम is sung by applying the principle of प्रगाथ to the quarter of a ऋक्.

In connection with ब्रह्मसाम in गवासयन sacrifice it is said that चतुः शतमें द्रावाईताः प्रगाथा स्त्रयस्त्रिंशतंचसतोवाईता स्त्रिकाः" There are 104 बृह्दी s strung together in honour of इंद्र and 33 सतोब्रह्ती s in a group of 3 verses". The question is whether the two ऋक् verses should be sung on the principle of प्रगाथ or the singing should be done in all the three ऋक्s. The reply is that two ऋक् verses should be sung on the principle of प्रगाथ. The reasons as contained in sûtras 26 and 27 are the same.

Commentary on 28 सूत्र.

The लिंग is from the text "पंचसुमा: सुवाईता: प्रगाथा आप्यंते" "प्रगाथs having सतोबृहतीs limited by five are obtained". It is possible in प्रगाथ but not in a group of three verses.

Adhikarana VII dealing with the subject that there is an option in the modifications of letters which constitute the various modes of singing.

# अर्थैकत्वाद्विकल्पः स्यात ॥ ६ । २ । २६ ॥

अर्थेकत्वात् by reason of the unity of purpose; विकल्प: option ; स्यात् is.

29. By reason of the unity of the purpose, there is option.

There are many modes of singing in Samaveda. The song, as we know, is the product of the internal effort to produce a melodious sound. It is called साम. The ऋक् verses are adapted to a certain tune. There are modifications of letters called विश्लेष, विकर्षण, अभ्यास, विराम, स्त्रोम and others. Now the question is whether these modes enumerated above should be used collectively or at the option of a singer. The author says that it is at the option of the singer; the reason given by him is that the object is one and it can be accomplished by adopting any of the methods enumerated above.

Adhikaran, VIII; sources 30-31, dealing with the subject that a song should be sung by साम in a text 'ऋचोस्तुवते सामनास्तुवते'.

# ग्रय कत्वाद्विकल्पः स्याहक्सामयोस्तदर्थं त्वात ।।<।२।३०।

अर्थेकत्वात् by reason of the unity of the purpose; विकल्प: option; स्यात् is; ऋक्सामयो: of ऋक् and साम, स्यात् is; तदर्थत्वात् by reason of being for that object.

30. By reason of the unity of the purpose, there is eption because the भूक and साम are for that object.

There is a text " ऋ वास्तुवते साम्नास्तुवते । यद् वा स्तुवते तदसुराञ्चनवाय स्माम्मास्तुवते तदसुराञ्चनवाय स्माम्मास्तुवते तदसुराञ्चनवाय यएवं विद्वान् साम्नास्तुवीत ". " He sings with a ऋक् verse; if he sings with a ऋक् verse, it is surrounded by demons: but if he sings with a साम verse, it is not surrounded by demons. Knowing this one sings with a साम verse."

The question is whether the praise is to be done by Ran or by HIH at the option or by HIH alone without any option. The objector's reply is that according to the principle laid down in the preceding Manue, you have an option either to eulogise by HE verses or by HIH verses. The reason is that the object of both is one, namely to sing a praise.

#### वचनाद्विनियोगः स्यात् ॥ १ । २ । ३१ ॥

वचनात् according to the text ; विनियोगः application ; स्यात् is.

31. Application should be according to the text.

The author says that you are misguided and wrongly apply the principle of option laid down in the preceding अधिक्रण. You must be guided by the text. "The praise is by ऋक, the praise is by साम; but if you do by ऋक, the demons come; but; if you do by a साम the demons do not come; so one knowing this, eulogies by the साम " Here praising by ऋक is condemned and that by साम is highly spoken of. The conclusion is that the praise is to be done by साम only,

2. The adhikarana is otherwise called "as dealing with the subject that the worship of आहवनीय is to be performed while singing with अयंसहस्रमानव सामवेदपूर्व ५ अर्थ प्र० २।८२ and other".

#### Commentary on 30 सूत्र.

There is a text " श्रयं सहस्रमानवहत्येतयात्राहवनीयमुपतिष्ठते." " The आहवनीय should be worshipped with the psalm 'अयंसहस्र मानव'." The question is whether the आहवनीय fire should be worshipped while singing or not. The objector's reply is that it is optional for the same reason as given above.

#### Commentary on ga 31.

The reply of the author is that it should be worshipped while singing it. The reason is the text itself; अयं सहस्रमानच is the text of the model sacrifice. According to the direction given in the सामवेद, it is to be sung.

3. Adhikarana dealing with "the subject that अझिमूई। &c. ऋ वे॰ VIII. 44. 16. the mantra used at the time of offering, should be read in a protracted tone."

#### Commentary on सूत्र 30.

There are याज्यानुवाक्य mantras used at the time of making offerings; some say that they should be read in all the 3 द्वर and others say that they should be read in all the four द्वर. The question is, how are you to read them? The reply of the objector is that you have an option on the principle discussued previously.

#### Commentary on सूत्र 31.

The reply of the author is that they should be read in a protracted tone under the text 'तानोयज्ञ कर्मणि'. (1) In a sacrifice, there is protracted tone.',

Adhikaraṇa IX setras 32-33 dealing with the subject that in the passage रथंतरमुत्तरयोगा-यति &c. the singing should be according to the letters of the उत्तारा.

#### सामप्रदेशे विकारस्तद्पेक्षः स्याच्छास्त्रकृतत्वात् ॥९।२।३२॥

सामप्रदेशे in transference of a साम ; विकार: alteration ; तद्पेक्षः dependent on it ; स्यात् is शास्त्रकृतत्वात् ; by reason of the Sastric command.

32. In the transference of a song, the alteration depends on the first part, by reason of the Sastric command.

It is laid down "रथंतरमुत्तरये।गीयति" "यद्योन्यांनदुतत्तरयोगीयणि" "कवतीषु रथंतरंग।यति" (2) He sings उत्तरा in a low tune; he sings उत्तरा

with the tune of its योनि ; he sings कवतीs in a रथंतर tune." The question is whether a song should be sung according to the letters in a योनि or उत्तरा. Take for instance "कयानश्चित्र आभुवदूनी सद वृधःसमा । कयाशिच्छयावृता ॥ कस्त्वासत्योमद्वामंहिष्ठोमत्सदंश्रसः । दृढाचिदारुजेवसु ॥ श्रभिषुणः सखीनामविता जरितृणाम् । शतंभवास्यनिभः ॥ " May the respected, ever increasing and friendly disposed Indra be favourable to us by any praise and by any sacrifice performed wisely. Who is the true and great amongst the drinkers who can with the soma-jnice intoxicate thee for the division of the enemies' wealth howsoever strongly locked? Thou art O! Indra a protector of the singers of equal fame; be favourably disposed to us by hundredfold means of protection." Rigveda IV.31-1-3 and verse 12 of Samaveda उत्तराचिक first प्रपाठक and first half अर्द्धप्रपाठक. In it the fourth letter is शिच. The g of it should be altered into out. Now the question is, whether the letter in the same will be changed according to this change in the यानि. The objector's answer is that it would be so. In this view the first verse of the उत्तरा namely कस्त्वासत्योमदानां will have the alteration in the fourth letter; the fourth letter is त्यो. य and ओ will be dropt and आई will be brought in. So in the second verse namely अभिष्णः सलीना " the अ of ण, the fourth letter will be changed into आई.

# वर्णे तु वादरिर्यथाद्रव्यं द्रव्यव्यतिरेकात् ॥ ९।२। ३३॥

वर्णे in a letter; तु on the other hand; बादरि: the name of वादरि ऋषि; यथादृब्धं according to the matter; दृष्यक्यतिरेकास् by the difference of the matter.

33. On the other hand, the view of wieter is that the change is in the letter according to the matter because it differs.

The author who has adopted the view of बादि says that the change will not be governed by the योनि. The reason is not far to seek; in the fourth letter of योनि there is श्व but according to the rule of music, it will be pronounced as q but q is composed of आ and ई. In the first verse of the उत्तरा the fourth letter is रयो; it is not इ and so in the second verse of the fourth letter is य which is also not इ. In this view the objector's reply as embodied in sûtra 33 is not satisfactory; the only satisfactory reply is that wherever इ occurs in उत्तरा it will be changed into आई and this change is not governed by a similar change in the योनि.

Adhikarana X Sutras 34-38 dealing with the transference of musical stops of 3771.

## स्तोभस्यैके द्रव्यान्तरे निवृत्तिमुग्वत ॥ ९ । २ । ३४ ॥

स्तोभस्य of the musical pause; एके according to one; द्रव्यांतरे in another

verse ; निवृत्तिम् cessation ; ऋगवत् like a ऋक् verse.

34. According to one, a musical pause is the cessation into another verse like a भूक verse.

There are texts "रथंतरंगायति" "रथंतरमुत्तरवार्गायति" "व्योग्यांतहुत्त रयोगांयिति" "He sings कवतीs in a low tune; he sings उत्तरा with the tune of its योनि; he sings कवतीs in a low tune." The question is whether स्तोभ (musical stop) is transferable or not. The reply of the objector is that it is not transferable; the reason is that साम is a musical song but not a स्तोभ; the latter is a stop and another verse commences after it. So a song is transferable but not such meaningless expressions as हा, ही which are musical stops. As the letters of कक verse which can not be set to music are not transferable, so is a स्तोभ.

# सर्वातिदेशस्तु सामान्याल्लोकवद्विकारः स्यात् ॥ । २।३५॥

सर्वातिदेश: The transfer of the whole; तु on the other hand; सामान्यात by reason of being in the general; लोकबन् like the ordinary music; विकार: modification; स्थान is.

35. On the other hand, the whole is transferable by reason of its being included in the general; the modification is just as is in the ordinary music.

The author says that you can not say that स्तोभ ceases with the यानि and does not apply to उत्तरा. The song connotes ऋक्, स्तोभ, स्वर and कालाभ्यास. The whole is transferred and स्तोभ is not excluded. We see in the secular music, a musician throws in some meaningless expression for a division of time.

## म्रान्वयञ्चापि दर्शयति ॥ १ । २ । ३६ ॥

अन्वयं invariable connection ; च and ; अपि also ; दर्शयति shows.

36. And the invariable connection also shows.

The author proceeds to give his reason in support of his view. Where the musical sentences are complete, the tax follows the tax.

## निवृत्तिर्वाऽर्थलोपात ॥ ६। २। ३०॥

निवृत्तिः completion; at on the other hand; अर्थे छोपात् by reason of meanninglessness.

37. On the other hand, the completion of musicial sentences

is to avoid meaninglessness.

The objector says that such stops as where to avoid meaninglessness which would otherwise follow. शीत कर्मोहीन्द्र: 'Indra is certainly a cold worker' is a supplementary sentence.

#### अन्वयोवार्थवादः स्यात् ॥ १।२। ३८॥

अन्वयः invariable affinity; वा on the other hand; अर्थवादः by way of supplementary sentence; स्यात् is.

38. On the other hand, the invariable affinity is by way of supplementary sentence.

The author's reply is that such sentences as "शीतवसाहींद्र:" "Indra is a doer of cold deed," are by way of अर्थवाद; for we do not see हाद.

Adhikara na XI definition of ealy.

# अधिकञ्च विवर्णञ्च जैमिनिः स्तोभशब्द्रवात ॥ शश्रश्रा

अधिक redundant; च and; विवर्ण meaningless modified form; च and; जैमिनिः the view of जैमिनि; स्तोमशब्दत्वात् by being the word स्तोम.

39. According to jaimini, by the word स्तोभ is meant redundant and meaningless.

Now the author proceeds to explain what स्तोभ is. During the course of singing there are some expressions which are used by a musician to gain time. The first kind of expressions is the repetition of the same word 'अदि' 'अदि'; it is what is called अधिक (redundant) in the sûtra. The second kind of modified expression is meaningless as ओमाई. These two kinds of expressions come under स्तोभ.

Adhikarana XII dealing with sprinkling and pounding &c., of the wild rice &c.,

# धर्मस्यार्थकृतत्वाद्द्रव्यगुणविकारव्यतिक्रमप्रतिषेधे ची-दनानुबन्धः समवायात् ॥ १ । २ । ४० ॥

धर्मस्य of the function; अर्थकृतत्वात् being for an object; द्वव्यगुणविकार व्यतिकसमतिषेथे in substance, quality, modification, transgression and prohibition; चोदनानुवंध: a series of commands; समवायात् by a close affinity.

40. The function being for an object, there is a series of commands in substance, quality, modification, transgression and prohibition because there is a close affinity.

The sûtra will be clear by the illustration of each. Take द्वा ; in connection with बाजपेय, it is said "वाह स्पत्यं चर नैवारं ससदशशराव निवंपति" "He offers boiled wild rice consecrated to बृह्दाति and seventeen dishes". In the model sacrifice, the ब्रोहि is to be sprinkled with water; here we find निवार instead of ब्रोहि. The question is, whether the प्रोक्षण a ceremony or function which belongs to the model sacrifice where ब्रोहि is offered, should be performed on नीवार which is used in the modified sacrifice. The reply of the author is that on account of the close affinity of the नीवार with ब्रोहि by reason of its being a substitute, the चोदना of the model sacrifice applies and the function of sprinkling of water will be performed on नीवार.

- 2 Now take now. "उद्गीधा वा एतिईवाग्रवित यहिं पृष्ट: पडह:संतिष्ठते, त वहुवदेशान्य पृच्छेत्रान्यस्मेत्र यात् संस्थिते पडहेमध्वाश येद्घृतंवा" "It is a singing of a साम when the tongue moves; wherefore one takes to पृष्ट lasting for six days, he shall not talk much, shall not ask another and shall not speak to another. Let him eat honey or clarified butter when engaged in a sacrifice lasting for six days." The question is, whether at the time when honey is used in fast, the function of use applies or not. The author says that the same silence is observed as when ghee is used in fasting.
- 3. Take विकार. In connection with राजसूय it is said "नैऋतं वरु नेखाअपूता नांपरिवृत्येग्रहें" The boiled rice consecrated to निऋति, for rotation in cups of those which have been cleaned by nails." In the model sacrifice the pestle and mortar are sprinkled over with water; the question is whether nails used in their place should also be sprinkled over with water. The reply of the author is in the affirmative for similar reasons.
- 4. saddan. In connection with alguist, it is said "परिधोपशंनियु जीत" "Let him tie an animal to the boundary post". The question is whether the cremony relating to au should be performed on a utilia or not. The reply of the author is in the affirmative for similar reasons.
- 5 प्रतिषेध. "निगरागिरेतिल याद्यदिगिरा गिरेतिल याद्यादात्मानंत हुद्गाते। द्गिरेदेरं इत्वो द्गेयं। "Let him not pronounce गिरा as गिरा, but if a singer pronounces गिरा as गिरा, he shall throw himself up and shall sing by making it ऐर". The question is whether the function relating to गिरा should be performed on हरा or not. The reply of the author is in the affirmative for similar reasons.

The author now commences to deal with the third class of জন্থ called: ধাকাৰে জন্ত (see at P. 504) from মুন্ন 40.

Adhikarana XIII. Sutras. 41—43, dealing with the subject that the procedure relating to सूत् applies to परिदिष्

## तदुत्पत्तेस्तु निचत्तिस्तत्कृतंत्वात्स्यात् ॥ १ । २ । ११ ॥

तदुत्पते: on its being made, in its origin; तु on the other hand; निवृत्ति: cessation; तत् कृतत्वात् by reason of the procedure being over; स्यात् is.

41. On the other hand on its being made, there is a cessation by reason of the procedure (relating to av) being over.

In the foregoing अधिकरण under the head of ध्यतिक्रम, it is said that the function relating to यूप is applicable to परिधि. The objector says that when a परिधि is made for the establishment of आहवनीय fire, the function relating to यूप is over. So the function relating to यूप does not apply to परिधि.

## स्रावेश्येरन्वार्थवत्त्वात्संरकारस्य तदर्थत्वात ॥ **१। २। ४२ ॥**

आवेश्येरन् should be performed; वा on the other hand; अर्थवस्वात् being for a purpose; संस्कारस्य of a purificatory rite; तद्र्थत्वात् by reason of its being for it.

42. On the other hand of the purificatory rite being for it, the function should be performed, so that it may be for a purpose.

The author's view is that the ceremony relating to a यूप should be performed on a परिधि, so that it may be fruitful. All the rites which are in conformity with परिधि should be performed; while those contrary to it should not be performed.

# आख्या चैवं तदावेशाद्विकृतौ स्यादपूर्वत्वात् ॥१।२।४३॥

आख्या name; च and; एवम् thus; तदावेशात् by adoption of the function; विकृतों in a modified sacrifice; स्यात् is; अपूर्वत्वात् by reason of the extraordinary principle.

43. And by adoption of the ceremony, the name is in the modified sacrifice by reason of the extraordinary principle.

In the model sacrifice where and is used, at the time of anointing the and, there is no to the effect "anisomment and a consistent of the anointed sacrificial post.' According to the quark view, the term utile should be used in place of and. To this, the author says that to all intents and purposes the utile is treated as and but the principle of and does not apply and utile is used in the sense of and. Because the utile is with the bark and lies prostrate on the ground, and so it does not require to be smoothed and cut like a and but its anointment with ghee is not inconsistent; it

would therefore be done without inserting परिधये instead of यूपाय in the प्रैपमंत्र

Adhikarana XIV sutras 44-45 dealing with the subject that the rites connected with the rites of the

## परार्थेन त्वर्थसामान्यं संस्कारस्य तद्र्थत्वात ॥ रा २। १४॥

परार्थेन with the object of another; तु on the other hand; अर्थसामान्यं common object; संस्कारस्य of the purificatory ceremony; तद्र्थत्वात् by reason of its being for the object of it.

44. On the other hand, the common object is with the purpose for others, because the purificatory rite is for the object of it.

There is a text. ""विवापतं प्रजयापशुभिर ई यति वर्द्ध यत्यस्य भ्रातृत्यं यस्य हिविन्ताः पुरस्ता चंद्रमा अभ्युदेति सत्रेधातं हुजान् विभजेत् येमध्यमास्तानः नये दात्रे पुरोडाशमधाकपालां निवंपेत्। यस्थिविष्ठास्ता निद्धाय प्रदात्रे द्धांश्वरं ह्योदिष्ठास्तान् विष्णवेशिपिविष्ठायश्चते चरं"। तै० सं० २१४ पार. "Certainly his children and animals will decrease and his enemies will increase if the moon rises when he has already consecrated the offering; he shall divide the rice in three portions; he shall offer the middle class of them baked on eight pans to Agni; he shall offer the grossest of them boiled in curd to Indra, the giver: he shall offer the most minute of them boiled in milk to Viṣṇu, the dweller in cattle."

The question is, whether on the curd and milk the ceremony performed on suffer should be performed or not. The reply of the objector is that the milk and curd are for the principal sacrifice but not for suffer; (see at P. 515): so the ceremony relating to suffer should not be performed on them; there being no common object and the object of purification is for boiling of the offerings.

## क्रियेरन्वार्थनिर्वृत्तेः ॥ ६। २। ४५॥

क्रियेरन् should be performed; वा on the other hand; अर्थनिकृ तो : for the come pletion of an object.

45. On the other hand, they should be performed for the completion of the object.

The author's reply is that the ceremony relating to the holy waters should be performed on milk and curd, because an extraordinary principle is produced.

Adhikarama XV. Satras 46-47. dealing with the functions of 254 and 74 at times.

### एकार्थत्वाद्विभागः स्यात् ॥ ६।२। ४६ ॥

एकार्थत्वात् by reason of having one object; अविमागः no division; स्थात् is.

46. There is no division by reason of having one object.

In connection with उपोतिष्टोन, it is said "बृहत्यृह भवति" "रंथंतरंपृष्ट भवति" 'A पृष्ट in loud tune, a पृष्ट in low tune'. Where बृहत् is used, रथंतरं is also used. So there is an option; you can use any tune in a उपोतिष्टोम.

## निर्देशाद्वा व्यवतिष्ठेरन् ॥ ९।२।४७॥

निर्देशात by direction ; वा on the other hand ; व्यवतिब्देशन् a rule is fixed.

47. On the other hand by direction, a rule is fixed.

The author says, you are wrong; there is a rule as to singing and you are to be guided by it. "नारचेर्ग्यं, नचवळवद्दायम्। रथंतरं प्रस्तूयमानेसंमी्ळेत् स्वरंश्वतिविद्यंत" "It should not be sung in a high tune; nor should it be sung with force; when one sings रथंतर, he should wink his syes and look up to heavens." This is the rule about रथंतर and as to बृहत् the rule is, "बृहति उच्चेर्गयम् बृहतिर्गीयमाने समुद्रं मनसाध्यायेत्". "In बृहत् one should sing in high tune; when one sings बृहत्, let him meditate on the opean.' This difference is pointed out. The रथंतर is to praise the heroes and बृहत् is sung to praise pictures &c.

Adhikarana XVI. dealing with the subject that a क्ष्यवर्थंतर has the collective qualities of बृहत् and रथंतर.

# अप्राकृते तद्विकाराद्विरोधाद्मवतिष्ठेरन् ॥ १। २। १८॥

अप्राकृते in the modified ; तद्विकारात् by reason of the modification; विरोधात् by reason of the contradiction ; ब्यवतिष्टेरन् a rule is fixed, there is a rule.

48. In the modified sacrifice, by reason of the modification, there is a rule because of the contrary.

It is said in connection with वैश्यस्तोम " वैश्यस्तोमनयजेत" "कण्वरथंतर पृष्ट भवति" " Let him sacrifice with a वैश्यस्तोम; a पृष्ट is in a mixed tune. The question is whether कण्यश्यंतर partakes of the qualities of रथंतर and बृहत् or of one of them or of both. The reply of the author is that कण्यश्यंतर being the modification of बृहत् and रथंतर, partakes of the qualities of both but where there are contradictory qualities of बृहत् and रथंतर, it partakes of either of them at the option. Where the qualities are not contradictory, it partakes

of them collectively. In the opinion of भद्दक्मारिल there is option only.

Adhikara na XVII Suras 49-50 dealing with the subject that in a double song, the rule fixes the qualities of ভূতুর and খেলত.

## उभयसाम्नि चैवमेकार्थापत्तेः॥ ९। २। १९॥

अभयसाम्नि in double song ; च and ; एवम् similarly ; एकार्थापचे : by reason of having one object.

49. And similary in double songs, by reason of having one object.

There are sacrifices in which there are double songs " संसव अभेकुर्यात्। गासव अभेकुर्यात्। ग्राप्वताविष्यकाहे उभेवृहद्धांतरेकुर्यात्" " In संसव both should be sung; in गोसव both should be sung; in a sacrifice lasting for a day both बृहत् and रथंतर should be sung." In the model sacrifice, there are the characteristics of both बृहत् and रथंतर; here in the modified sacrifice they find their place under a चोदक text. Now the question is, whether double songs partake of the qualities of both. The reply according to the objector is that double songs partake of the qualities of both i. e. बृहत् and रथंतर just like क्ष्यर्थंतर, because their object is one i. e, १९६०.

पृष्ट is defined thus: "एकस्मिन्स्के विद्यमानानां तिस्णामृचांब्राह्मणोक्त विधानेन समद्शधास्यासः समद्शस्तोमस्तादशेषुस्तोत्रेषुपृष्टशब्दः श्रूयतेसमद्शानिपृष्टानीति ।" 'Text quoted in वाचस्पत्य. "In one सूक्त when three ऋक verses being repeated 17 times under the rules of ब्राह्मण, yield 17 स्तोमs, then to such psalms the word पृष्ट applies, as 17 पृष्टः"

# स्वार्थत्वाद्वा व्यवस्था स्यात्प्रकृतिवत ॥ १। २। ५०॥

स्वार्थत्वात by reason of having their object; व्यवस्था a fixed rule; प्रकृतिवत् like the model sacrifice.

50. On the other hand, by reason of having their object, there is a fixed rule like the model.

The author's view is that there is a difference between the रथंतर and बृहत्; so in a रथंतर, the rule of रथंतर will apply and in a बृहत्, the rule of बृहत् will apply, because the procedure of each is for each separately. They are the characteristics of साम but not of पृष्ठ.

Adhikaraṇa XVIII. Sûtras 51-56 dealing with the subject that in सौद्ध sacrifice &c., the पार्च-सहोस is not performed.

## पार्वणहोमयास्त्वप्रवृत्तिः समुदायार्थसंयागात्तदभीज्या हि ॥ ६ । २ । ५१ ॥

पार्वणहोमयोः of two पार्वणहोमः; तु on the other hand; प्रवृत्तिः non application; समुदायार्थसंयोगात् by its connection with the collective sense; तद्भीज्या the oblation with that object; हि because.

51. There is the non-application of पार्वणहोस by its connection with the collective sense, because the oblation is with that object.

There are new and full moon sacrifices; in that connection it is said सु वेणपार्वणोजुहोति. "He offers oblations in the पार्वणहोम with a ladle." The question is, whether in सौर्यगा which is the modified form, the पार्वणहोम is to be performed or not. The issue narrows itself to this, whether the पार्वणहोम is to be performed at a certain time or is it a colective homa? If the former, then the पार्वणहोम is to be performed in सौर्यगा; but in the latter case, it could not apply. The author's reply is that पार्वणहोम means a collection of all the sacrifices pertaining to fire, cake and animal and the sacrifice is with the object of all three collectively: and as in सौर्यगा there are no three sacrifices, so the पार्वणहोम is not performed in a सौर्यगा. The पार्वण means a sacrifice performed in honour of a deity called पर्व

#### कालस्येति चेत्॥ १। २। ५२॥

कालस्य of time ; इतिचेत् If you say.

52. 'Of time' if you say.

The objector says that qq always indicates time.

#### नाप्रकरणत्वात् ॥ ६ । २ । ५३ ॥

न not; अप्रकरणत्वात् by reason of no context.

35. Not so, by reason of no context.

The author says that you are mistaken; that the context does not show that varies means time but it denotes a collection. The word is also derived from the verb meaning gift. The gift is a collection; so it is a collection of sacrifices.

## मन्त्रवर्णाञ्च ॥ १ । २ । ५४ ॥

संत्रवर्णात् from the inference arising from the mantras ; च and.

54. And from the inference from the mantras.

The author now proceeds to produce the authorities.

"ऋषमंबाजिनंबयंपूर्णमासंयजामहे। श्रमावास्या सुभगासुरोवा" (T B. III. 7. 5. 13) "We invoke noblest corngiving god of the full moon and of the fortunate and serviceable new moon."

This also indicates a collection of sacrifices.

#### तदभावेऽग्निवदिति चेत् ॥ १ । २ । ५५ ॥

तदभावे in its absence ; अग्निवत् like fire ; इतिचेत् If you say.

55. "In its absence like fire" if you say.

The objector says that though the collection of sacrifices is not to be found in a सीर्ययाग, what harm is there if पार्वणहोम is performed just as ("अधिन-सम्ब आवह" T.S. II. 5. 9. 4. O! Agni, bring fire) fire is brought in a sacrifice whether it be near or not.

#### नाधिकारिकत्वात्॥ १।२। ५६॥

न not; अधिकारिकत्वात by reason of pertaining to the subject.

56. Not so, by reason of pertaining to the subject.

The पार्वणहोम belongs to the model of three sacrifices; it will partake of the subject where it is mentioned; in the case of आग्नेय, it is performed in honour of अग्नि. So the illustration does not hold good. The result is that पार्वणहोम is not performed in सौर्यणाग.

Adbikarama xix sutras 57-58 de ling with the subject that the full moon & new moon sacrifices are two sacrifices.

# उभयोरिदशैषात् ॥ १।२।५७॥

डमयो: of both; अविशेषात by reason of there being nothing special.

57. Of both, by reason of there being nothing special.

The question is, whether both the homas should be performed on the new moon and full moon days or whether on the new moon day the new moon day sacrifice should be performed and on the full moon day the full moon day sacrifice should be performed. The reply of the objector is that both should be performed, because in the context both are allowed to be performed.

## यदभीज्या वा तद्विषयौ ॥ ६। २। ५८॥

यक्रीज्या that sacrifice; at on the other hand; तद्विषयी its subject;

58. On the other hand, that sacrifice should be performed of whose subject it is.

The author's reply is that sacrifice should be performed whose subject it is i. e. the new moon sacrifice should be performed on the new moon day and full moon sacrifice should be performed on the full moon day.

Abikarana XX eduras 59.60 dealing with the subject that Affin &c. are the names of the sacrifices.

#### प्रयाजेऽपीति चेत् ॥ १।२।५१॥

प्रयाजे in प्रयाज ; अपि also ; इतिचेत् If you any.

59. In sars also, if you say.

The प्रयाज are laid down in connection with the दर्शपूर्ण मास्याग "समिधो यजति, तनूनपातंयज्ञति, इडोयजति, वर्ह्यज्ञति, स्वाहाकारंयजति". "He sacrifices समित, he sacrifies तनूनपात्; he sacrifices हड़, he sacrifices वर्हि, he sacrifices स्वाहा." The question is, whether these are the names of deities or they are the names of the model sacrifices. The reply of the objector is that they are the names of the deities.

#### नाचोदितत्वात ॥ ६।२। । ६०॥

न not so; अचोदितत्वात् by reason of there being no order.

60. Not so by reason of there being no order.

The author's reply is that you are mistaken, if they had been the names of the deities, the word 'समित्' &c., would have been in the dative cases "यद्व्यस्यायं ब्रुह्यात्". "Let him make an offering to Agni in the evening" but when द्वितीया is used as for instance "अग्निहोत्रं ब्रह्मित, He performs an अग्निहोत्र"; it indicates a name of a sacrifice. So समिद्द &c., are the names of the sacrifices.

END OF PADA. II.

#### PADA III.

Adhikarana I. sutras 1.2 dealing with the subject that in the modified sacrifice, the word sales are to be adapted.

प्रकृतौ यथोत्पत्तिवचनमर्थानां तथोत्तरस्यां ततौ त-त्प्रकृतित्वादर्थे चाकार्यत्वात् ॥ ९ । ३ । १ ॥ अञ्ज्ञों in the model sacrifice; यथा just as; उत्पतिवचनम् the original text; अथोनां of the object; तथा similarly; उत्तर्यां in the subsequent; ततो in a sacrifice; तत्पञ्चतित्वात् by reason of its being the model; अर्थे in the purpose; च and; अकार्यत्वात् by reason of being of no use.

1. In the model sacrifice just as is the original word of the object, so also in the subsequent sacrifice by reason of its being the model and in the purpose by reason of its being of no use.

In the model sacrifice, there are निर्वाप mantras 'अग्नयेजुष्टंनिर्वपासि'' 'इ द्वायसर त्वते नै गर में कादशरूपार्शनिर्वपेत्''. I offer the pleasing to Agni; let him offer cakes of wild rice baked on eleven pans to the powerful Indra like Marut." There are modified sacrifices.

"सौर्यं चरं निर्वेपेद्वह्मवर्च नकामः" "पेंद्राग्नमेकादश कपालं निर्वेपेत् प्रजाकामः" "चित्रयायजेत पशुकामः" "वैश्वदेवीं मात्रायणीनिर्वेपेद्शामकामः" "Let one desirous of Brâhmanic glory offer boiled rice consecrated to the sun." Let one desirous of offspring offer cakes baked on eleven pans to Indra and Agni." "Let one desirous of cattle perform चित्रा sacrifice." Let one desirous of villages offer firstling to all the goddesses."

In the प्रकृति there is a मंत्र. "स्पोनंतेसदनं कृणोमिष्टतस्पद्याया सुशेवंकरायामि तरिमन् सीदामृते प्रतिविद्यती हीणां मेथसुन स्वानः "(T.B. III. 7. 5. 2) "I make a comfortable seat for thee with the flow of ghee; I shall make it serviceable; sit there O! essence of barley on the immortal seat permanently with satisfaction. The mantra is transferred to the modified sacrifice under a चोदक text. The question is, whether the mantra is to be transferred to the modified sacrifice without any adaptation or with the adaptation. The reply of the author is that it should not be adapted. Where the object of a मंत्र remains the same in the modified sacrifice as it is in the model sacrifice there is no change; but where the purpose is not served by keeping the word intact, there the principle of कह applies, as for instance अग्न and होहि are substituted by सूर्य and नीवार.

## लिङ्गदर्शनाच्च ॥ ९।३।२॥

लिंगदर्शनात् by reason of seeing the लिंग; च and

2. And by seeing the Ein

The author relies on the text "नमातावर्द्धते निपता नम्राता नसला" "There is no increase of mother, nor of father nor of brother, nor of friends" It does not prohibit the increase; because we see the brothers and friends increasing. It means that these words are not adapted, i. e. the principle of ste does

not apply to them. The inference is that the principle of se applies elsewhere,

Adhikarana II. Satras 3.8 dealing with the subject that in the offering of the lotus flower, the principle of sag applies to the mantra uttered at the time of spreading.

## जातिनैमित्तिकं ययास्थानम् ॥ ६। ३। ३॥

जातिनैमिनिक common noun and adjective; यथा just as, according; स्थानम् to the respective place.

3. The common noun and the adjective according to the respective place.

There is a text "मोद्दांचर निर्विषेत् श्रिश्रेश्रीकामः" "Let one desirous of wealth offer boiled kidney-beans to श्री." There it is laid down "पौडरिकाणिवहींचि भवति" "The lotuses become grass." In the model sacrifice there is a text for spreading स्तरण.

' श्रीमस्तृगीहि परिधेदिवेदिं। जामिंम।हिंसी रमुयाशयाना। होतृषदना हरिता: सुवर्णा:। निरुद्धार यजमानस्य वस्ते। तै० ब्रा॰ III. 7. 5. 13. Spread, O! grass, cover the altar; lying prostrate, on the altar do not kill the progeny; ahey are green and of colour and are fit to be the seat of a Hota; they are the ornaments of the sacrificer in the next world."

The मंत्र is transferred in the modified sacrifice by a चोदक text. There द्वमैं: is a common noun and हरित is its adjective and applies to it only. But in the modified form as we see the पुरश्चिक is used for spreading and its concomitant quality is red (रक्त) The question is, whether the principle of कह applies to the common noun only or does it apply to the noun and its adjective.? The reply of the author is that the principle of कह applies to both and both the words should be adapted at their respective places.

## अविकारमेकेऽनार्षत्वात्॥ १।३।४॥

अविकारम् unmodified; एके according to one school; अनार्यत्वात् by reason of its being not human.

4. According to one school, it is transferred unmodified by reason of its being not human.

The objector accepts the first part of the first sûtra and says that the आण मंत्र should be transferred unmodified without any change obecause it is improper to make any substitution in the Vedic मंत्र which is of divine origin.

लिङ्गदर्शनाञ्च॥ १।३।५॥

लिंगदर्शनात् by seeng the लिंग; च and,

And by seeing the लिंग.

The objector proceeds to give reason in support of his view by quoting authorities. There is a text in connection with आग्नेय ' आग्नेय छोगस्यवपाया-भेदसोऽनव हि" " In Agneya, utter भेदस (omentum) in place of वपा (omentum)." Had there been se, there would have been no such direction and again in connection with अन्निपोमीय animal "यद्ये कंग्रप्रप्रश्ते एवतेवाया इति व यात्" "यदिहीएतौतेवाय्" "य दवहन् एतेतेवायवः" "If he touches one यूप let him say this is thine O! ary;" "if he touches two, these are thine O! ary;" "If he touches many, these are thine O! वायव:" If there were ऊह, there would have been no such direction.

## विकारी वातदुक्तहेतु: ॥ ९ । ३ । ६ ॥

विकार: adaptation ; वा on the other hand ; तदुक्त हेतु: for that reason.

On the other hand, there is adaptation for the said reason.

The author says that in the concluding part of the first sûtras, (see at P. 561) the reason is given for 35 So there is 35 for the reason given therein. Where the sense of the win is served by a change, there the principle of se applies.

## लिङ्गं मन्त्रचिकीर्षार्थम् ॥ ९ । ३ । ९ ॥

लिंगम् mark ; मंत्रचिकीपार्थम् with the object for the desire for the mantra.

7. The द्विन is with the object for the desire for the मंत्र.

The objector relies on the inference derived from the texts quoted in the commentary on 33 5. The author says that it is with a view to show the nature of the desire for the size.

#### नियमों वोभयभागित्वात् ॥ ६ । ३ । ८ ॥

नियमः restrictive rule; वा on the other hand; वभयभागित्वात् by reason of partaking of both.

On the other hand, it is a rule by reason of partaking of both.

As to the text about touching of यूप the objector relies on the दिंग argument. The author says that had there been no such restrictive rule, all the मंत्रs could have been read even when there was only one युप्.

Adhikaruna III. dealing with the subject that in an Anfique animal sacrifice, there is a

penance on touching the common ad.

## लौक्तिके दोषसंयोगादपवृक्ते हिचे दाते निमिक्तेन प्रष्ट-तौ स्यादमागित्वात ॥ १ । ३ । १ ॥

लौकिके n the worldly यूप; दोपसंयोगात by reason of the connection with the sin; अपबृक्ते on prohibiting its touch; हि because; चोद्यते is directed; निमित्तोन by cause; प्रकृतों in the model sacrifice; स्वात् is; अभागित्वात् by reason of not partaking of it

9. In the wordly and by reason of the connection with the sin on prohibiting touch, there is a direction for a cause; in the model sacrifice by reason of not partaking of it

There is a ज्योतिष्टोम sacrifice; there अग्नीपोमीय animal is ordained "यदिएकं यूपमुपस्पृशेदेषते व योदित यादिह याद्य दिह । वेतो ते वायु इति, यदिव हून् एते तेवायव: इति" " If he touches one sacrificial post, he must utter, it is thine O! वायु; if two, then he shall say they (two) are thine O! वायू; if many then he shall say, they are thine O! वायव:".

The question is, whether this applies to a वैदिक यूप or a लोकिक यूप. The reply of the author is that it applies to a लोकिक यूप because a sin is committed by touching the यूप and so penance is provided for "यूपोवेयज्ञस्य दुरिष्टमामु चते, यद्य प्रमुप्तर्श्वाच स्वदुरिष्टमामु चते तस्माद्य पोनोपस्प्रथ्यः" "Sacrificial post certainly removes all the evils of a sacrifice; if one touches a sacrificial post, it removes the evil of a sacrifice; a sacrificial post should not, therefore, be touched." after this, the above said text is given as direction for a penance. So on account of this direction there is a prohibition as to touching the यूप and there is, therefore, a penance. This applies to an ordinary यूप; this can not apply to the Vedic यूप as touching is there indispensable for smoothing and anointing it.

Adhikarana IV. : atras 10-14 dealing with the subject that in a sacrifice of two animals, the dual number should be substituted in the High having singular and plural numbers.

## अन्यायस्त्वविकारेणा दृष्टप्रतिचातित्वादविशेषाच्च ते-नास्य ॥ १ । ३ । १० ॥

अन्याय: not right; तु on the other hand; अदूष्ण्यतिवातत्वान् by reason of its not obstructing the seen; अविशेषात् by reason of there being nothing special; द and; तेन by it; अस्य its.

10. On the other hand, it is improper; it therefore applies unmodified by reason of its not obstructing the seen and there being nothing special of it.

There is an अग्निविमीय animal; it is said of it. "योदीक्षितीयदग्नीवोमीय पश-मा लभते" "One who is initiated, brings an अम्नीषोमीय animal for the sacrifice." There is a mantra in connection with one rore "अदितिःपाशंत्रम्भोत्तवेतम्" (T. S. III. 1. 4. 4) 'let अदिति break this trap (bond)." then there is another मंत्र in connection with many ropes "अदिति: पाशान्त्रम्मोक्त्वेतान्" (Maitrâyani Samhitâ IV. 14. 4.) "Let अदिति break these trans." In the model sacrifice they are to be used collectively. There is a modified sacrifice of two animals " मैत्रंश्वेतमालभेत वारुणंकृष्णमपा चौषधीनांचसंधावसकामः" "Let one desirous of corn, sacrifice a white animal to An, black to atu in the mixture of water and vegetable." The Has relating to ropes are transferred to the modified sacrifice under a size text. Now the question is. which mantra is to be used, either the mantra which has a singular number or the mantra which has a plural number? The view of one objector is that the singular number is unjust and improper because it applies to one animal in the model sacrifice and there is nothing special in it to apply to two animals; the formula containing the plural number can, therefore, be transferred without any modification to the modified sacrifice.

#### विकारे। वा तद्रथंत्वात् ॥ ६ । ३ । ११ ॥

विकार: modification; वा on the other hond; तद्यीत्वात् by reason of its being for it.

11. On the other hand, modification by reason of its being for it.

The second view is that the plural number can not apply; there being two ropes; so the principle of set will apply and the dual number will be substituted in place of the singular or plural number in the formula. It may be said that this is the author's view.

## अपित्वन्यायसम्बन्धात्प्रकृतिवत्परेष्विपयथार्थं स्यात् ॥ ९।३।१२

अपितु on the other hand; अन्यायसम्बंधात being connected with impropriety; प्रकृतिवत् like the model sacrifice; परेषु in the modified sacrifice; अपि also; यथार्थ significant; स्यात् is.

12. On the other hand, being connected with impropriety, like model, it will become significant in the modified sacrifice also.

The third view is that the plural number is improper but singular number should be employed in the modified form as in the model sacrifice. The plural includes one and it also includes two as well. So you can employ either of the formulas.

#### यथार्थं त्वन्यायस्याचोदितत्वात ॥ ६ । ३ । १३ ॥

यथार्थं correct form; तु on the other hand; अन्यायस्य of improper form; अचोदित्वात् being not ordained.

13. On the other hand, correct form should be used; because the improper form in not ordained.

The author says that both formulas are incorrect; so they can not be used. It is the correct dual form that should be used. So the principle of se applies to both the formulæ.

#### छन्दिसि तु यथादृष्टम् ॥ ६ । ३ । १४ ॥

डंदरि in the Veda ; तु on the other hand ; यथादृष्टम् as seen.

14. On the other hand, in the Veda like the seen.

The author says that in the common parlance plural is not used for singular nor is singular used for the plural or dual. Such is also the case in the Vedic language.

Adhikarana V. Satras 15-19. dealing with the subject that in connection with the आरतीयोसीय animal, the mantras relating to one rope or many ropes may be optionally employed.

## विप्रतिपत्तौ विकल्पः स्यात्तत्सत्वाद्गुरो त्वन्यायक-ल्पनैकदेशत्वात ॥ ९ । ३ । १५ ॥

विप्रतिपत्तों on contradiction; विकः : option; स्थात् is; समत्वात् by reason of equality; गुणे in the subordinate act; तु on the other hand; अन्यायकल्पनैक-देशत्वात् by reason of the partial nature of the supposition of impropriety.

15. On contradiction, there is option by reason of equality, because of the partial nature of the supposition of impropriety in the subordinate act.

In the same connection as we have seen in the preceding state, there are two #3s. In the model sacrifice there is one rope, while there is the #3 relating to many ropes. The question is, whether in such a state of conflict, should the #3 containing the singular number be imported? The reply of the author is that there is no 3735; but you have an option because both numbers are equal in context. You can consider the plural to be improper in connection with one rope.

#### प्रकरणविशेषाच्च ॥ ६ । ३ । १६ ॥

प्रकरणिवशेषात् by reason of the special context; च and.

16. And by reason of the special context.

The author says that the special context shows that they are both equal as said in sútra no 15.

## अर्थाभावात् नैवं स्याद्गुणमात्रमितरत्॥ ९।३।१०॥

अशोभावात् by reason of the want of an object; तु on the other hand; न not; एवस् thus; स्यात् is; गुणमात्रम् merely subordinate; इतरत् the other.

17. On the other hand, by reason of the want of an object it can not be so and the other is merely subordinate.

The author further says that there is no उत्कर्ण. You give the example of a दिवज as for instance কুতাত্যত্ম at P. 380. but there the उत्कर्ण is proper. Here there is no duality or plurality of यजमान; so here the principle of उत्कर्ण does not apply. ("उत्कर्णवादियज्ञवत्।" "There is transference forward as in दिवज." (There is the sûtra in some books embodying the दूबंपश view of which the present sûtra is a reply).

#### द्यावोस्तथेति चेत ॥ १ । ३ । १८ ॥

बावो: of heaven and earth ; तथा similarly ; इतिचेत् If you say.

18. "Similarly the heaven and earth" if you say.

The objector says "very good, do not take the example of the sacrifice, but take the मन्त्र read in connection with द्रश्र्ण मासयाग. "धावाप्र्यिष्योरहेंदेवयवयया मृत्रहास्यासं" (K. S., V. 1.) "Let me be a killer of बृत्र with the gods' offerings of heaven and earth." The principle of उत्कर्ष applies there; similarly the principle of उत्कर्ष will apply here also.

#### नात्पत्तिशब्दत्वात् ॥ ९ । ३ । १९ ॥

न not; उत्पत्तिशब्दत्वात् by reason of the word being connected with the origin.

19. Not so, by reason of the word being connected with the origin.

The author replies that the principle of seas does not apply here because the ### in connection with unarged is not connected with the origin while here the mantra is connected with the origin of the ropes explaining the variation of the number.

Adhikatana VI. dealing with the subject that in a proceeding by a person having two wives in connection with new and full moon sacrifices, the principle of जह does not apply to the संत्र 'प्रांसनक''

## अपूर्वे त्वविकारोऽप्रदेशात्प्रतीयेत ॥ १ । ३ । २० ॥

अपूर्व in the model sacrifice ; तु on the other hand ; अविकारः no modification ; अप्रदेशात by reason of non-transference ; प्रतीयेत appears.

20. On the other hand, there appears to be no modification in the model sacrifice by reason of no transference.

In connection with दर्भपूर्णमासवाग there is a text "प्रोक्षणीरासादवेष्मंविहे व्यसाद्वयम् वास्त्र स्वस्तु वा समृद्धिपदी ने बाब आक्रोनोदेहि" शब्द आक्रोनोदेहि" शब्द आक्रोनोदेहि" शब्द आक्रोनोदेहि" शब्द आक्रोनोदेहि" शब्द आक्रोनोदेहि "शब्द आक्रोनोदेहि" शब्द आक्रोनोदेहि अर्थ आक्रोनोदेहि अर्थ आक्रोनोदेहि अर्थ आक्रोनोदेह अर्थ आक्रोनोदे आक्रोने आक्रोनोदे आक्रोनोदे आक्रोने आक्रोने

Adhikarana VII. dealing with the subject that in a proceeding by a person having two wives, the principle of ME does not apply to the formula quite in the modified sacrifice.

## विक्रती चापि तद्वचनात ॥ १ । ३ । २१ ॥

विकृतों in the modified sacrifice; च and ; अपि also; तद्ववचनात् by reason of that authority.

21. And in the modified sacrifice, by reason of that authority.

The author says that we have seen in the preceding signature that the principle of st does not apply to the model sacrifice; the same principle applies to the modified sacrifice. The formula quoted in the commentary on sûtra 20, will be read unaltered in the modified sacrifice for the same reason.

Adhikarapa VIII dealing with the subject that 'the rule relating 'to सवलीय animal being the same as the अवलीयोगीय animal, the principle of जह does not apply to the formula "प्रास्तिशहसव"

## अध्रिगुः सवनीयेषु तद्वत्समानविधानाश्चेत् ॥साराश्य

अधिगुः the command to the animal killer; सवनीयेषु in सवनीय animals; तद्वत् like it; समानविधानाः of similar rules; चेत् if.

22. The command to the animal killer is similar in सवनीय animal by reason of the similar rules.

In a soma sacrifice, there is an अग्नीयोमीय animal "योदीक्षितोयद्ग्नीयोमीयंपशु-मालभते" "One who is initiated brings an अग्नीयोमीय animal for a sacrifice." There is अधिगुमेंथ. "प्रास्माअग्निंभरतस्तृणीत वहिंदन्वेनंभाता मन्यता मनुपितानुञ्चाता".
तै. बा. ३१६ ११३. "Kindle fire for him; spread grass; let the mother hold him in high esteem let the father and brother follow suit." The procedure relating to अग्नीयोमीय and सबनीय horse is the same. The question is whether in सबनीय where there are many animals, the formula will be read with the change of number "आग्नेय: पशुर्गिनशामझालभ्य: पद्राग्न उदस्यद्वितीय: । पद्राग्न अवस्यद्वितीय: । सारस्वतीमेध्यतिगानेचतुर्थी:" "In an अग्निशेम an animal consecrated to Agni, secondly in an सहस्थ an animal consecrated to दंद and अग्नि, thirdly in a पोदशी: a powerful bullock consecrated to दंद and अग्नि and fourthly in an अतिरात्र an ewe consecrated to सरस्वती should be brought."

We have already seen that there is no आह in सरस्तीयाग in Pada 1. अधिकरण XVI सूत्र 45. (see at P. 527); the author therefore, says that for reasons, given in the preceding adhikarana there is no change of number in the formula and the principle of आह does not apply.

Adhikarana IX. satras 23-26 dealing with the subject that when wild rice is used in place of rice, there is no change of the word 'rice' in the formula.

#### प्रतिनिधी चाविकारात ॥ ६ । ३ । २३ ॥

क्रतिनिधी in a substitute; च and ; अविकारात by reason of no change.

23. And in a substitute by reason of no change.

Sometimes it so happens that नीवार is used in place of बोहि. There is a मंत्र in connection with बोहि "स्योनंतेसदनंद्वणोमि । घृतस्यधारवः सुरोवंकल्प-यामितस्मिन्नोदामृते प्रतितिष्ठवीदिणांमेधसुमनस्यमानः. T.B. III. 7. 5. 2. "I make a comfortable seat for thee with the flow of ghee; I shall make it service-able; sit there, O I essence of rice on the immortal seat permanently with satisfaction."

Now the question is, whether the word आहि in the formula will be changed, when नीवार is used in its place. The reply of the author is that the principle of जह does not apply to the substitute and the formula will be read unchanged.

### अनाम्नानादशब्दत्वमभावाच्चेतरस्य स्यात्॥ १।३। २४

अनाहानात there being no mention; अशब्दत्वम् no word; अभावात् by the sbsence; च and ; इतरस्य of the other ; स्यात् is.

24. There will no as, if there had been no word sift and by reason of there being no other word.

The objector says that the principle of as does not apply if, there had

been no word ब्रोहि in the formula and if there had been no such term as नीवार. What the objector argues is, that as there are two terms नीवार and ब्रोहि, so the principle of ऊह will apply.

# ताद्थर्याद्वा तदाख्यंस्यात्संस्कारैरविशिष्ठत्वात् ॥ १।३।२५

ताद्र्यांत् by reason of its being for it; वा on the other hand; तदाब्यं that name; स्यात् is; संस्कारै: with purificatory rites; विशिष्ठत्वात् being common.

25. On the other hand, that name is for its object by reason of the purificatory ceremony being common.

The author says, you are wrong; the नीवार is for the object of झोहि and that name also indicates झीहि and the ceremonies of pounding and cleaning are also common; so the principle of उद्ध does not apply.

#### उक्तञ्च तत्त्वमस्य ॥ ९ । ३ । २६ ॥

इस्तं described ; च and ; तत्वम् real nature ; अस्य its.

26. And its real nature is also described.

The author says that we have described all this in chapter VI in dealing with substitute; so the principle of see does not apply. See pages from 333 to 339.

Adhikarana X. sutras 27—28 dealing with the subject that in a double snimal sacrifice the principle of ऊह does not apply to the formula "सूरी चश्चांमधतात्"

# संसर्गिषु चार्थस्यास्थितपरिमाणत्वात् ॥ ६।३।२०॥

संसर्गिषु in the bodily organs; च and ; अर्थस्य of the object; अस्थितपरिमाणत्वात् by reason of multiplicity.

27. And in bodily organs by reason of the multiplicity of the objects.

In connection with अधिगुषेष the different organs are described. Then there is a text "सूर्यं चक्षु गंमयताहातं प्राणमन्ववस्त्रजात्". (T.B. III. 6. 6.2.) "Let eye go to the sun and let vital airs merge in the air." The question is, whether in a double animal sacrifice, the principle of जह applies or not, because the eye sees two animals. If it applies, then the word चक्क will be read in dual number. The reply of the author is that the principle of जह does not apply because the light in the eye is one though the objects may be many. The subject that receives the impressions of so many diverse objects being one, the mantra will be read without any modification.

## लिङ्गदर्शनाच्च ॥ १।३।२८॥

लिंगदर्शनात by seeing the force of the text; च and.

28. And by seeing the force of the text.

The author relies on the लिंग argument in support of his view "नमातावर्द्धते नमजाननाभिः प्राणोहिसः" "There is no increase of mother nor of marrow, nor of navel, and certainly of the vital airs." The text shows that the principle of जह does not apply to the bodily organs. See the discussion at P. 561.

Adhikarana XI. Arras 29-31 dealing with the subject that in a double an mal sacrifice the word 'एक्स' in the अभिगुनेद should be repeated.

# एकघेत्येकसंयोगादभ्यासेनाभिधानं स्यात् ॥ ६।३।२६॥

एकघेति 'in one way'; एकसंयोगात् by reason of the mention of one; अभ्यासेन by repetition; अभिधानं name; स्यात् is.

29. 'In one way,' by reason of the mention of one; it is known by repetition.

There is अग्नीपोमीय animal in अग्निष्ठोम sacrifice "यादीक्षितोयद्ग्नीपोमीयपशुमाल-भते" "He who is initiated brings an अग्नीपोमीय animal to a sacrifice." There is a command to अग्निष् priest. "एकधाऽस्यत्वचमाच्छ्यतात्" ते॰ बा॰ १।६।६।२. "Cut off his skin once." There are two animals in the modified sacrifice. The question is whether the formula is to be repeated twice in the case of two or more animals or it is to be repeated once. The author's reply is that it should be repeated twice in the unmodified form because then the process of cutting the skin will govern all the sacrificial animals.

# अविकारो वा बहूनामेककर्मवत्॥ ९।३।३०॥

अविकार: no change ; वा on the other hand ; वहूनाम् of many ; एककमैवत् like one act.

30. On the other hand, it should remain unchanged like the performance of many acts by one.

The objector says that you are mistaken, the formula is to be repeated once. Here is an illustration. He gives water to the cows in one way; this shows that all the cows are given water in one way at one and the same time. So the command relating to the stripping off the skin is also like it.

सक्रत्वं चैकध्यं स्यादेकत्वात्त्वचोऽनिभिन्नतं तत्प्रकृति-

# त्वात्परेष्वभ्यासेन विवृद्घावभिधानं स्यात ॥ १।३।३१॥

सक्तरवं of being once; तु on the other hand; एकव्यं of being in one way; स्यात् is; एकत्वात् by reason of being one; त्वचः of the skin; अनिभन्नेतं undesireable; तत्प्रकृतित्वात् of its being the model; परेषु in the subsequent actions; अभ्यासेन by repetition; विवृद्धौ on the increase; अभिधानं naming; स्थात् is.

31. On the other hand, the formula is to be repeated once by reason of the skin being one; by reason of its being a model, it is unsuitable; so in subsequent acts on the increase, the naming will be (by repetition.)

The reply of the author is that the illustration does not apply; in the model sacrifice, there is one skin, so the formula can be repeated only once but in the modified sacrifice where the animals are more than one the repetition of the formula once is not sufficient. So on the number of the animals increasing, the formula will have to be repeated twice.

Adhikarana XII. Sutras 32 - 40 dealing with the subject that in the modified double sacrifice, the word मेचवृद्धि is to be adapted according to the deity.

# मेश्रपतित्वं स्वामिदेवतस्य समवायात्सर्वत्र च प्रयुक्त-त्वात्तस्याचान्यायनिगदत्वात्सर्वत्रैवाविकारः स्यात् ॥ १।३।३२॥

मेचपितत्वं the word मेघपित; स्वासिदेवतस्य of the master and the deity; समावायात् being connected; सर्वत्र everywhere; स and; मयुक्तत्वात् being used; तस्य its; स and; अन्यायनिगदत्वात् being mentioned as improper; सर्वत्र-every where; एव certainly; अविकार: no change; स्वात् is.

32. The word 'मेचपिं' being connected with the master and the deity and being used everywhere and as it is said to be improper, it is to be used unaltered every where.

In a command given to अधितु it is said "देखा:शमितार उत्तमनुष्याश्चारभध्वम् । उपनयत मेध्यादुरश्चाशासाना मेधपितभ्यांमेधम्" तै॰ ता॰ ३१६ ६११. "Commence
O! divine and human शभिता priests (whose duty is to kill the sacrificial
animals) place the consecrated animals at the gate for slaughter for the
masters of the sacrifice (husband and wife or Agni and soma) and
ye who are anxious of the sacrifice..............." There are two kinds of
animal killers, viz, the divine and the human, addressing both of them, the
Hota priest directs them to commence the business. In another recension of
the Veda in the place of 'मेधपितभ्यांमेच' the reading is 'मेधपत्येमेच'.' The question

is, whether the singular form or the dual form is used in the modified sacrifice where there are many animals; if the principle of se applies and singular form is transferred, does near sacrificer, the master of the sacrifice? Or if the dual form is transferred, does it mean sacrifically dual gods? In this state of conflict the first view embedied in the sûtra is that in sacrifically animal sacrifice there are two gods and one satisfies, so the sûtra says that the term natural is connected with the three masters, namely, the two gods and the master of the sacrifice; this is undesirable and improper in the model sacrifice that the singular or dual form be used: so what seems to be proper is that the principle of se does not apply to the formula.

## अपि वा द्विसमवायोऽर्थान्यत्वे यथासंख्यं प्रयोगः स्यात ॥ ९ । ३ । ३३ ॥

अपि वा on the other hand; द्विसमवाय: connection with two; यथासंक्यं respectively; प्रयोग: application; स्यान् is.

33 On the other hand, there is connection with two and on the sense being different, the application shall be according it.

The other view is that where one usual is meant the singular form is used; but where both the sacrificer and the god are meant the plural form is used. The principle of se applies according to the number of gods and the sacrificer; the singular, dual and plural forms are, therefore, used accordingly-

# स्वामिनो वैकशब्दादुत्कर्षी देवतायां स्यात्पत्न्यां द्वि-तीयशब्दः स्यात् ॥ ९ । ३ । ३४ ॥

स्वामिनः of the master; वा on the other hand; एकशब्दात being one word; उत्कर्णः transference forward; देवतायां in the deity; स्यात् is; पत्न्यां in the wife; दितीय शब्दः the 2nd word; स्यात् is.

34. On the other hand the the master being one word, there will be an importation of deity or the wife would be the second word.

The third view is that the word Auria does not mean master and god.

When the term is used, it means one master and if you import god also

into it, there will be a splitting of the sentence; or you will have to consider the यजमान and his wife along with him. So why should you not consider the word मेघपित to mean the god? This will be against the context. According to this view, the wife of यजमान is meant and the principle of कह will apply according to the number of यजमान.

# देवता तु तदाशीष्ट्वात्सम्प्राप्तत्वात्स्वामिन्यनर्थिका-स्यात ॥ ९ । ३ । ३५ ॥

देवता deisy; तु on the other hand; तदाशीष्ट्वात् by reason of the object of the hopes; संप्राप्तत्वात् having parted with the ownership; स्वामिनि in the word master; अवधिका meaningless; स्यात् is.

35. On the other hand, the god by reason of the object of the hopes and having parted with the ownership the word master becomes meaningless.

The fourth view is that Audia is the god, because he is the object of all desires and hopes and the master of the sacrifice can not be the object of hopes and secondly the master has parted with the property which has been spent in the ceremony. So in this view, the master is meaningless and Audia, therefore, means god.

# उत्सर्गाच्च भक्त्यातस्मिन्पतित्वं स्यात्॥ १।३। ३६॥

उत्सर्गात् by reason of relinquishment; च and; भक्त्या by secondary sense; तिसन् in him; पतित्वं ownership; स्यात् is.

. 36. By reason of relinquishment, the ownership is in him in a secondary sense,

The fourth critic gives his reason in support of his view. The usual can not be looked upon as owner because he parts with the proprietary rights in favour of the sacrifice; he can be looked upon as owner only by a figure of speech. This is the view of our author.

# उत्कृष्येतैकसंयुक्तो द्विदेवते सम्भवात् ॥ १ । ३ । ३७ ॥

उत्कृष्येत transfer; एकसंयुक्त: in connection with one; द्विदेवते two gods; संभवात् by reason of the possibility.

There is an importation in connection with one by reason of the possibility of two gods.

The objection to the 4th view is that there will be a transfer of the formula, because it applies to one god and there is a possibility of there being two gods.

#### एकस्तु समवायात्तस्य तल्लक्षणत्वात् ॥ ६ । ३ । ३८ ॥

एक: one; तु on the other hand; समवायात् on account of affinity; तस्य its; तस्य or account of affinity; तस्य its;

38. On the other hand, it is one by affinity because it has that characteristic.

The objector says that the double gcds may be looked upon as one collectively and in that case the singular formula applies as for instance "Bring the articles of killing for the set of gods." "एकस्मैग णायमेध- उपनयत"

## संसर्गित्वाञ्च तस्मात्तेन विकल्पः स्यात् ॥ ९ । ३ । ३९ ॥

संसर्गित्वात् by reason of jointness; च and; तस्प्रात् therefore; तेन by it; विकल्पः option; स्यात् is.

39. By reason of jointness, there will then be option.

The author says that when offering is made to two gods, the offerings become the joint property of both and so there is an option in the use of the formula.

## एकत्वेपि गुणानपायात ॥ १।३।४०॥

एकत्वे in unity; अपि also; गुणानपायात् by reason of the undesirability of quality.

40. In unity also, by reason of the undesirability of the qualities.

The author says that the singular form is undesireable, so it is not imported. The result is that the formula either in the singular or in any other form will be used according to the number of the gods.

Adhikarana XIII. Satras 41-42 dealing with the subject that in a sacrifice of animals to many gods also, the singular form of मेश्यांत्र s to be optionally used.

## नियमो बहुदेवते विकारः स्यात ॥ ६ । ३ । ४१ ॥

नियम: restrictive rule , बहुदेवते in many deities ; विकार: modified form ; स्थात is.

41. There is a restrictive rule; in the case of many deities, the modified form.

There are animals sacred to gods. "सतान्पश्चादित्येभ्यःकातायआरूमते" "वैश्वदेवंभूम मारूमेत" "He brings those animals to आदित्यं for sacrifice to obtain desires." "Let him sacrifice smoke-coloured animal for विश्वेदेवाड." We have discussed in मेचपति formula in the preceding अधिकरण and have seen that in an अभीजोमीय animal sacrifice we have the option to use the singular or the dual form. Now in a sacrifice where there are several animals, which formula will be used? whether the singular form or the dual form? The objector says that the singular form is unsuited. The dual form will apply by the rule but being not suited, the principle of sa will apply and the plural form will be substituted.

#### विकल्पो वा प्रकृतिबत्त ॥ ६ । ३ । ४२ ॥

विकल्पः option ; वा on the other hand ; प्रकृतिवत् like the model sacrifice.

42. On the other hand, there is an option like the model sacrifice.

The author's reply is that we accept that the dual form will be unsuited, but we do not accept that the singular form does not apply. You can look upon the gods as one collective body. In this view you have an option to use either the singular or the dual form.

Adhikaraṇa XIV. dealing with the subject that in एकाद्शिनी sacrifice, the singular form of मेश्रपति should be altered.

# स्रर्थान्तरे विकारः स्याद्वेवतापृथक्त्वादेकाभिसमवाया-त्स्यात ॥ ९ । ३ । ४३ ॥

भर्था तरे in a different object; विकार: modification; स्यात् is; देवतापृथक्त्वात् by reason of the deity being different; एकाभिसमवायात् one being sufficient for one, स्पात् is.

43. In a different object, there is modification by reason of the gods being different and one being sufficient for one.

There is an एकाद्शिनी sacrifice; in connection with it, it is said "प्रैवाग्नेयेन वापयति, मिश्रुनंसार्स्याकरोतिसोम्येनदधातिरेतः, प्रजनयति पौष्णेन" "He makes it fit for cultivation by means of an animal consecrated to Agni; he makes a pair by an animal consecrated to सरस्वती, he throws seed with an animal consecrated to सोम and produces progeny with an animal consecrated

to पूषा. There is another text "शारोबःस्टगुत्रीयः । सारखती मेषी । चभ्रुःसीस्य:।पौष्ण:श्यामः" (T.S., V. 5. 22. 1.) "An animal having black neck is consecrated to Agni; an ewe is consecrated to सरस्त्रती; a tawny coloured animal is consecrated to सोस; a black animal is consecrated to पूषा".

The question is, whether the new formula should be used in the singular or dual form or should it be used optionally as in the model sacrifice?

The singular form can not be used because there are different deities which can not be looked upon as one collective body and separate animals are dedicated to them separately; so the principle of jointness does not apply. As there is a large number of deities, so the principle of see applies and the plural form will be substituted.

END OF PADA. III.

#### PADA IV.

Adhika: ana I. sutras 1-16. dealing with the subject that there is হাই in the formula বৃত্তি প্রাবিশ্যবাদ্ধ্যবাদ্

# षड्विंशतिरम्यासेन पशुगर्धे तत्प्रकृतित्वाद्वगणस्य प्र-विभक्तत्वादविकारे हि तासामकात्स्न्येनाभिसम्बन्धो विका-रात्व समासः स्यादसंयोगाञ्च सर्वाभिः ॥ ९ । १ ॥

षड्विंशति: twenty six; अभ्यासेन by repetition; पशुनणे in a group of animals सन्प्रकृतित्वात् by reason of its being a model; गण्ड्य of the group; प्रविभक्तत्वात् by reason of being divided; विकार in a modified form; हि because; तासाम् their; भूकात्स्त्येन in a part; अभिस्म्बंध: relationship; विकारात् by reason of a modified form; समास aggregate; स्वात् is; असंयोगात् by reason of no connection; च and; सर्वाभ: with all.

1. In a group of animals, there is a repetition of twenty six by reason of its being a model and the group being divided; because in the unmodified form, their relationship is with a part, and by reason of the modified form, there will be no aggregate because there is no connection with all.

In a उयोतिष्टोम sacrifice, there is an अपनीपोसीय animal "यादो क्षतायद्वायपोसीय पशुमालभते" "One who is initiated brings an animal consecrated to Agni and Soma for sacrifice." In connection with this there is "अधिनुषेष "पड

विश्वतिरस्यवंक्रयः ताअनुष्ठयोच्यावयातात्" ॥ तै० बा० ३१६१६१३. It has twenty six ribs; remove them from their places in their order." This is transferred under a चोदक text to the sacrifice of two or more animals; "मैत्रंश्वेतमालभते, बाहणं कृष्णमपांचीपधीनांचसं धावबकामः". "Let one desirous of corn, sacrifice a white animal to मित्र, black to वहण in the mixture of water and vegetable."

Now the question is, whether the word 'बह्बिशति' should be repeated or should it be used unmodified? or should the word be modified? or should the words ' अस्य पहित्राति' be repeated or should they be modified? The first view embodied in the sûtra is that the word पहित्राति should be repeated because in the model sacrifice there is only one animal and it has 26 ribs; so this will be divided in a group of animals; if you apply the formula unmodified, the whole number of the ribs will not be covered by it because in two animals there will be 52 ribs and if you apply the formula in a modified form, it may apply to an animal of 52 ribs and may not necessarily apply to two animals of 26 ribs each. According to this universal view it is reasonable to repeat the formula in case of each animal in an unmodified form.

#### म्रभ्यासेऽपि तथेति चेत् ॥ ६। १। २॥

अभ्यासे in repetition ; अपि also ; तथा similarly ; इतिचेत् If you say.

2. "In repetition also the same" if you say.

The objection to the 1st gaque view is that the same applies to the repetition. If you say that the formula in its modified form is improper by reason of its being contrary to the form in the model sacrifice, I say the same is the case with the repetition. In the model sacrifice, the formula is not repeated; so the form in the modified sacrifice will be contrary to it.

## न गुणादर्धकृतत्वाच्च ॥ ६। ४। ३॥

न not so; गुणात् by reason of its being a quality; अर्थहतत्वात by reason . of being for the purpose; च and.

3. Not so, by reason of its being a quality and for a purpose.

The propounder of the 1st view says that you are mistaken in saying that the same fault is in repetition; it is not so, because it is one of the characteristics of a word to be repeated and secondly the repetition in the present case is for a purpose, there being two animals in the modified sacrifice.

#### समासेऽपि तथेति चेत् ॥ ६। ४। ४॥

समासे in the aggregate; अपि also; तथा similarly; इतिचेत् If you say.

4. "In the aggregate also the same" if you say.

The objector to the 1st view says that when the number of the ribs are collectively mentioned the same thing happens; the total number of ribs are at once mentioned. So the formula should be uttered in the modified form.

#### नासम्भवात्॥ ६। ४। ५॥

न not so; असंभवान by reason of impossibility.

5. Not so, by reason of impossibility.

The propounder of the 1st view says that in my case the चोदक text is fully realised but in your case the application of the formula is in the modified form; but the चोदक text is preferable to प्रयोग text. So the formula should be repeated in its unmodified form.

## स्वाभिश्च वचनं प्रकृतौ तथेह स्यात्॥ १। १। ६॥

स्वाभिः with its own ; च and ; वचनं formula ; प्रकृतौ in the model sacrifice ; तथा similar ; इह here ; स्यात् is.

6. And the formula in the model sacrifice is in its proper form and so is here.

The propounder of the 1st view says that in case of repetition, the 26 ribs in the modified sacrifice are the same as in the model sacrifice but in giving the aggregate number of ribs, the particular number of the ribs is changed.

## वङ्क्रीणान्तु प्रधानस्वात्समासेनाभिधानं स्यात्प्रा-धान्यमध्रिगोस्तदर्थत्वात्॥ १।४।७॥

वंक्रीणों of the ribs; तु on the other hand; प्रधानत्वात् by reason of being principal; समासेन by the aggregate; अभिधानं naming; स्यात् is; प्राधान्यं principal; अधिगो: of अधिगु priest; तद्धेत्वात् by reason of being for it.

7. On the other hand, by reason of the ribs being principal the naming is by aggregate; the সমিন্ত priest is principal because he is for it.

The objector to the view of the propounder who is our author says

that the ribs are principal; the formula should, therefore, be uttered after giving the aggregate number of the ribs in it. The अधि priest is for the purpose of the ribs but not for counting animals; hence the formula should be repeated in the modified form. In this view of the author, the 1st view is repelled; the other views in which the number of animals is principal are, therefore, rejected.

#### तालां च कृत्रनवचनात् ॥ १ । १ । ८ ॥

तालां their; च and; कृत्स्तवचनात् by the whole sentence.

8. And by reason of their being covered by the whole sentence.

The formula is for the purpose of removal of the ribs by the sign and so the ribs are covered by the entire formula. The number contained in the formula covers the entire number of ribs. The author supports his view in this way.

## अपि त्यसिवातित्वात्पतीवदामातेनाभिधानं स्यात् ॥ शशशा

अपि तु on the other hand; असं निपातत्वात् by reason of being remote; पत्नीवत् like a पत्नी ात्; अ म्नातेन by the action; अभिधानं naming; स्यात् is.

6. On the other hand by reason of its being remote, like पत्रीयत्, there will be naming by the direction.

The second objector to the view of the सिद्धांती steps in and says that the formula is repeated first and then the action of the अधि commences after killing the animal to recover the ribs; so it is very remote. Why do you not permit repetition of the formula in an unmodified form just as it was done in the case of 'प्राचित्रय'? (see sûtra 20 pâda III. of this chapter at P. 568). So the second objector maintains that the repetition of the formula in the unmodified form is proper and right.

## विकारत्तु प्रदेशत्याद्यज्ञानवत् ॥ ६। १। १०॥

विकार: modification ; तु on the other hand; प्रदेशस्वात् by reason of transfer; यजमानवत् like a यजमान (sacrificer.)

10 On the other hand, there is modification by reason of transfer as in a यजमान (sacrificer.)

The author says that the formula is transferred from the model sacrifice to the modified sacrifice and applies to अधिषु "दैव्याशमितार उत मनुष्या आरमध्यं"। तै० बा० ३।६।६।१. 'Ye divine and human killers of

animals, commence," "षड्विंशतिरस्यवंक्रयस्ता अनुष्टयोच्यानयतात्" ते॰ बा॰ ३।६।६ ३- "It has twenty six ribs, remove them from their places in their order" We see that the text is for the purpose of the ribs but not for the purpose of the number 26. Hence the principle of जह applies as in the case of a यज्ञ्यान; where the यज्ञ्यान is one, the singular number is used and where there are two, the dual form is used.

## म्रपूर्वत्वात्तथा पत्न्याम् ॥ ६ । ४ । ११ ॥

भपूर्वत्वात् by reason of the अपूर्व nature; तथा similarly; पत्न्याम् in पक्षीलबाह्य 11. And by reason of the अपूर्व nature in पक्षीलबाह्य.

The objector gave an illustration of ব্যানিকার of the foregoing pâda at P. 508 in sûtra 9 but the author says that it does not apply. There is no doubt that the formula will not be altered by reason of the varying number of the wives; in ব্যায়েগ্যায় there is no transfer, so the principle of জন্ত does not apply there; but here the formula is uttered for the removal of the ribs by the অগ্নিয়. So the principle of জন্ত applies in the present case.

## अनामातृस्त्वविकारात्सङ्ख्यासु सर्वगामित्वात् ॥ । । ११२॥

अनाम्नातः not laid down; तु on the other hand; अविकारात् by reason of no modification; संख्यासु in number; सबंगासित्वात् by reason of applicability to all.

12. On the other hand, it is not laid down by reason of no modification, because in the number there is the applicability to all.

The third objector comes forward and says that here you are mistakeu. The Vedic text contains number 26 and the the changed form is what is not sanctioned by the Vedas; it will therefore apply in an unmodified form because the number is applicable to all. In other editions of the मोमांसा सूत्रs, the सूत्र commences with आज्ञात: which means 'as laid down' but in the Chaukhambha edition, it reads अनाज्ञात: which we have preferred. It makes no difference ultimately.

# सङ्ख्या त्वेवं प्रधानं स्याद्वङ्क्रयः पुनः प्रधानम् ॥९।४।१३॥

संख्या number; तु on the other hand ; एवं in this way; प्रधानं principal; स्यात् is ; वंकय ribs ; पुन: again ; प्रधानम् principal.

13. On the other hand the number in this way is principal and the ribs are again principal.

The author says that the number of the ribs becomes important and the ribs are already stated to be principal (See Sûtra 7 at P. 579.) So the aggregate number should be given in the formula in the modified sacrifice.

# अनाम्नातवचनमवचनेन हि वङ्क्रीणां स्यान्निर्देशः ॥ ९।४।१४॥

अनाम्नातवचनम् the formula is not laid down; अवचनेन unauthorised text; हि because; वंकीणां of ribs; स्यात् is; निर्देश: direction.

14. The formula is not laid down; because by an unsanctioned text, there is a direction as to ribs.

The author says that the altered formula is not in compliance with the formula in the model sacrifice in form but this is for the recovery of the ribs; but if you do not repeat the changed formula, it will not cover the whole number of ribs.

#### अभ्यासो वाऽविकारात्स्यात् ॥ ६ । ४ । १५ ॥

अभ्यासः repetition; वा on the other hand; अविकारात् by reason of no modification.

15. On the other hand there is repetition by reason of no modification.

The fourth objector comes forward and says "well, the whole formula will not be repeated but only अस्य will be repeated; because no modification is sanctioned."

## पशुस्त्वेवं प्रधानंस्यादभ्यासस्य तिन्निमित्तत्वात्तस्मा-त्समासशब्दः स्यात् ॥ ९ । ४ । १६ ॥

पशुः animal; तु on the other hand; एवं in the same way; प्रधानं principal स्यात् is; अभ्यासस्य of repetition; तन्निमितत्वात् by reason of being for it; तस्मात् therefore; समासशब्दः aggregate word; स्यात् is.

16. On the other hand, the animal is principal in this way; by reason of the repetition being for it, there would be, therefore, an aggregate word.

The author sums up his whole view in this concluding sûtra; what he says is that the animal is principal according to you and the repetition is for the animal; so the aggregate words i. e. entire number of the ribs will be substituted in place of "अस्य पद्चिशति:" according to the number of the animals.

Adhikaraņa II. dealing with the subject that the text "चतुस्त्रिंशद्वाजिन:" is the special text giving the 34 ribs of a स्वनीय horse of अश्वमेश्रयज्ञ.

## अश्वस्य चतुस्त्रिंशत्तस्य वचनाद्वैशेषिकम् ॥ । । १।१०॥

अश्वस्य of the horse sacrifice; चतु आंशत् thirty four; तस्य of it; वचनात् by the text; वैशेषिकस् speciality.

17. There is speciality by reason of the text of 34 of the horse.

There is an अश्वमेध: sacrifice; in it there is a सवनीथ animal "अश्वस्त्परो-गेम्म् गस्ते प्राजापत्याः" शुक्क यज्ञ २४।१. "Horse and hornless bos gaveus are the animals consecrated to प्रजापति" In the model sacrifice which is अग्नीषोभीय there is a text "षड विंशतिरस्यवक्रयः" तै० आ० ३।६.६।३. "It has 26 ribs". Under a चोदक text, it is transferred here in the modified sacrifice.

चतुस्त्रं ग्रहाजिनो देववं घोवेकीर श्वश्यस्वधिति: समेति। अञ्छिद्धागात्रा वयुना कृणात पुरुष्य ह्याचिशस्त॥ ऋ०वे० book I. 162. 18. "The sword cuts well the thirty four ribs of the horse which is swift and dear to the gods; remove them cleverly from its body without piercing; cut them from each part distinctly."

Now the question is, whether the ribs of a horse should be mentioned separately or should they be added with the ribs of other animals and mentioned collectively.? The reply as contained in the सूत्र is that there is a special text, so the number of the ribs in the case of a horse should be separately mentioned.

Adhikarana III satras 18 21 dealing with the subject that the whole ऋक् verse is prohibited by 'do not utter 34 &c.,' in the case of the स्वतीय horse of the अश्वरीय

#### तत्प्रतिषिध्य प्रकृतिर्नियुज्यते सा चतुस्त्रिंशद्वाच्यत्वा-त ॥ १ । ४ । १८ ॥

तत् it; प्रतिषिद्य prohibiting; च and; प्रकृति: the model sacrifice; नियुज्यते fits in; सा it; चतुस्त्रि शहवाच्यत्वात् by reason of the text containing thirty four.

18 Prohibiting it, the formula of the model sacrifice fits in by reason of the text containing 34.

There is a text "न चतुरित्रंशदितित्र यात्। षड्विंशतिरित्येवन यात् " "Do not utter thirty four but utter only twenty six." This text prohibits the formula by giving the number of the ribs of the horse separately;

the result is that the text in connection with the model sacrifice giving the twenty six ribs prevails. The conclusion is that the principle laid down in softman 1. applies and all the ribs collectively of the horse, cow and deer will be inserted in the formula i.e. 34+26+26=86.

#### ऋग्वास्यादान्त्रातत्वाद्विकल्पश्च न्याय्यः ॥ ६।४। १६॥

ऋक, a ऋक् verse; वा on the other hand; स्यात् is; आञ्चातत्वात् by reason of its being laid down; अविद्यस्यः no option; च and; न्यास्यः proper.

19. On the other hand, the rik verse by reason of its being laid down; it is proper not to have option.

The objector says that there is a \*\*\* verse quoted in the commentary on sûtra 17 (at P. 583) which mentions the number of the ribs to be 34 and if you give option to repeat the formula, the result will be contradictory. So it is proper that 34 ribs of the horse should be separately mentioned.

## तस्यां तु वचनादैरवत्पद्विकारः स्यात ॥ १। १। २०॥

तस्यों in it; तु on the other hand; वचनात् under a text; ऐरवत् like ऐर; पदिकार: change of word; स्यात् is.

20. On the other hand, in it by reason of the text, there is a change of word as in  $bar{37}$ .

The objector continues in reply to the सिद्धांत view expressed in सूत्र 18 and says that the whole text is not prohibited as you say but there is only a change of word. Instead of the number 34 the number 26, is substituted.

#### सर्वप्रतिषेधो वाऽसंयोगात्पदेन स्यात् ॥ ६। ४। २१॥

सर्वप्रतिषेध: the prohibition of the whole; वा on the other hand; असंयोगात् by reason of there being no connection; पदेन with the word.

21. On the other hand, the whole is prohibited, by reason of there being no connection with the word.

The author says that the prohibition relates to the whole ऋक् verse, but not to the number 34. If you hold that it relates to the word only the sanctity of the मंत्र is gone by taking a word or a phrase from it.

मंत्रोहीनः खरतोवर्णतोवामिथ्यात्रयुक्तोनतमर्थमाह । सवाग्वज्ञोयजमानंहिनस्तिय थेंद्र शत्रु:खरते।पराधात् । Text quoted in महाभाष्य of पतंत्रि "A verse of the Veda pronounced incorrectly either by accent or by letter does not convey the meaning; that thunderbolt of tongue kills a sacrificer just as an enemy of इद by the fault of accent." The result is that the formula should be read after giving the number of the ribs collectively.

Adhikarana IV. dealing with the subject that in आग्नियोगीय animal, by the word 'इस्क' ementum is meant.

## वनिष्ठुसिन्नधानादु इकेण वपाभिधानम्॥ १। १। २२॥

वनिष्टु organ; संनिधानात by reason of proximity; उहकेण by the word उहक; वपाभिधानं the name of fat.

22. By reason of being near the organ, by 'उद्दर' is meant fat.

There is an अधिगु प्रेष in connection with अग्नीषोमीय animal in ज्योतिष्टोम, वनिष्टुमस्यमाराविष्टो रूकंमन्यमानाः" तै० वा० ३।६।६।३।४.

"Do not pierce the organ (viscera) considering it to be fat (adipose tissue)" The question is to determine the meaning of '玉云'; whether it means an owl or fat. We all know that 云 炎 tinvariably interchange into each other, therefore, 玉云 is 玉云, and means an owl. The author says that the word means omentum, because the formula is uttered to guide the আমিয়া not to cut through the viscera of the animal killed under a mistaken belief that it was a adipose tissue. So the proper meaning of the word on the occasion is marrow or omentum. In this view, the principle of 玉云 will apply to 玉云 and will be used in singular, dual and plural forms according to the occasion.

Adhikarana V. Sûtras 23-24 dealing with the subject that in the text relating to সাগ্রিয় command সহামাৰাস্থ the word 'সহামা' is used in the sense of praise.

#### प्रशसाऽस्याभिधानम् ॥ ६ । ४ । २३ ॥

प्रशसा the term प्रशसा ; असि a sword , अभिधानम् name.

23. The term 'प्रशस्त्र' means a sword.

In the same connection, there is, a command to the 'अधिगु' "प्रशसाबाहु कृणु-बात्" ते॰ बा ३१६१६१२ " Cut off the arms in their entirety." Now the question is, what the term प्रशसा means "असिवैशासमाचक्षते" "A शास is certainly called a sword." According to the objector, it therefore means a sword.

#### बाहुप्रशंसा वा ॥ ६ । ४ । २४ ॥

बाहुप्रशंसा praise of arms; वा on the other hand.

24. Or it may be in praise of the arms.

The author says that it means "cut off the praiseworthy arms." It means the arms should be recovered in their entirety; when an axe is

already sanctioned, what is the use of mentioning a sword? The forelegs which are arms are praised because the animal walks with them; by bowing down on them he takes provender. In this view the principle of se applies, and the number will vary according to the number of animals.

Adhikarana VI. Sutras 25-27 dealing with the subject that, in the text relating to the command to "अधिगुश्येनसस्यवक्ष" &c., the words श्येन &c mean in their entirety.

# रयेन-शला-करयप- कवषस्रेकपर्योष्वाकृतिवचनं प्र-सिद्धसित्वधानात्॥ १। १। २५॥

श्येन hawk, शला dart; कश्यप tortoise; कवष thorn; स्नेकपणेंषु leaf of a tree; आकृतिवयन words denoting form; प्रसिद्धसिवधानात by reason of the proximity of the well-known.

25. In hawk, dart, tortoise, thorn and leaf of a tree there is the significance of the form by reason of the proximity of the well-known.

In this connection, there is अधिगुप्रैष "श्येनमस्यवश्वः क्रणुतात्। शलादोषणी कश्य पेवांसी। कवषोरू अंकपर्णाष्टीवंताः" तै॰ बा॰ ३।६,६,२,३. "Cut off the thorax in the shape of a hawk; cut off the wrist in the shape of a dart and shoulders like a tortoise; make the thighs connected with the root in the shape of door-frames and in the shape of the leaves of a करवीर tree."

Now the question is, whether they signify form or they mean removal of the parts in their entirety. The objector's reply is that they indicate the form by virtue of being near the well known parts of the body. They therefore mean "make its breast resemble like the lawk and arms like the darts and shoulders like a tortoise and thighs like thorns and knees like the leaves of a karavir tree".

## कार्त्स्नर्यं वा स्यात्तथाभावात्॥ ६। ४। २६॥

कात्स्तम् entirety; वा on the other hand; स्यात् is; तथाभावात् by reason being like it.

26. On the other hand, in its entirety by reason of its being like it.

The author says that you are not right; it means a direction to the safar to remove the organ in its entirety, so that it may resemble the things mentioned in the text.

## अभ्रिगोश्च तदर्थत्वात ॥ १ । ४ । २० ॥

अधिनोः of the अधिनु priest; च and; तदर्थत्वात् by reason of its being for that object.

27. And the अबिगु priest is for that object.

The author says that the अधिगु priest is for the purpose of removing the parts of the body and this is a direction intended for him so that the parts of the body may be recovered uninjured. "यथातन्न व्यति तथासाकस्येनोद्धरणीयम्" "It may not be destroyed, so that it may be recovered in its entirety." "गात्रगात्र मस्यान् कृणुतात्" ते॰ त्रा॰ ३१६१६३. "Cut off its each part unimpaired."

Here the principle of se does not, therefore, apply.

Adhikarana VII. dealing with the non-performance of the penance by उयोतिस्मती on the extinction of the fire obtained for the new-moon sacrifice.

# प्रासङ्गिके प्रायश्चित्तं न विद्यते परार्थत्वात्तदर्थे हिवि-धीयते ॥ १ । १ । २८ ॥

प्रासंगिके in the incidental; प्रायश्चित्त penance; न not; विद्यते is; परार्थत्वात् by reason of being for another; तद्थें for it; हि because; विश्वीयते laid down.

28. In the incidental there is no penance by reason of its being for another. It is laid down for it.

In connection with अग्निहोत्र it is laid down, "अग्नयेज्योतिष्मते पुरोडाशमष्टाकपालं निर्विपेत्। यस्याग्नि रुद्दतोऽद्विदेशिनहोत्र उद्दायेत्" "Let him whose fire when brought extinguishes before the अग्निहोत्र is performed, offer a cake baked on eight earthern pans to the brillant fire". Then further it is explained in जैमि निन्यायमाला.

" प्रतिदिनमन्निहोत्रं होतुं गाई पत्यादुद्धत्यादवनीयेऽन्निः प्रचिष्यते, सेायमुद्धृते। निनः कदाचिद्दुतेऽन्तिहोत्रे यदिशास्येत् तदानीमियमिष्ठिःप्रायश्चित्तम्" " In order to perform an अग्निहोत्र daily, the fire from गाईपत्य is taken and thrown in आह्वनीय; if the fire thus obtained goes out, before the अग्निहोत्र is performed, then this offering is by way of penance."

Every day in order to perform an अग्निहोत्र, the fire is taken from गाईपत्य and thrown into आहवनीय. If the fire so recovered extinguishes by non-performance of the अग्निहोत्र, the इष्टि is performed by way of performed. Now the question which is intended to be solved in this अधिकरण is, when the fire is taken for the new and full moon sacrifices and goes out with-

out performance of the Aginhotra, should this suifacual sacrifice be performed? The reply of our author is that no penance is to be performed, because it is in connection with Agnihotra and for incidental acts there is no necessity. The penance is for the sacrifice of averting and occurs in that context. Where the fire is taken for averting the evil that will otherwise befall. But in the case of averting the fire being not for the averting there is no necessity of the penance.

Adhikarana VII. sútras 29-30 dealing with the non-performance of उयोतद्मती as a penance on extinction of the preserved fire.

# धारणे च परार्थत्वात्॥ १।४। २१॥

धारणे in preservation ; च and ; परार्थत्वात by reason of its being for another.

29. And in preservation by reason of its being for another.

It is laid down "धार्योगतश्चिय आहवनीयः" "By a गतश्ची the आहवनीय fire should be maintained." The गतश्चीs are "त्रयोहवैगतश्चियः ब्राह्मणः शुश्रुवान् प्रामणी, राजन्यः" Three are गतश्ची (whose wealth is gone) a serving Brahmana, a villager and a warrior." According to कल्पसूत्र, और्वे। गौतमो भारह्राजः "Descendants of और्व गौतम and भारह्राजः" are the गतश्चीs.

The चारणा consists in पर्युक्षण throwing water silently; परिसमूहन throwing fuel in the fire silently; and तृणापवय throwing leaves in it. The question is, whether the उपोतिष्मतो should be performed when this preserved fire goes out. The reply of our author is in the negative; because the fire so kept can be used in all ceremonies. The उपोतिष्मतो sacrifice is for a special purpose as seen in the preceding अधिकरण.

## क्रियार्थत्वादितरेषु कर्म स्यात ॥ १ । ४ । ३० ॥

कियार्थत्वात् by reason of being for action; इतरेषु in others; कर्म ceremony; स्यात् is.

30. By reason of being for action in others, there is a ceremony.

The author says, "you objector, advance as your argument that as प्राच्चे अस &c. are done, so the penance may also be performed. These acts are performed, as their performance is necessary to preserve the fire and they are also ordained; but the performance of penance is in the case of a fire going out on fetching it for अभिनहोत्र, but not in the case of preservation of the same for no special object.

Adhikarana 1X-dealing with the subject that no मंत्र is to be repeated at the time the fire is taken for the new and full moon sacrifices,

#### न तूत्पन्ने यस्य चोद्नाऽप्राप्तकालत्वात् ॥ १ । ४ । ३१ ॥

न not; तु on the other hand; उत्पन्ने or production; यस्य its; चोद्ना direction; अप्राप्तकालत्वात् by reason of there being no time for it.

31. On the other hand, the direction does not apply on its production (for another) by reason of there being no time for it.

In connection with the removal of fire in the अग्निहोत्र sacrifice, the following मंत्रांड recited. "वासान्याहोत्रा प्राणेनोद्गात्रा चतुषाध्युपुणामनसामहाणा आत्रेणाग्नीधैतैस्त्वाणंचभिदेखेग्नस्त्वाणंचभिदेखोग्नस्त्वाणंचभिदेखोग्नस्त्वाणंचभिदेखोग्नस्त्वाणंचभिदेखोग्नस्त्वाणंचभिदेखोग्नस्त्वाणंचभिदेखोग्नस्त्वाणंचभिदेखोग्नस्त्वाणंचभिदेखोग्नस्त्वाणंचभिदेखोग्नस्त्वाणंचभिदेखोग्नस्त्वाणंचभिद्धा मि" (Ap. Śrauta Sûtras VI. 1. 6. & Mâṇava Ś. S. I. 6. 1. 2). With the tongue by होता, with the vital air by खत्तातो, with the eye by अध्वयु, with the manas by ब्रह्मा, with the eye by अध्वयु, by these five divine priests, I recover thee."

Now the question is, whether this mantra is to be repeated at the time when the fire is removed for the purpose of performing the दर्शपूर्णमास्यागड. The reply of our author is in the negative; the reason is that the fire in the अग्निहोत्र is produced for अग्निहोत्र; there is the injunction to repeat the मंत्र at the time of taking the fire but such is not the occasion in the दर्शपूर्णमास्यागड. They are performed on the occasion of the new and full moon; while the अग्निहोत्र is performed every day in the morning & evening. So no mantra is to be recited at the time when fire for the performance of the new and full moon sacrifices is removed.

Adhikarana X sûtras 32-40 dealing with the subject that the procedure of gift does not aprly to the boiled rice of the first day in a sacrifice.

## प्रदानदर्शनं श्रपणे तहुर्मभोजनार्थत्वात्संसर्गाच्च म-धूदकवत् ॥ ९ । ४ । ३२ ॥

प्रदानदर्शनं seeing the gift; अपणे in boiling; तद्वधर्मभोजनार्थत्वात् by reason of its being for food; संसर्गात् by mixture; च and; मधूदकवत् like honey & water.

32. The gift is seen in boiling, by reason of its being for food and by mixture like honey and water.

In connection with ज्योतिष्दोम it is laid down: "अदिवाशयणीयःपयसिचरः" "मायणीय with boiled rice in milk consecrated to "अदिति". The प्रायणीय is the first day of गवामयन or अतिरान्न derivatively it means the first day. "प्रायणी-येऽधसुत्यामेके प्राप्तकाल्यात" कात्यायनश्रीत सूत्र. XII. 138 (See Chaukhambha Sanscrit series P. 625).

The question is whether the proedure relating to gift should apply to milk or not. The reply of the objector is that the rice boiled in milk is intended as an offering. The word milk is used in the locative case but that does not affect it in the least, because it is intended as food and the boiled rice can not be separately offered without the milk in which it is boiled. Just as we see in a NINIVAL the mixture of curd, honey, ghee, rice and water is offered, so also here. The procedure of gift, therefore, applies to milk.

### संस्कारप्रतिषेधश्च तद्वत् ॥ ६ । ४ । ३३ ॥

संस्कारमतिषेध: prohibition of purificatory rites, तद्वत् like it.

33. Prohibition of purificatory rite is like it.

The objector says that certain rites in connection with it are prohibited "अयज्ञपा वत्सानपाकरोति" अपविश्ववित्यांदोहयति". He drives off the calves without a यज्ञ verse". "He milks a cow when not purified."

This loss supports the view of the objector.

#### तत्प्रतिषेधे च तथाभूतस्य वर्जनात्॥ ६। ४। ३४॥

तत्प्रतिषेधे on its prohibition; च and; तथाभूतस्य any thing in its similar form: वर्जनात by prohibition.

34. And on its prohibition, anything in its form is also prohibited.

The objector further says that you prohibit the milk; the rice which is boiled in it, is necessarily prohibited. If you say that the milk is not for offering, the rice which is boiled in the milk will necessarily be excluded from the gift.

# अधर्मत्वमप्रदानात्प्रणीतार्थे विधानाद्तुल्यत्वादसंसर्गः

#### 11 ६ । ८ । ३५ ॥

अधर्मरवं no characteristics; अप्रदानात by reason of being not given; प्रणीतार्थे for the purpose of holy water; विधानात by reason of being laid down: अतुस्यत्वात by reason of its inequality: असंसर्ग: no amalgamation.

35. It is not its characteristic by reason of its being not given and by reason of its being for the purpose of cooking and because of inequality, there is no amalgamation.

The author says that it is the rice that is given but not the milk. The

milk is for the purpose of boiling. The scan not be prepared without boiling it in the milk. There is an inequality because the rice is the object of the gift and the milk is in the locative case in which the rice is boiled; if milk be considered to be an object of gift there will be split of sentences which is considered to be a serious mistake by the minimum. The sis an object of gift to the sun-god and the milk is an subject (substratum) of subject of sun-god. In this view the procedure relating to gift does not apply to milk.

#### परो नित्याऽनुवादः स्यात ॥ १ । १ । ३६ ॥

पर: the other ; नित्यानुवाद: permanent statement.

36. The other is a permanent statement of fac's.

The author further argues that as to what you say about the texts are permanent statements of facts which have nothing to do with the gift or no gift.

#### विहितप्रतिषेधी वा ॥ ६ । ४ । ३७ ॥

विहितप्रतिषेषः prohibition of a practice sanctioned; वा on the other hand. 37. Or it may be a prohibition of a sanctioned practice.

The author says that these texts may be in order to prohibit a practice that may have been sanctioned by some other school. There might be a school of ninitas who might be maintaining driving off the calf by repeating a unit at the time of milking a cow.

#### वर्जने गुणभावित्वात्तदुक्तप्रतिषेधात्स्यात्कारणात्केवला-शनम् ॥ १ । ४ । ३८ ॥

वर्जने in prohibition; गुणभावित्वात् by reason of its being subordinate; तदुक्तप्रतिषेधात् by reason of the said prohibition; स्यात् is; कारणात् by reason; केवलाशनम् only diet.

38. In prohibition by reason of its being subordinate and by reason of the said prohibition; only (simple) diet by this reason (is allowed).

The author further develops his own view and explains it fully. When milk is prohibited, it means the prohibition of rice cooked in milk. When a physician prohibits a patient not to take milk, the rice cooked in milk is necessarily prohibited, the milk being subordinate. The simple diet is no doubt allowed. We know that under the Hindu system of medicine, no milk is allowed to a patient.

व्रतधर्माच्चलेपवत् ॥ ६ । ४ । ३६ ॥

व्यवधानीत by reason of observance of a vow; च and; लेपवत् like food.

39. And by reasan of the observance of a vow like the (abstinence from certain kinds of) food.

The objector apparently supports our author and says, why do you cite the example of a patient?. Take the illustration of a religious student who is prohibited to take the meat diet. He is not to take the food which is supplied by the same spoon along with flesh; similarly when milk is prohibited, the rice cooked in milk is also prohibited.

रसप्रतिषेधो वा पुरुषधर्मत्वात् ॥ १ । ४ । ४० ॥

रसप्रतिषेधः the prohibition of the juice; वा on the other hand; पुरुषधर्मत्वात् aby reson of being the duty of a man.

40. On the other hand, the prohibition of the juice (of flesh)

is by reason of its being the duty of a man.

The author says that the way in which you explain the prohibition is not proper. In the case of the prohibition of flesh to a religious student some invisible effect is in view and therefore even the soup or any other article which is in contact with it is prohibited; but the prohibition relating to milk is with a view to prevent any disorder of the bodily humours such as bile or phlegm. The result is that the procedure relating to gift should not be performed on the boiled rice in milk but only the procedure relating to प्रणीता i. e. cleaning &c. should be performed.

Adhikarına XI. sûtra 41.42 desling with the subject that in अध्युद्धेहि the precedure relating to

gift applies to curd and milk.

अभ्युद्ये दे।हापनयः स्वधमी स्यात्प्रवृत्तत्वात ॥ स्था ११॥

अभ्युद्ये in अभ्युद्येष्टि ; देाहापनयः transference of milking ; स्वधमां its own procedure ; स्यात् is ; प्रवृत्तत्वात् by reason of being commenced.

In an अभ्युद्येष्टि, when there is transference of milking, its

own procedure applies, because it has been commenced.

There is a text विवाएनं प्रजया पशुभिरर्द्धयति वर्द्धयत्यस्यभ्रातुन्यं यस्य हिष र्निक्तं पुरस्ताबंद्रमात्रभ्युदेतित्रेधातंडुलान् विभजेत् मध्यमास्तानग्नये दात्रेपुरोडाश महाकपालं निर्वेषेत् येस्थविष्टास्तानिंद्राय प्रदात्रे द्धंश्चरं येणिष्टास्तान् विष्णवेशिपि विद्यायश्चितंत्रं । तै० सं० रापापार. "Certainly his children and animals will decrease and his enemies will increase, if the moon rises when he has already consecrated the offering; he shall divide the rice in three portions; he shall offer the middle class of them baked on eight pans to Agni, the giver; he shall offer the grossest of themboiled in curd to इंद्र the giver: he shall offer the most minute of them boiled in milk to Viṣṇu, the dweller in cattle."

A sacrificer under a mistaken belief of अमावस्या commences a दुशे

sacrifice but moon rises in the morning and is thus compelled not to perform the दर्शया।; his animals and children die and enemies increase. The priest commences the दर्शया। on the next day and on account of the moon the rice intended for the former god is transferred to another god. This has been explained at length in chap VI. (see at p. 355.) Now the question is, what is the procedure relating to दर्शया and अतेचर.? (i. e. rice boiled in curd or boiled in milk.) Does the अदेषभा or अणीताधम apply? According to the view expressed in the preceding अधिकरण, the procedure relating to gift does dot apply to rice boiled in curd or milk. The author says that as the sacrifice has already been commenced, it is only a transfer of a deity, so its own procedure will apply. The milk or curd therein is intended for the offering; the procedure of gift, therefore, applies.

#### मृतोपदेशाच्च ॥ ६ । ४ । ४२ ॥

श्रतोपदेशात् by reason of the direction of "boiled"; च and.

42. And by reason of the direction of 'boiled.'

The author relies on the लिंग argument. He says that the text uses the word श्रत which means boiled in milk with the ready rice; it is not like प्यसिचर ।

Adhikarana XII. sutras 43-44. dealing with the subject that the procedure relating to gift does not apply to ourd and milk in a पशुकामेष्टि.

#### अपनयो वार्थान्तरे विधानाच्चरुपयोवत्॥ ९। ४। ४३॥

अपनय: transfer; वा on the other hand; अर्थान्तरे in a different object; विधानात् by being laid down; चरपयावत् like boiled rice in milk.

43. On the other hand there is a transfer by reason of ordaining it for a different object like the boiled rice.

There is a पशुकामेष्टि, in connection with it, it is said "यः पशुकामःस्यात्सो द्रमावस्यामिष्ट्रा वत्सानपाकर्यात् । येचोदिष्ठास्तानग्नये सनिमतेष्टाकपालां निर्वपेद् । ये मध्यमास्तान् विष्णाविधिपविधायश्चतेच्यः । येख्यविष्ठास्तानिद्रायप्रदाजे द्रधंश्चरः "One who is desirous of cattle should drive off calves after performing a sacrifice on the new moon day".

"Let him offer the minutest of them baked on eight pans to Agni, the donor, the middle one boiled in milk to Viṣṇu, the dweller in cattle, and the grossest of them boiled in curd to Indra, the giver."

The question is, which procedure applies? whether that of adhikhrana XI or Adhikarana X, in other words whether the प्रदेशभा or प्रणीतावा applies? Apparently the present text is not different from the one discussed in

adhikarana XI and the principle laid down there will, therefore, apply but our author says that there is a change of principle, because the object is entirely different: in the preceding अधिकाय as we have seen the sacrifice had been already commenced but it was diverted to avert the evil effect of certain error: so the procedure could not be changed. There the milk and curd were for gift, so the procedure could not be changed by the change of deities. On the contrary in the present case the sacrifice is commenced afresh and is with a certain object; so the principle laid down in अधिकाय X i.e. प्रास्थिक applies and अधीतायमं will govern it.

## लक्षणार्था ऋतऋतिः ॥ ६ । ४ । ४४ ॥

ङक्षणार्थों for the purpose of pointing out; श्रतश्रुतिः the word श्रत 'boiled.' 44. The word श्रत is for pointing out.

The author says that the word হল is used in the same sense as in the preceding স্থিকাল (see sûtra 42); but this is with a view to indicate the substance i.e. the boiled rice.

Adhikarana XIII. Satras 45-50 dealing with the non-performance of मुद्देशभूमें on the milk.

# श्रयणानां त्वपूर्वत्वात्प्रदानार्थेविधानं स्यात् ॥६।४।४५॥

अवणानां of boiled milk; तु on the other hand; अपूर्वत्वात् by reason of the extraordinary principle; प्रदानार्थे for the purpose of gift; विधान command; स्थात् is.

45. On the other hand, by reason of the extraordinary principle, the injunction relating to milk is for gift.

In a ज्योतिष्टोम it is said, प्रयसामैत्रावरणं श्रीणाति । सक्सिमैशिनंधानाभिर्दारि योजनंदिरएयेन शुक्रमाज्येनपालीवतं" "He boils milk for Mitra and Varuna. With parched grain मंथी, with grain द्वारियोजन, with gold शुक्र and with ghee पात्रोवत"

The question is, whether the अदेशभा or अणीताधा applies to the milk The milk is mixed with सोम and heated and then it is offered to मैत्रावहण. The objector says that the invisible effect is produced by the mixture of milk with soma and then it is offered to the deity; the procedure relating to gift, therefore, applies to it.

## गुणो वा श्रयणार्थत्वात् ॥ १ । १ । १६ ॥

गुण: subordinate; अयणार्थत्वात् by reason of being for mixture.

46. On the other hand, it is subordinate by reason of its being for mixture.

The author says that you are mistaken; the milk is for the purpose of mi xing it with some juice.

#### अनिर्देशाच्च ॥ ६। ४। ४९॥

अनिर्देशात by reason of there being no direction; च and.

47. And by reason of there being no direction.

The author gives a further reason that it is not said that the milk is to be offered to the god. The milk is not connected with the deity.

#### श्रतेश्र तत्प्रधानत्वात् ॥ ६। ४। ४८ ॥

श्रुते: according to the Veda; च and ; तत्त्रधानत्वात् by reason of that being principal.

48. And that being the principal according to the Vedas.

The author gives another reason in support of his view; in the Vedic text, the soma is principal.

#### अर्थवादन्न तदर्थत्वातः ॥ ६ । ४ । ४६ ॥

अर्थवादः, अर्थवाद ; तद्यैवत् for the object.

49. And the अर्थवाद is for that object.

The author says that the praise is also with the object of mixture with सोम. As for instance समित्रोडवीत प्यस्वमेसामञ्जीणन्. "The god मित्र said, boil milk with soma for me." It is an अर्थवाद; it means that the soma juice is to be mixed with milk; the chief thing, is therefore, सोम juice.

#### संस्कारं प्रति भावाच्च तस्माद्प्यप्रधानम् ॥ १। १। ५०॥

संस्कार purificatory rite; प्रति towards, for; भावात being; च and; तस्मात् therefore; अपि also; अप्रधान not principal; स्यात् is:

50. And being for the purificatory rite, it is, therefore, not

principal.

The author says that the milk is for the purpose of making a mixture of some by heating it, it is, therefore, not principal. The procedure of gift namely purchasing &c., which apply to some does not apply to the milk which is used as mixture with some juice.

Adhikarana XIV Sutras 51-55 dealing with the subject that in an aparty there is a separat

sacrifice by the sentence ''ईशानायपरस्वत'' &c.,

## पर्घ्याञ्चकतानामुत्सर्गे तादर्थ्यमुपधानवत ॥ ९ । १ । ५१ ॥

पर्यानिकृतानाम् of those that have been taken round the fire; उत्सर्ग relinquishment; ताद्रध्यम् being for that purpese; उपधानवत् like placing near.

51. In relinquishment of those that have been taken round the fire, they are for that object like placing near.

There is a text in connection with अश्वतेष "ईशानायपरस्वत आङ्गमूते", गुजुर्वेद

२६।२८. "He brings a deer for sacrifice to द्वेशान" In the model sacrifice it is said "प्यानिकृतान् आरण्यानुतत्स्जिति" "They relinquish the wild animals that have been taken round the fire". The question is whether the touching of the wild animals is for relinquishment or it is a prohibition of the remaining act. The reply of the objector is that taking of the animals round the fire is with a view to relinquish it. For example, चह is placed near; "एतत्सळुसाक्षादन्नं यएवचस्य एनचस्मुपद्धाति" "It is certainly a visible food; he is चह, he who places it near." चह is therefore, for placing near.

#### शेषप्रतिषेधो वाऽर्थाभावादिडान्तवत् ॥ १। १। ५२॥

शेषप्रतिषेधः prohibition of the remaining act; वा on the other hand; अर्थामावात् by reason of the want of purpose; इड़ान्तवत् like the end of इड़ा.

52. On the other hand, it is a prohibition of the remaining

act by reason of the want of purpose like the end of इड़ा.

The author's reply is that it is a prohibition of the remaining act, because no purpose is served by mere touching. For example, in an आतिथा there is इड़ांत which is omitted. The result is that all those acts which are performed after पर्योग्नकरण and before relinquishment are to be omitted.

#### पूर्वत्त्वाच्च शब्दस्य संस्थापयतीति चाप्रवृत्तेनीप-पद्मते ॥ ६ । ४ । ५३ ॥

पूर्वत्वात by reason of the word having commencement: वा on the other hand; च and; संस्थापयति of the word 'he finishes'; च and; अप्रवृत्तेन in an act which is not commenced; उपपदाते applies.

53. And by reason of the word having commencement; he finishes' does not apply to an act which is not commenced.

The author says that when an act has been commenced, it is generally finished. The word finished, will not apply to an act which is not commenced. This argument also shows that it is intended as prohibitory of the subsidiary acts.

#### प्रवृत्तेर्यज्ञहेतुत्वातप्रतिषेधे संस्काराणामकर्म स्यात्तत्का-रितत्वाद्मथा प्रयाजप्रतिषेधे ग्रहणमाज्यस्य ॥ १ । १ । ५१ ॥

प्रवृत्ते: of the application; यज्ञहेतुत्त्रात being for the sacrifice; प्रतिषेधे on prohibition; संस्काराणों of the purificatory rites; अकर्म non-performance; स्थात् is; तत्कारितत्वात् by reason of being for it; यथा as; प्रयाजप्रतिषेधे on the prohibition of प्रयाज; प्रहणम् taking; आज्यस्य of ghee.

54. Of the application being for the sacrifice, (and) on the

prohibition of the purificatory rites, there is non-performance by reason of its being for it; as the taking of ghee on the prohibition of স্থান.

The author says that the purificatory rite is for the sacrifice; if there were no sacrifice, there would be no subordinate acts in order to achieve its performance. Just as ghee is for अयाज offering and if there were no अयाज offering, there will be no ghee taken, so here in the present case no subordinate act will be performed, if the object is merely the relinquishment of the animal.

## क्रिया वा स्यादवच्छेदादकर्म सर्वहानं स्यात ॥ ९ । ४ । ५५ ॥

किया action; वा on the other hand; स्यात् is; अवच्छेदात् by reason of separation; अकर्म non-performance; सर्वहानं loss of all; स्यात् is

55. On the other hand, there is an action by reason of the separation; there is non-performance of all subordinate acts, if there is non-performance of the principal act.

The author further explains the view clearly. If there were no sacrifice there would be no subordinate purificatory act. So there is an act before the प्रयोगिकरण along with all the subsidiary acts. The prohibition, therefore, relates to all acts subsequent to प्रयोगिकरण and before relinquishment.

Adhikarana xv. sûtras 58-60 dealing with the subject that a separate action is laid down by 'आउथेनशेषंसंस्थापयति'

## आज्यसंस्थाप्रतिनिधिः स्यादुब्योत्सर्गात् ॥ ९। १। ५६ ॥

आज्यसंस्था finishing with ghee; प्रतिनिधिः substitute ; स्यात् is ; द्रव्योत्सर्गात् by reason of relinquishing the substance.

56. The finishing with ghee is a substitute by reason of relinquishing the substance.

There is a text in the model sacrifice, "त्वाष्ट्रंगालीवतमालभेत"; पर्यानकृतं पालीवतमालभेत"; पर्यानकृतं पालीवतमालभेत"; पर्यानकृतं पालीवतमालभेत ; again आज्येनशेष संस्थापयात "He brings an animal pertaining to पत्नीवत and conscernated to त्वष्टा for a sacrifice" "He relinquishes a पत्नीवत animal after taking it round the fire." "He finishes the remaining act with clarified butter.

The question is, whether ghee is a substitute of the former substance or this is a separate act in itself. The reply of the objector is that it is a substitute because when the main substance is relinquished in the act, the ghee is substituted in its place to complete it.

#### समाप्तिवचनात्॥ १।४।५७॥

समाधिवचनात् by reason of the word 'completing.'

57. By reason of the word 'completing'

The objector gives a reason in support of his view; he says that the word संस्थापयति shows that he finishes by ghee. So it is a substitute.

# चोदना वा कर्मीत्सर्गादन्यैः स्यादविशिष्ठत्वात् ॥१।४।५८॥

चोदना command, injunction; वा on the other hand; कर्मोत्सर्गात् by reason of the completion of the act; अन्यै: by others; स्यात् is; अविशिष्टत्वात् by reason of there being nothing special.

58. On the other hand, it is an injunction; by reason of the completion of the act, there is another separate act, because there is nothing special in it.

The author says that it is a separate act. When the former act is finished, the second act is commenced. There is nothing special in 'संस्थापयति'; it is not distinguishable from आलभति or निवंपति.

# अनिज्यां च वनस्पतेः प्रसिद्धाउन्तेन दर्शयति ॥ १ । १ । ५९ ॥

अनिज्यां non-sacrifice; च and ; वनस्पते: of the herbs; मसिद्धां well known; तैन from it; दर्शयति appears.

59. Of the herb, it is well known that it is non-sacrifice; from it also, it appears.

The author supports his view from the लिक्न argument. The herbs are well known as अनिज्या.

"यत्त्वष्टारंच वनस्पतिमावाहयस्यथवेनीयद्यसि त्वाष्ट्रोनवमो प्रयाजेज्यावानस्पत्या व्याप्यभेवेत।विष्टीविद्यात्" "If then bringest त्वष्टा and herbs or if then sacrificest both of them, the ninth day is of त्वष्ट with the प्रयाज offerings and the tenth day is by herbs; here know these two oblations." It shows the absence of वनस्पतीज्या. When the remaining act is finished, the herb is offered in fire, and if the preceding act is finished, it is not offered. When the वनस्पतीज्या is omitted, it shows the completion of the preceding act. This shows that it is a separate act. Similarly in the present case it is a separate act.

## संस्था तद्देवतत्वात्स्यात्॥ १।४।६०॥

संस्था the completion; तह वतत्वात by reason of the deity of the same; स्यात is.

The author says that the completion by ghee on which the objector has insisted in sutra 56 is by reason of the common god of the preceding act which was commenced, namely, the quality and was to be completed by a separate act, viz., by the offering of ghee.

END OF PADA IV.

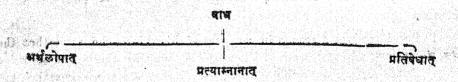
END OF CHAPTER IX.

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Part I CHAPTER X.

#### PADA T.

We have seen in the foregoing chapters that the प्रकृति is the model sacrifice, and the विकृति is the modified sacrifice; that certain details are transferred to the modified sacrifice and this transference in general was described in chapter VII. In chapter VIII, it was described which particular sacrifice was the model of a modified sacrifice. When the principle of transference called अतिदेश by the मीमांसा was fully established in chapters VII, and VIII, it was described in chapter IX, how certain details had to be modified in order to suit the occasion; this doctrine is called कह or adaptation. In chapter X, we have to see what details of the model sacrifice are unnecessary in the modified sacrifice and are, therefore, to be omitted. This doctrine is called the doctrine of वाघ or omission, or suspension; it is just the opposite of कह. Where कह is necessary, the doctrine of वाघ does not apply. It is divided into 3 main divisions according to भाइदीपिका-



In other words, suspension is by implication, by express text and by prohibition. Others have divided it into susars and suspension. Now let us see how this principle of suspension is explained in the present chapter.

Adhikarana 1. satras 1.8 dealing with the subject of suspension of those details of the model sacrifice which are of no purpose in the modified sacrifice.

विधे: प्रकरणान्तरेऽतिदेशात्सर्वकर्म स्यातः ॥ १०।१।१॥

विश्वे: of the command; प्रकरणान्तरे in the context of others; अतिदेशात् by reason of transfer; सर्वकर्म the whole action; स्यात् is.

1. By reason of the transfer of the command in the other context, the whole action should be performed.

The objector says that when the proceedings of the model sacrifice, are transferred to the modified sacrifice, it means the transfer of the whole action.

# अपि वाऽभिधानसंस्कारद्रव्यमर्थे क्रियेत ताद्रथ्यात्। ॥ १० । १ । २ ॥

अपि वा on the other hand; अशिवानसंस्कारद्रव्यम् the mantras, the purificatory rites and the substance; अर्थे in an object; कियेत is done; ताद्य्यांत् by reason of their being for it.

2. On the other hand the mantras, purificatory rite and substance are with a purpose by reason of their being for it.

The author says that the subordinate acts such as pounding and cleaning are performed upon a substance to produce a certain effect in the model sacrifice; if there is no necessity of performing such act in the modified sacrifice, the act will not be performed by reason of the inapplicability of the electric.

#### तेषामप्रत्यक्षविशिष्ठत्वात् ॥ १०। १।३॥

तेषाम् their ; अत्रत्यक्षविशिष्टत्वात् being specialized by the invisible effect.

3. By reason of their being specialised by the invisible effect.

The author gives a reason in support of his view; he says that the मंत्र, संस्कार, किया and दृष्य are laid down by the text in the model sacrifice to produce certain invisible effect; they are, therefore, necessary; but when any of them is not necessary in the modified sacrifice, the principle of बाब comes into play. As cooking of कृष्णक, though unnecessary, is dene under a special text "स्वयंदितंबहिंभेगित" "The self-cut grass is used." In such a case the material of the model sacrifice is not imported. स्वयंक्तावेदिमेवित" "The self-constructed altar is used". In such a case no ground is dug and prepared for an altar; स्वयंशीणांशासा भवति "The branch cut by one's self is used:" in such a case, a sword is unne-

cessary. In this view the accompanying ceremonies such as reciting of the mantras are omitted.

The same अधिकरण is explained differently and is called "dealing with suspension of pounding of কুল্যান্ত'

There is a प्राजापत्य ceremony in which चह is offered. There is a text in that connection "प्राजापत्यंचर निर्वपेच्छतकृष्ण्यसायुष्कामः" "One who is desirous of long life, shall offer hundred pieces of gold weighing one ratti each in the shape of चह consecrated to प्रजापति"

In a model sacrifice, it is laid down "লাইনিবহুনি" "he pounds the wild rice" So accordingly, removal of husk by pounding the কুল্যক should be done; but there is no necessity of doing so, because there is no husk; similarly boiling or cooking of it, will not be performed. The same argument of the objector and the author as discussed above will apply.

The স্বিক্ষো is interpreted in a third way and is called "dealing with the suspension of invocation of বিশ্যু in boiled rice consecrated to বিশ্বইবার"

There is, a text in connection with काम्येष्टि. "वैश्वदेवंचर निर्वेषेद्वातृत्यवान् । तंवर्षि वदंकत्वाशम्यया स्फेय नन्यूहेत् । इदमहममुंचामुंचन्यूहामीति । यंद्विष्याचं-ध्यायन्यद्घोविमुद्येद्य स्फय आश्तिष्येत् तद्विष्णव उरुक्तमायावद्येत्" ॥ "One who has an enemy, shall offer the boiled rice consecrated to विश्वदेवाड. Placing it on grass, let him divide it with the cudgel and sword, saying 'I divide this and that'. Thinking one whom he dislikes, let him offer the boiled rice that falls down or sticks to the wooden sword, to Vignu of great strides."

The so is to destroy an enemy. In it some rite in addition to sind grieve which is the model, is performed. The remnants of the grieve after the sacrifice are placed on the grass; they are divided into 4 parts by the hand for the purpose of being eaten up by the priests; this is for surfly; These different portions are thus ear-marked. Here in the present case on account of the cruel nature of the act, the division instead of being made by the hand, is done by means of the thin-edged cudgeland sword, with a mantra sequence an additional act. At that time, if by chance the set falls down on the ground or sticks to the cudgel, then that fallen or stuck as should be offered to facy and at the time of division and offering, the enemy should be kept in view. In the again

ceremony, at the time of falling or sticking of the चर, the बैद्यावयाग is prescribed. In वैश्वदेव, the आधार and प्रयाज which are the subordinate acts will benefit the बैद्यावयाग and will not be separately performed. In it there is an invocation mantra "विश्वाच्देवानावह" "Bring all the gods." In विद्यागा the invocation मंत्र is "विद्यामावह" "Bring Visnu" In the वैश्वदेव during the interval of सामधेनी and प्रयाज, the होता reads the invocation formula; but that is the time to invoke the वैश्वदेव but not विद्यु, because विद्यागा is performed at the time of falling or sticking of the चद्द after the performance of प्रयाज, अश्विहोम and division of प्रोडाश cake. So for the reasons given above, there is no necessity of invoking विद्यु when विश्वदेव have been invoked, it is therefore, unnecessary and improper. The same arguments of the objector and the author apply and the conclusion is that invocation of विद्यु is omitted.

Adhikaraņa II dealing with the subject that in दीक्षणीया &c. the initial ceremony (आरंभणीया) is omitted.

# इष्टिरारम्भसंयोगादङ्गभूतान्त्रिवर्त्तेतारम्भस्य प्रधानसं-योगात ॥ १० । १ । ४ ॥

इष्टि: sacrifice; आरंभसंयोगात् by reason of the connection with the beginning; अंगभूतात् by reason of its being a part; निवर्तेत is suspended; आरंभस्य of the beginning; प्रधानसंयोगात् by reason of the connection with the principal.

4. The sacrifice by reason of the connection with the beginning and by reason of its being a part, is suspended bacause the beginning is connected with the principal.

There is a ज्योतिष्टोम sacrifice "ज्योतिष्टोमेनस्वर्गकामोयजेत" "Let one desirous of heaven perform a ज्योतिष्टोम." In it there are many proceedings belonging to दर्शर्रणमासयाग, its models; amongst them, दीक्षणीया is one "आग्नावैष्णवमेकाद- शकपालं निर्विपत्" "Let him offer a cake baked on eleven earthen pans to Agni and Vishnu".

In the model sacrifice there is an आरंभणीयेष्टि "आग्नावैष्णुवमेकादशकपालंनिर्वपेदर्शपूर्णमासावारभमाण: सरस्वरंथेचरुं सरस्वते द्वादशकपालमग्नये भगिने अध्याकपालंनिर्वपेद्यः कामयेतभग्यन्नादः स्याम्" "Let one who commences full and
new moon sacrifices, offer cakes baked on eleven earthen pans to Agni
and Viṣṇu, boiled rice to सरस्वती, cakes baked on twelve earthen
pans to सरस्वत; one who desires that he may become fortunate and owner

of corn shall offer cakes baked on eight earthen pans to the fortunate Agni".

The question is, should the आरंभणीयेष्टि be performed in दीक्षणीया thus transferred to उयोतिष्टोम? The reply of the author is in the negative because the दृष्टि is a prefatory ceremony only and when दीक्षणीया has become a part of उयोतिष्टोम which is principal, the introductory ceremony of the उयोतिष्टोम having been performed, there will be no occasion for performing the prefatory ceremony of the दीक्षणीया.

Adhikarana III dealing with the subject that in अनुयज्ञ &c. the आरंभणीयेष्टि is suspended.

## प्रधानाच्चान्यसंयुक्तात्सर्वारम्भान्निवर्त्तेतानङ्गत्वात्

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प्रधानात् being principal; च and; अन्यसंयुक्तात् being connected with the other; सर्वारभात् by reason of the beginning to all; निवतेत are suspended; अनंगत्वात् by reason of there being no parts.

5. And being principal and connected with another and by reason of the beginning to all, they are suspended, because they have no parts.

There is a राजसूययज्ञ "राजसूयेनस्वाराज्यकामो यजेत" "Let one desirous of self-sovereignty perform a राजसूय. In it there are iṣṭi, animal, soma, grass sacrifices; the question is, whether in अनुमित्त which pertain to इष्टि, the introductory ceremony is to be performed or not. The reply of the author is in the negative; though they are principal sacrifices, yet being with another principal sacrifice they are omitted. The उयोतिष्टोम is also said to be the beginning by reason of accomplishing all desires; the अनिष्टोम is also said to be the first; so every one is to be the first and the अनमित्र are also the first; so there can not be an आरंभणीयेष्टि.

Adhikarapa IV Sutras 6-8 dealing with the subject that the आरंभणीयेष्टि is suspended in

#### तस्यां तु स्यात्प्रयाजवतः ॥ १० । १ । ६ ॥

तस्यां in it ; तु on the other hand ; स्यात is ; प्रयाजनत् like प्रयाज.

6. On the other hand, there is in it like प्रयाज.

See the quotation under the commentary on सूत्र 4. (at p. 602) The question is, whether आरंभणीया is to be performed in the आरंभणीया. The reply of the

o bjector is that it should be performed just as प्रयाजंड are performed,

#### न वाङ्गभूतत्वात् ॥ १० । १ । ७ ॥

नवा not so; भूतत्वात् by reason of its being a part.

7. Not so, by reason of its being a part.

The author says no; the आरंभणीया should not be performed in आरंभणीया because it is itself a part of दर्शपूर्णमास; it is a prefatory ceremony of the दर्शपूर्णमास; there can not be another prefatory ceremony in it.

#### एकवाक्यत्वाच्च ॥ १० । १ । ८ ॥

पुक्रवाक्यत्वात् by reason having a unity of sentence; च and.

8. And by reason of having a unity of sentence.

The author gives another argument in support of his view; if you held that आरंभणीया is to be performed in an आरंभणीया, it will split the unity of a sentence which is always to be shunned by a मीमांसक.

Adhikaraga V. dealing with the subject that in the case of a peg, offering pertaining to age is suspended.

# कर्म च द्रव्यसंयोगार्थमर्थाभावान्निवर्त्तेत तादर्थ्यं श्रु-तिसंयोगात ॥ १० । १ । ६ ॥

कर्म ceremony; च and; द्रव्यसंयोगार्थम् with an object in connection with the substance; अर्थाभावात् by reason of the failure of that object; निवर्तेतः is suspended; ताद्य्यें is for it; श्रुतिसंयोगात् by reason of the connection with the Vedic text.

9. And the ceremony is with an object in connection with the substance and is suspended by reason of the failure of that object; it is for it by reason of the connection with the Vedictext.

In a ज्योतिष्टोम sacrifice there is an अग्नीयोमीय animal "योदीक्षितो यद्ग्नीयोमीय पशुमालभते" "One who is initiated brings an अग्नीयोमीय animal for a sacrifice." In connection with it, it is laid down; "यूप मच्छ्रेष्यता हो नव्यम्। नहि दीचितस्याग्नीजुदोति । आज्यंचारणिंचादाय यूपस्यांतिके अग्निमधित्वा यूपादु-तिंजुदोति" "Let one desirons of cutting and making a sacrificial post, perform a homa; he shall not make an offering in the fire of the initiated: taking clarified butter and pieces of wood and having produced fire by

friction near the sacrificial pillar, he shall offer oblations pertaining to the sacrificial post."

In connection with साद्यक, it is said "खळेवाळीयूपीभवति" There is no sacrifical post but only the peg to which a bullock is tied. Now the question is, whether the offering in connection with यूप is to be made in such a case where a peg is used to tie an animal. The reply of our author is in the negative, because the offering is for the purpose of यूप and when that is absent, no offering is to be made; because a यूप is separately prepared and the peg which has already been made, is used as यूप; so there is no necessity of the offering in connection with the sacrificial post.

Adhikarana VI. Satras 10-13 dealing with the subject that in a सामान, the offering to pillar i suspended.

## स्थाणौ तु देशमात्रत्वादनियुत्तिः प्रतीयेत ॥१०।१।१०॥

स्थायों in a pillar; तु on the other hand, देशमात्रत्वात् by reason of the restriction to the locality; अनिवृत्तिः no suspension; प्रतीयेत appears.

10. On the other hand, in a pillar by reason of the restriction to the locality, it appears that there is no suspension.

In connection with the अन्तापोसीय animal, there is a text "स्थाणीस्थाण्याद्विज्ञहोति" "In the case of a pillar, he offers oblations relating to the
pillar." The question is, whether स्थाण्याहुति is to be performed in a साराक्ष
or not. The reply of the objector is that it should be performed, because
it directly benefits the ceremony आरादुपकारक. When the wood is removed
from a tree for the purpose of a सूप, the remaining portion of the tree
from the root upwards is called स्थाण ; a certain ceremony in connection
with it is performed and offering is made "वनस्पते शतब्दशो विरोहहत्यावश्यनेजुहोति" ते० सं ६ ६३३३३. "He offers oblations in the lower part of the tree saying,
arise, O! Lord of the forest with hundred offshoots."

#### अपि वा शेषभूतत्वात्संस्कारः प्रतीयेत ॥ १०। १। ११॥

अपि वा on the other hand; शेषभूतत्वात by reason of being subsidiary action; तत्वेंस्कार: its purificatory rite; प्रतीयेत appears.

11. On the other hand, by reason of its being a subsidiary action, it appears to be a purificatory rite.

The author says that it is not आरादुपकारक but only a संनिपालोपकारक (see at p. 186) because it appears to be a purificatory rite in connection with यूप "यूपमञ्जेस्वतास्थाण्याद्वतिःकर्तं स्था" "One desirous of cutting a sacrificial post shall

offer oblation pertaining to a pillar." The rite is not in connection with the rang, but it is for the purpose of aq. When the wood is separated from the tree, the rite is performed to sanctify the pillar; just as a garland worn by a preceptor is placed in a holy place by the students because it was worn by their spiritual preceptor; so here also the ceremony is with the object of aq It does not, therefore, directly benefit the sacrifice but only indirectly. So when there is no aq, no ceremony in connection with rang is necessary.

#### समाख्यानं च तद्वत् ॥ १०। १। १२॥

समाख्यानं, समाख्या naming; च and ; तद्वत् like it.

12. And the समाख्या is like it.

The author now relies on the समाख्या argument; स्थापनाहृति is वष्टीतत्पुरुष i e. the offering to the pillar; when there is no यूप, there is no pillar and the आहुति in connection with it, therefore, fails.

#### मन्त्रवर्णस्र तद्वत् ॥ १० । १ । १३ ॥

मंत्रवर्ण inference from the text; च and ; तहत् like it.

13. And the inference from the text is like it.

The author relies on the लिंग argument. "अतस्त्व देववनस्पतेशतबदशोबिरोह। R. V. III. 8. 11; T. S. I. 3. 5. 1.; T. B. 1. 2. 1-5. "Therefore. O! god, the lord of the forest, fructify with hundered-fold branches."

The मंत्र is also in honour of यूप which is separated from the tree. This also shows that this ceremony is a purificatory rite and सञ्जिपत्यपो-कारक. It ought not to be performed on a peg in connection with सायक.

Adhikarana VII sutras 14-15. dealing with the subject that the उत्तम प्रयाज is a purificatory

#### प्रयाजे च तन्नचायत्वात् ॥ १०। १। १८॥

प्रयाजे in a प्रायाज ; च and ; तन् न्यायत्वात् by reason of the same argument.

14. And in अयाज, by reason of the same argument

In दर्भपूर्णमालयाम, there is उत्तमप्रयाज and in connection with it, it is said "स्वाहाकारंयजित" "He offers स्वाहा oblation." The question is, whether it is आरादुपकारक or only a purificatory rite like the स्थाण्याहृति mentioned in the preceding अधिकरण. In प्रयाज , ghee offerings are made to different

deities, स्वाहाग्नि, स्वाहा सोम, स्वाहा प्रजापति, स्वाहाग्नीपोमी" "Swâhâ to Agni, Swâhâ to Soma, Swâhâ to Lord of the universe, Swàhâ to Agni and Soma.

The reply of the author is that as स्थाणवाहुति is a संस्कारकर्त, so is प्रयाज, It is only to remember the deities that the different आजवाहुतिs (gheer offerings) are made; the invisible effect is produced from the principal sacrifice, the प्रयाज offering being only a subordinate act.

#### लिङ्गदर्शनाच्च ॥ १० । १ । १५ ॥

लिंगदर्शनात by seeing the लिंग; च and.

15. And by seeing the छिंग.

The author relies on the लिंग argument and says that the same inference is also from the text "स्वाहारिनं, स्वाहा सोनं, स्वाहासवितारं, स्वाहासरस्वतीं स्वाहायूपणं "Swâhâ to Agni, Swâhâ to Soma, Swâhâ to Son-god, Swâhâ to Saraswatî, Swâhâ to पूषा These texts show that it is a purificatory rite of the deities. The principle of वाच will, therefore, apply.

Admixarana VIII saturas 16-18 dealing with the आराहु । हारक nature of the अविनयाग.

#### तथाज्यभागाग्निरपीति चेत् ॥ १० । १ । १६ ॥

तथा similarly; आज्यभाग the ghee offering; अगिन: fire; अपि also; इतिचेत् if you say.

16. "And in the same way the glee offering to safe also," if you say.

The objector says that in the same way the ghee offering to अग्नि i. e. अग्नियाग is also governed by the same principle as laid down in the preceding अधिकरण. It is also a संस्कार कर्म of a deity. It is just like प्रयाज offerings.

#### व्ययदेशाद्वेवतान्तरम् ॥ १० । १ । १७ ॥

ब्यपदेशात by reason of definition ; देवतान्तरम् the other deity.

17. By reason of designation, the other diety.

The author says that the principal deity is अग्नि and the other deities come under him अग्नितान शवह से। ततावह अग्नितावह" "O! Agni, bring, Soma, bring Agni". So we see the god अग्नि is the principal deity. So the offering to him benefits him directly; it is आराद्यकारक.

ंसमत्वाच्च ॥ १७ । १ । । १८ ॥

समत्वात by reason of equality; च and.

18. By reason of equality.

The author relies on another argument in support of his view. He says that the sacrifice and deity are on equal footing; the sacrifice is in honour of the deity; there can be no sacrifice without a deity. So there is a reciprocal relationship with the sacrifice and the deity.

"अभोष्वापतो यञ्चस्य यदाघारो चतुषीवापतो यदाज्यभागो यत्प्रयाजा इज्यंते वर्मवा पतद्यञ्चरक्षियते वर्म यजमानस्यभातव्यस्य श्रीभस्त्ये" "These ghee offerings are the Soma libations of the sacrifice; the portion of the ghee with which प्रयाज offering is made; is like its two eyes; it serves as an armour of the sacrifice; it is an armour for the prosperity of the sacrificer's brother's son (it is an armour against the prosperity of the sacrificer's enemy.)"

So the अग्नियाग confers benefit directly. In this view, the principle of वाध will not apply.

Adhikarana IX sutras 19.33 dealing with the subject that the animal cake sacrifice is purificatory of the deity.

#### पशावपीति चेत् ॥ १०। १। १९॥

पशौ in animal ; अपि also ; इतिचेत् If you say.

19. "In animal also" if you say.

There is an अग्नीपोनीय animal in a ज्योतिष्टांन, "आसोमंबहंत्यिग्ना प्रतितिष्टांतिते। सम्भवंतौ यद्मानमभिसम्भवतो वरुण पाशाभ्यां वा एषाभिधीयते योशीस्ति यदाः श्लीपोमीय पशुमालसते वरुण पाशाभ्यांमुच्यते" "They bring Soma with Agni; make it stable; they (two) unite; while bringing forth a sacrificer, he is named with the traps of Varuṇa; when he brings an अग्नीपोमीय animal to a sacrifice, he is discharged from the traps of Varuṇa."

In that connection it is laid down, "अग्नीयोमीयस्य वपया प्रचर्याग्नीयोमीयंपशुपुरो डाशमनुनिर्वपित" "Having used the omentum of the अग्नीयोमीय animal, he subsequently offers cakes made of animal flesh". Now the question is, whether a पशुप्रोडाशयाग is आरादुपकारक or with the object of the purificatory rite of the deity. The reply of the objector is that the पशुप्रोडाशयाग is also governed by the principle laid down in Adhikarana VIII, because it directly benefits the sacrifice.

#### न तदुभूतवचनात् ॥ १० । १ । २०

न not so; तद्वभूतवचनात् by reason of the word being subject to it.

20. Not so, by reason of the word being subject to it.

The author expounds his view and says that you are wrong; the text "आसोमंबहंट्यानना प्रतितिष्टंति &c. is an अर्थवाद; from it, it appears that the deity of the animal is the same as that of the sacrifice. The प्रोद्धायामा by reason of the similarity of the deity, is a purificatory rite of the deity.

#### लिङ्गदर्शनाच्च ॥ १० । १ । २१ ॥

लिङ्गदर्शनात by seeing the लिङ्ग ; च and.

21. And by seeing the छिङ्ग.

The author relies on the लिह्न argument and says that the inference from the text also shows that the पशुद्रांडाश is a purificatory rite of the deity "इंद्राय विज्ञणंत्रपममालभेत" "To Indra armed with thunderbolt, a bullock should be sacrificed." In the order of the पशुद्रांडाश, there are two याज्याड; "इंद्र स्नुहि विज्ञणंत्रोमप्टष्ट", स्नुहिश्र्रं विज्ञणंत्रवीति"

"Distil for Indra who holds thunderbolt, and whose praise is sung by TE distil for Indra who is brave, holds thunderbolt and is of good renown," This shows the unity of the god and also that the ceremony is for the object of देवतासंस्कार.

## गुणो वा स्यात्कपालवद्गुणभूतविकाराच्च ॥१०।१।२२॥

गुण: subsidiary; वा on the other hand; स्थात is; कपालकत् like an earthen pan; गुणभूतिकारात् by reason of being a modification of the subordinate act; च and.

22. On the other hand, he is subsidiary like a pan by reason of his being a modification of the subordinate act.

The objector replies that the deity is only subordinate; the argument that the deity of quant and gristant is one, does not support the view that the ceremony is a purificatory rite of the deity, because the earthen pan can be used for both winnowing the rice and for the purpose of baking the cakes; so in the same way the deities and arithms though one and the same in quant and gristant, are subordinate. In significant, which are the model sacrifices, the dual deities are subordinate. The objector argues that the quarters is, therefore, antiquates and is not a purificatory rite of the deity.

# अपि वा शेषभूतत्वात्तत्संस्कारः प्रतीयेत स्वाहाकार-वदङ्गानामर्थसंयोगात् ॥ १० । १ । २३ ॥

अपि वा on the other hand; शेषभूतत्वात by reason of being a subordinate act; तत्संस्कार: its purificatory rite; प्रतीयेत appears; स्वाहाकारवत् like the word 'स्वाहा'; अंगानाम् of the parts; अर्थसंयोगात् by reason of the connection with the object.

23. On the other hand, it appears to be a purificatory rite by reason of its being a subordinate act like स्वाहाकार, because the parts are connected with the object.

The author says that the दशुप्रोडाश is a purificatory rite; it does not directly confer benefit on the sacrifice; it is a subordinate act for the purpose of the deity, like the स्वाहाकारयाज (oblation by uttering स्वाहा) which has no direct purpose but is only a देवतासंस्कार ceremony. The subordinate acts are only for the benefit of the principal act; so they are सिंब्रपास्थोपकारक but not आरादुषकारक. because the offering that is made, is to the deity.

## व्यद्ववचनञ्च विप्रतिपत्तौ तदर्थत्वात्॥ १०। १। २४॥

क्टूद्वचनम् the text as regards accumulation; च and; विप्रतिपन्तौ in case of difference; तदर्थन्वात् by reason of its being for it.

24. And the text as regards accumulation in case of difference, is for its object.

In a सौत्रामिश, there is a difference of a deity i.e. the deities of the animal and पुरोडाश are different and the text about increase is construed as a purificatory rite of the deity.

" यद्वैसीत्रामण्यां व्यृद्धं तदस्याः समृद्धं यदन्यदेवत्याः पशुपुरोडाशाः भवंति "
"What is an increase in a सौत्रामणि sacrifice, is its surplus and becomes the animal cakes of other deities."

So we see that the animals that are in increase are dedicated to the other deities.

#### गुमोपीति चेत्॥ १०। १। २५॥

गुणे in a subordinate act ; अपि also ; इतिचेत् If you say.

25. "In a subordinate act also" if you say,

The objector says that the increase according to you is not possible, if it were for the benefit of the sacrifice; but there is the same difficulty, if you hold it to be a purificatory rite of the deity.

#### नासंहानात्कपालवत ॥ १० । १ । २६ ॥

न not so; असंहानात by reason of no loss; कपाउचत् like an earthen pan.

26. Not so, by reason of no loss, like an earthen pan.

The author gives a reply to the objection; he says just as a कपाळ which is used for winnowing rice is used for baking the पुरोडाश, does no harm to another कपाळ; so a gift made to another deity in पशुप्रोडाश does no harm to the deity of the पशुप्रोडाश.

#### गुहाणाञ्च सम्प्रतिपत्तौ तद्व चनं तदर्थत्वात ॥१०।१।२०॥

अहाणां of the cups; च and; संप्रतिपत्तौ in the harmony; तद्वचनं that text; तद्र्यत्वात् by reason of being for that object.

27. And in the harmony of the cups, that text is for that object.

The author gives another reason in support of his view. In the सौत्रामण्यित्र there is the same deity of the cups of wine; in connection with it, there is a text about प्रोडाश "नैतेषांपश्चां प्रोडाश विद्यंते; महप्रोडाशाहाते प्राचः" "There are no cakes (प्रोडाश) of these animals; these animals are cakes (प्रोडाश) in the form of cups." It is said by reason of the absence of the purificatory rite of the different gods in contemplation, that the cups are the प्रोडाश. What is common in them? They are both purificatory of the deities; if the प्रोडाश is purificatory, the cups are also. So the view that it is a संस्कार is correct and is supported by the रिक्न argument.

#### गुहाभावे च तद्वचनम् ॥ १० । १ । २८ ॥

ब्रहाभावे in the absence of the cups; च and; तद्वचनं that text.

28. And in the absence of the cups, that text.

The author says that there is another text "नैतस्पशोर्श्वरृह्ण ति। पुरोडाश वाने पपशुः" "There is no cup of this animal; the animal has only a cake." There are 3 sacrifices in a सौत्रामणि viz. आश्वन, सारस्वत and ऐंद animal sacrifices. Having described them and their पुरोडाश, the fourth वाहस्पस

sacrifice is laid down. The above text occurs in that connection. In this text, it is shown that there is no cup but only the grism. This shows that the cup and the grism serve the same purpose and the cup is with the object of the purificatory rite of the deity. This is the author's example argument.

## देवतायाश्च हेतुत्वं प्रसिद्धं तेन दर्शयति ॥१०।१।२९॥

देवताया: of the deity; च and; हेतुत्व the reason; प्रसिद्ध well known; तेन्द्र from it; दर्शयति is shown.

29. And the reason of the deity is well known; and from it, it is also shown.

There is a third लिङ्ग argument in support of the view that it is देवतालंकारः There is a text 'अग्निभ्यः कामेभ्यः पशवश्रालभ्यंते कामावाश्रग्नय श्राग्नेया पुरोडाशाभवंतिश्राग्नेयादिएशवः" "The animals are sacrificed to Agni for (the acomplishment of) desires, desires are Agni; the cakes consecrated to Agni are offered; and the animals are consecrated to Agni."

The text shows that the gitar cakes are for the deity of the animal; this leads to the conclusion that the quaitien is a purificatory rite of the deity.

## स्रविरुद्वोपपत्तिरर्थापत्तेः श्वंतवद्दभूतविकारः स्यात् ॥ १० । १ । ३० ।

अविरुद्धी पृथ्विः the application of the procedure which is not contradictory; अर्थापत्तेः by reason of the inference; श्रववत् like the boiled milk गुणभूतविकारः subordinate modification; स्थात् is.

30. There is the application of the procedure which is not contradictory by reason of the inference, like the boiled milk, though subordinate modification.

The author meets the objection embodied in sûtra 22, where it is said that the minor details in the nature of subordinate actions do not apply to the principal sacrifice performed in honour of अग्नीयोम. The author says that the minor details of अग्नीयोम being the means, should be performed just as in अतेवह and द्वंश्वह where though the milk and curd are intended for gift, yet the अगीता ceremonies are performed on them. There is, there fore, no harm in performing them.

# स द्वचर्थः स्यादुभयोः श्रुतिभूतत्वाद्विप्रतिपत्तौ ताद्ध्यां-द्विकारत्वमुक्तं तस्यार्थवादत्वम् ॥ १० । १ । ३१ ॥

स it; इयर्थ: having double object; स्यात् is; उभयाः of both; श्रुतिभूतत्वात् by reason of the Vedic text being for it; विश्वतिपत्ती in the conflict; ताद्र्यात् by reason of its being for its object; विकारत्वं modification; उक्तम् laid down; तस्य its; अर्थवादत्वम् nature of अर्थवाद.

31. It has a double object by reason of the Vedic text being for it; in this conflict, the modification is laid down for its object, and hence its nature of अर्थवाइ.

The author meets another objection embodied in sûtra 22; the objection is stated thus; "in a सौत्रामणि, in the animal sacrifices known as आधिन, सारस्वत, सुत्राम after the deities, the पुराडाश cakes known as एँद, बर्ण and साचित्र after the gods, are not transferred from the animal sacrifice; if the संस्कार view were correct, they would have been transferred"

To this, the reply of our author is that the object of the सोतामणि is two-fold, one is the purificatory rite of the god and the other is the concealment of the defect. Both the objects have been laid down by the Vedic text. In order to conceal the defect of the animal, before a different deity, there is therefore no transfer; so the modification will be in the same context. The argument of the objector does not, therefore, favour the view that the पशुप्रोडाश confers a benefit on the sacrifice directly and the text in connection with it is by way of अथेवाद

# विप्रतिपत्ती तासामाख्याविकारः स्यात ॥ १० । १ । ३२ ॥

विप्रतिपत्ती on conflict; तासाम् their; आख्या\_name; विकार: modification स्योत् is.

32. On conflict, their name is modified.

The author says in the सूत्र that the god of the पशुप्रोद्दाश is the same as that of the animal. If the god of the animal and the प्रोदाश be different, there will be meaninglessness. See the gods to whom the animals are sacrified. 'आश्वनंधूमगलभते सारस्तमेषमेंद्र सूत्रभं" "He brings for asacrifice a smoke-coloured animal consecrated to Aświns, a ram consecrated to Saraswati and a bullock consecrated to Indra."

See the text in connection with purodasa (at p. 608) "पॅद्रमेकादशकपालं निर्वातिसावित्रद्वादशकपालं वारणंदशकपालं" "He offers cakes baked on eleven pans consecrated to इंद्र, cakes baked on twelve pans to sun-god and cakes baked on ten pans to Varuna."

So we see that the gods of पुरोडाश are the modified forms of the names of the gods of the animals; सरस्वती is the modified form of सवितृ and आश्विन of वरुण. In इंद्र we see the change of order.

#### क्रभ्यासो वा प्रयाजवदेव देशीऽन्यदेवत्यः ॥ १० । १ । ३३ ॥

अभ्यास: repetition; वा on the other hand; प्रयाजवत् like प्रयाज offering; एकदेश: one part; अन्यदेवत्य: the other deity.

33. On the other hand, there will be repetition like #415 offerings; the other deity belongs to a part.

The author gives another reason in favour of his view that there is no transfer even upon the hypothesis that it is a purificatory rite. He says that if you do not accept the said argument, there will be a repetition of प्रोडाशयाग. The deity of the animal is the deity of the grisia, under a चोदक text. The cup is prescribed for the god of the animal and the god of प्रोडाश is different; the sacrifice stands unmodified. He is, therefore, to be connected with the animal of the god and the cup. That is not possible without repetition of the sacrifice, because its part has a different deity like प्रयाज offerings. In this view of the संस्कार, there is no उत्कर्ष or transference forward. Accordingly, the principle of बाब will apply; when there will be no अञ्चीषोम in यायव्यपशुयाग, there will be no पशुपरोडाश connected with it.

Adhikara a x. sutras 34.44 dealing with the subject that in the text "सौर्यचर निर्विषेत्" the word चर means boiled rice.

# चर्म्ह विविकारः स्यादिज्यासंयोगात् ॥ १० । १ । ३४ ॥

चहः rice; हविविकार: modified form of offering; स्यात् is; ह्ज्यासंयोगात् by reason of its connection with the sacrifice.

34. The चह (rice) is modified form of offering by reason of its connection with the sacrifice:

It is laid down, "सौर्यं चरुं निविषेद्वह्मवर्चसकामः" "One desirous of Brahmanic splendour should offer boiled rice consecrated to sun-god." The सूर्ययाग is the modified form of आग्नेय.

The question to be determined is, whether we means pot or rice; the reply of the author is that it means rice because it is connected with the sacrifice. It can become an object of offering.

## प्रसिद्धगृहणत्वाच्च ॥ १० । १ । ३५ ॥

प्रसिद्ध्यहणत्वात by reason of accepting the well-known signification; व and.

35. And by reason of accepting the well-known signification.

The objector says, why should you not accept the well known signification of the term 'ৰহ'? In common language, it means a pot, a vessal.

#### ओदनो वाऽन्नसंयोगात्॥ १०। १। ३६॥

भोदनः the boiled rice; वा on the other hand; असमंयोगात by reason of its connection with the corn.

36. On the other hand, the boiled rice by reason of its connection with the corn.

The author says that to also means rice; why should you not accept the word in that sense in a sacrifice? It will then signify the corn which is an object of offering to the deity. No substance which is not eatable is offered to a deity.

### न दुचर्थत्वात् ॥ १० । १ । ३७ ॥

न not so ; द्वधर्यत्वात by reason of the double meaning.

37. Not so, by reason of the double meaning.

The objecter says that the word to is always used in a single sense; it has no double meaning. Everywhere to means a pot, because rice is kept in a pot; so to came to mean rice by the figure of speech known as metaphor. It is not proper to accept the metaphorical sense and reject the sense in which it is commonly used.

# कपालविकारो वा विशयेऽथेरिपपत्तिभ्याम् ॥१०।१।३८॥

क्ष्याञ्चिकार: the modification of the earthen pan; वा on the other

hand; विशय in case of doubt; अर्थोपपित्वभ्याम् by reason of the purpose and the propriety.

38. Or in a case of doubt, it may mean a pan by reason o the purpose and the propriety.

The objector says that if there be any doubt, the word us may mean a pan on which utility cake is baked; when a pot is not available, you can prepare the rice on a pan. It is both reasonable and serviceable.

# गुणमुख्यविशेषाञ्च ॥ १० । १ । ३९ ॥

गुणमुख्यविशेषात् by reaon of the difference of the principal and subsidiary; च and.

39. And by reason of the difference of the principal and the subsidiary.

The objector gives a reason in support of his view; when the question is, which is to be suspended either the principal or the subsidiary, the subsidiary will be suspended.

# तच्छुतौ चान्यहिवष्ठात्॥ १०। १। ४०॥

त्रह्नुती In that text; च and ; अन्यहविद्वात by reason of other offering.

40. And by reason of other offerings in that text.

The objector says that there are other offerings in connection with चढ which lend support to his view. "पाजापत्य धृतेचर निर्वपच्छतक्त र उसायुः कामः" "Let one desirous of long life, offer hundred pieces of gold, each weighing a ratti and boiled as rice in clarified butter to प्रजापति."

Here we see that अतकृष्णल is an offering and चर is used in connection with it.

# लिङ्गदर्शनाच्च॥ १०। १। ४१॥

िक्ष्यक्षेनात by reason of the force of the text; च and.

41. And by seeing the force of the text.

The objector relies on the text in support of his view. "मारतंचर निवंपेत् पृश्नीनांदुग्धे प्रेयंगवंप्रामकामः" "Let one desirous of a village, offer rice of a विवंगु creeper boiled in cow's milk to महत्." Here we see that the substance prepared from fady can not be at but is a different offering and at is, therefore, a dish-pot.

## ओदनो वा प्रयुक्तत्वात ॥ १० । १ । ४२ ॥

भोदन: beiled rice; वा on the other hand; प्रयुक्तत्वात् by the msage.

42. On the other hand, rice by the usage.

The author says that the word at is universally used in the sense of rice. The primary sense is rice and the secondary sense is pot but not vice versa. Further the term 'cooking' is also used for at.

# अपूर्वव्यपदेशाच्च ॥ १० । १ । ४३ ॥

अपूर्वत्यपदेशात् by reason of designating the extraordinary principle; च

43. And by reason of designating the extraordinary principle.

The author gives a reason in support of his view; he says that the extraordinary principle has been pointed out in वह and that is possible in rice but not in a pot "पुरोडाशेनवैदेवा अस्मिन्नोक आध्नेवंश्वहणामुध्यिन्नोके । पुरोडाशेन आध्नोति वहणाऽमुध्यिन्।" "The gods by means of पुरोडाश became prosperous in this world and by means of वह in the other; by means of पुरोडाश one prospers here and by ह in the other world."

The बह and प्रादाश in the text have been put on the same level; so the word बह means rice.

# तथा च लिङ्गदर्शनम्॥ १०। १। ४४॥

तथा similarly ; च and ; लिङ्गदर्शनम् the force of the text.

44. And similarly the force of the text is visible.

The author relies on the लिङ्ग argument. "आदित्यः प्रायणीयश्चरः, आदित्य-डद्यनीयः" "The boiled rice of प्रायणीय consecrated to अदिति; the boiled rice of उद्नीय consecrated to अदिति."

After describing this, there are other texts as supplementary. "आज्य स्यैवचरमभिवृर्य चतुर आज्यभागान् यजति, पथ्यांख स्तिमिष्टाग्नीचौमौ यजति। अग्नीचौमाविष्टा सन्तिरंगजति, अदितिमोद्देनेन." "He sacrifices four portions.

of ghee after filling ghee with boiled rice; having offered libations of welfare pertaining to the way, he makes a sacrifice for Agni and Soma; having offered libations to अग्नीपोम, he makes a sacrifice for स्वतृ and with boiled rice to अदिति."

From these texts, we see that चহ and ओदन given as offering to সহিনি are one and the same thing; चহ is, therefore, synonymous with জাইন.

Adhikarana XI satras 45-48 de ling with the subject that To is cooked in a pot.

# स कपाले प्रकृत्या स्यादन्यस्य चाष्ट्रातित्वात् ॥१०।१।४५॥

सः That; कपाले in a pan; प्रकृत्या by the model; स्यात् is; अन्यस्य of another; च and; अश्रुतित्वात् by reason of its being not laid down.

45. That in a pan by the model sacrifice, because any other is not heard of.

Now the question is, in what is the चह to be cooked? The reply of the objector is that it should be cooked in a pan; because it is used in the model sacrifice and further no other vessel is mentioned in the Vedic text. सीर्यंचर निवंपेत्वह्मवर्चसकामः "Let one desirous of Brâhmanic splendour offer boiled," rice to sun-god." It ought to be अष्टाक्षाई according to the model sacrifice.

# एकस्मिन्वाविप्रतिषेधात् ॥ १० । १ । ४६ ॥

एकस्मिन् in one; वा on the other hand; विप्रतिषेधात, by reason of the contradiction.

46. In one, by reason of the contradiction.

Another objector comes forward and says that there are eight क्यालं (pans) in the model sacrifice, they will come in the modified sacrifice under a principle called आतिदेश; it is incongruous. So only क्याल will be used for cooking the rice.

# न वाऽर्थान्तरसंयोगादपूपे पाकसंयुक्तं धारणार्थं चरी भवति तत्रार्थात्पात्रलाभः स्यादनियमोऽविशेषात ॥१०।१।४०॥

न वा not so; अर्थान्तरसंयोगात् by reason of the connection with the other; अरूपे in a cake; पाकसयुक्तं for cooking; धारणार्थं to hold; चरी in boiled rice; भवति is; तत्र there; अर्थात् for the object; पात्रलाम: a vessel; अनियम:

no rule ; अविशेष त by reason of there being nothing special.

47. Not so; by reason of the connection with another in the cake; in rice, there is (a vessel) to hold it for cooking; there is a vessel for the object. So there is no rule by reason of there being nothing special.

The third objector comes forward and says that in the case of the griss cake, it can be cooked on a pan. But rice can not be so cooked, there must be such a vessel in which water can be held. The heat of the water will boil the rice but the pan is enough to cook the bread only where heat can reach; in this view no particular vessel is insisted upon, but the vessel must be such in which water may be held.

# चरौ वा लिङ्गदर्शनात ॥ १० । १ । ४८ ॥

चरौ in a pot; वा on the other hand; लिङ्गदर्शनात् by seeing the force of the text.

48. On the other hand, a pot by seeing the large.

As we have seen in the preceding word, the term as is used in the sense of rice and the pot in which rice is cooked.

The चढ is thus described in कर्मप्रदीप as quoted in वाचस्पत्य.

खशाकोकः मसुखिन्नीहारणोऽ कठिनः शुभः। नयातिशिधितः पाच्यो सचरः स्यान्नचारसः॥ "चरु is a corn prescribed by one's own Vedic school boiled, unburnt, soft, delicious, not very loose and easy to digest; it is not without juice."

The method of preparing चह is described in chapter IV, of कालायनश्रोत-सूत्र See सूत्रs 4 and 6. The author says that the rice should be cooked in a pot and this conclusion is based upon the texts. "यासुस्थालीपुसोमाः स्युस्ते अरवःस्युः" "In those dishes in which soma is fermented, the very same dishes are called चहां."

Now there are several other अधिकरणs which do not find place in other books. When we means rice boiled and cooked in a pot, the process that applies in the case of baking a cake does not apply to the boiling of rice. The following process applies to preparation of a प्रोडाश.

- 1. देवज. Grinding of the rice in a mill and converting it into flour,
- 2. संयदः Mixing the rice flour with the प्रणीता water; it is kneading

the flour with the help of water specialily set a part for the sacrifice.

- 3. संवपन. Putting the flour into a vessel with a view to mix it with water.
- 4. संतोपनं. Heating the pan with the hot cinder under it.
- 5. उपचान:. Placing of the pan on the hot cinders with a view to bake the cake.
- 6. प्रथुकरण. Spreading over the पुरोडाश with the hand on the pan placed on the burning cinders,
- 7. श्लथीकरण. Smoothing it and making it even.
- 8. अभ्यूह:. Covering the cakes with cinders in order to bake them.
- 9. **অবঃবত্তন**. Kindling the cinders on the cakes with the aid of grass.
- 10. स्युद्धतासादनं Separating the cakes from the pans and placing them on the अंतर्वेदिः

Adbikarana xii attras 49-50. dealing with the subject that to बह in सूर्यामा, process of grinding does not apply.

## तस्मिन्पेषणमनर्थलोपात्स्यात् ॥ १० । १ । ४९ ॥

तस्मिन् in it ; पेषणं grinding ; अनर्थंकोपात् by reason of uselessness ; स्यात् is.

49. In it, there is grinding by reason of uselessness.

The question is whether the process of grinding should be performed on up or not. The reply of the objector is that it should be performed because if flour is not prepared, it will be useless.

# अक्रिया वा स्रपूपहेतुत्वात ॥ १० । १ । ५० ॥

अकिया non-performance; वा on the other hand; अपूपहेतुत्वात् by reason of the cake.

50. On the other hand, it is not performed by reason of the cake.

The author's reply is in the negative; because in the case of the cake the flour is required; but that can not be had without grinding the rice:

so in the case of चर there is no necesity of grinding. The principle of बाध, therefore, applies.

Adhikarapa mili. dealing with the subject that there is no mixing of water with the flour in the case of सह in a सूर्ययाग.

# पिगडार्थत्वाच्च संयवनम् ॥ १० । १ । ५१ ॥

पिंडार्थत्वात् with the object of making ball; च and; संयवनम् mixing water with flour.

51. And mixing of water with flour is with the object of making balls.

In connection with the model sacrifice it is said "प्रणीताभिहंविषसंगीत" "He mixes holy water with the flour to be offered."

Now the question is, whether such a process of mixing water with flour is applicable to सूर्यशा. The reply of our author is in the negative; the reason is that in चह such process is not required; it is only in the case of preparing the balls or cakes that water is needed in kneading the flour.

Adhikarana xiv. dealing with the subject that in सह in सूर्ययाग, flour is not put in a vessel with a view to mix it with water.

# संवपनञ्च तादथ्यात्॥ १०। १। ५२॥

संवपने putting the flour into a vessel with a view to mix it with water; च and; ताद्य्यांत् by reason of its being for that object.

52. And the putting of the flour in a vessel with a view to mix it with water by reason of its being for that object.

In the model sacrifice, there is a text. "सवितृ प्रसूत इत्येवैनंदेवताभिः संवपित" "He puts it into a vessel with a view to mix water with these deities after repeating सवित्रा प्रस्वित्रा (the verse 30 of chap. 10 of the White यजुर्वेद where 10 gods are mentioned)."

The question is, whether this process of putting the flour in a vessel with a view to knead it applies to un or not. The reply of our author is in the negative because there is no necessity. The principle of are applies.

Adhikarana xv. There is no heating of pan with the hot cinders underneath, in the case of वह in the सूर्ययाग.

#### सन्तापनमधः प्रपणात् ॥ १० । १ । ५३ ॥

संतापनम् heating ; अबः अपणात् by placing the hot cinders underneath.

53. There is heating of the pans by placing the hot cinders underneath.

There is a text in the model sacrifice 'वसूनां रहाणामादित्यःनां भृग्णामंगि रसां धर्मस्यनपसा तपध्यं' (Maitrâyani Sanhitâ, I. 1, 8) "perform the penance of वसु. रूद्र, आदित्य, भृगु, अंगिरा and धर्मः"

The question is, whether heating of the pans by the hot cinders underneath, applies to चह in a सूर्यभा. The author's reply is in the negative for the same reason as given in the case of other processes. The same principle of बाब, therefore, applies.

Adhikarana xvi. There is no placing of the pans on the hot cinders in the ease of सुद्ध in

## उपधानं च ताद्ध्यात ॥ १०। १। ५४ ॥

उपधान placing of the pans on the hot cinders; च and; ताद्य्यांत् by reason of its being for that object.

54. And placing of the pans on the hot cinders by reason of its being for its object.

The question is, whether the process of placing the pans on hot cinders which belongs to the model sacrifice applies to so not. The reply of the author is in the negative for the same reason.

Adhikarana xvii. there is no spreading and smoothing of the cakes on the pans in the case of चढ in a सुर्वथाय.

# पृथुक्षक्षो वाऽनपूपत्वात् ॥ १० । १ । ५५ ॥

पृथुश्लक्षणे in spreading and smoothing; वा on the other hand; अनपूपत्यात् by reason of there being no cake.

55. On the other hand, spreading and smoothing by reason of there being no cake.

In the model sacrifice, it is said "उह्नया उह्नयस्वेति पुरोडाशं प्रथयति"।
"He spreads the cake by uttering 'उरुपृथा' (अथवंवेद १३।३।५२) 'उरुपृथस्व'
(अथवंवेद ११।२।१७). The पुरोडाश is spread with the hand by reciting the

two verses quoted from अथबंदेद. "संतेरतन्ता तू सुज्यता ति ितिथः परिवाधि" "He smooths it with hand three times by repeating 'संतेतन्त्रात् सुज्यता' (let the body be framed by the body)." It is smoothed with the hand three times. The question is, whether these coremonies apply to चड्ड or not. The reply of our author is in the negative for the same reason.

Audhikaraņa xviii. There is no covering of the cakes with cinders in the case of जुड़ in सुर्वेषांग.

# अभ्यूहस्रोपरिपाकार्थत्वात ॥ १०। १। ५६॥

अध्युद्धः covering of the cake with hot cinders; च and; उपरिपाकार्थं त्यात् by reason of its being for baking the upper portion.

56. And covering of the cake with hot cinders, by reason of their being for baking.

There is a text in the model sacrifice 'बेदेन भस्मनांगारान् अध्यूहित" "He covers the cinders with the ashes of kusa grass"

The question is, whether the covering of the cake with hot cinders applies to us or not. The reply of our author is in the negative for the similar reason.

Adhikarana xix. There is no kindling of the cinders on the cakes in the सुर्येयात.

#### तथावज्वलनम् ॥ १० । १ । ५० ॥

तथा similarly ; अवत्रवस्त्रम् kindling the cinders on the cake.

57. Similarly kindling of the cinders on the cakes.

There is a text in the model sacrifice "दर्भविञ्च हैरिमज्बलयित" "He kindles with the leaves of kuśå grass"

The question is, whether this process of kindling of cinders on the cakes applies to we or not. The reply of our author is that it does not apply for similar reason.

.Adbikaraṇa xx. There is no separating of cakes from the pans and placing them on the middle alter in case of चरु in सूर्ययाग.

# व्युद्धृत्यासादमं च प्रकृतावश्रुतित्वात ॥ १०। १ । ५६ ॥

separating the cakes from the pans and placing them on the

अन्तर्वेदिः च and ; प्रकृतौ in the model sacrifice ; अशुतित्वात् by reason of its nonmention.

58. And separating of cakes from the pans and placing them on the अंतर्वेदि by reason of its non-mention in the model sacrifice.

It is said in the model sacrifice "अंतर्वेद्यांहर्वीध्यासाद्यति". "He places the offerings on the middle altar".

The practice in the model sacrifice is that cakes are removed from the pans and placed on the static. The question is, whether such a practice is to be followed in the case of as and it should be placed on the middle altar after taking it from the dish. The reply of the author is in the negative; because no such process, viz. taking the boiled rice from the dish and placing it on the middle altar is mentioned in the model sacrifice and further there is no necessity in the case of as. The conclusion is that the principle of and applies in all these above-mentioned processes.

#### END OF PADA I.

#### PADA II

Adbikarapa f. sutras 1.2. dealing with the subject that was made of golden pieces should be cooked.

# क्रुष्णलेष्वर्थलोपादपाकः स्यात ॥ १० । २ । १ ॥

कृष्णलेषु in हृष्णल होस , अर्थलोपात् by reason of uselessness ; अपाकः no cooking ; स्यात् is.

1. There is no cooking in কুলোড by reason of uselessness.

There is a text "प्राजादन्यंचरं निर्विषेत्वत्रेशतकृष्णलमायुष्कामः" "Let one desirous of longevity, offer hundred pieces of gold each weighing a ratticooked in ghee, formed as rice and consecrated to प्रजापति"

In the model sacrifice, the purodâsa is baked. The question is, whether the cooking should be performed in the case of these golden pieces.

The reply of the objector is that the cooking or boiling of gauge is unnecessary and should, therefore, be dispensed with.

# स्याद्वा प्रत्यक्षशिष्टत्वात्प्रदानवत् ॥ १०। २।२॥

स्यात् is ; at on the other hand ; प्रत्यक्षशिष्टत्वात् by reason of being laid down directly ; प्रदानवत् like the gift.

2. On the other hand, it should be performed, by reason of its being laid down like the gift.

The author's reply is that there is a direct text. "शृतेश्रवयति" "He boils it in ghee"

It should be performed by reason of this command; though series is not eatable, yet as boiling of it produces an invisible effect under a special text, it should be performed as an object of gift.

Adhikarana II setras 3.12 dealing with the subject that there are no ह्यप्तरण and अभिदारण in the case of कृष्णल.

## उपस्तरणाभिचारणयोरमृतार्थत्वादकर्म स्यात् ॥१०।२।३॥

डपसारणभिवारणयोः quartering and spreading of पुरोडाश and flushing it with ghee, अमृतार्थत्वात by reason of their being for nectar; अकर्म non-performance; स्थात् is.

3. The quartering, spreading (of Purodåśa) and flushing it with ghee, by reason of their being for the nectar, should not be performed

In the model sacrifice उपस्तरण and अभिवारण are performed "यद्पस्तुणा-स्यभिवारयत्यमृताद्वतिमेवेनां करोति" "He who spreads and levels the cake and flushes the remnants with ghee, makes a nectar offering of it."

The उपस्त्रण is spreading, levelling, quartering of the प्रोद्धारा and placing it; and अधिवारण is removing the remnants thereof from the spoon by flushing them with ghee. The question is, whether the ceremonies mentioned above should be performed in the इत्याउद्दोस. The reply of the author is that they should not be performed as the object of the ceremonies is to secure a taste in the प्रोद्धारा but no taste is possible in a इत्याद्ध.

# क्रियेत वाऽर्थवादत्वात्तयोः संसर्गहेतुत्वात् ॥१०।२।४॥

ि जियेत should be done; वा on the other hand; अर्थवादत्वात by reason of

अर्थ तद ; तयीः their ; संसर्गहे तत्वात being the cause of contact.

4. On the other hand, they should be performed by reason of अर्थवाद and their being the cause of contact.

The text as to 'a nectar offering' is by way of an **মধ্বার**; it can equally apply to the case of the কুল্মন, because by ghee it can be removed from the spoon. So the principle of ৰাম, according to the objector, does not apply.

# श्रकर्म वा चतुर्भिराप्तिवचनात्सह पूर्णं पुनश्चतुरवत्तम्॥ १०। २। ५॥

अकर्ज non-performance; बा on the other hand; बतुर्भि: with the word 'four'; आसिवचनात by reason of the text as to finish; सहwith; पूर्ण completion; पुन: again; बतुरवर्ष fourfold nature.

5. On the other hand, they should not be performed by reason of the completion with the word four in the completion text where the four-fold nature finds full realisation.

The author's reply is that they should not be performed because 4 gauges are offered and so there is no necessity of quartering them and further as there are no remnants left stuck in the spoon, there is therefore, no necessity of flushing them. "searling sugar-uaula" He offers four pieces of gold usua."

# िक्रिया वा मुख्यावदानपरिमाणात्सामान्यात्तद्रगुणत्वम्

#### ॥ १२। २। ६॥

क्रिया action ; मुख्यावदानपरिमाणात् by reason of the measure of the principal offering ; सामान्यात् in common ; तद्वगुणवत्व its subordination.

6. On the other hand, they should be performed by reason of the measure of the principal offering; in common it is its subordinate.

The objector says that in the model sacrifice the offering is thus described. , "अंगुष्ठवर्षमा नृदेनतानामवद्यति" "He makes an offering to the god to the extent of a digit of a thumb."

Here the term sour is used in the sense of measure and (weight) limited to number four. The measure does not dispense with the substance. The measure

sure limits the principal gift but does not do away with the substance. Take for instance "Feed Devadutta; here are curd, ghee, vegetable and rice; feed यज्ञद्श like Devadutta but with oil". The oil does not dispense with the curd, vegetable &c, but oil is to be used in place of ghee. So severe and example are not dispensed with.

#### तेषां चैकावदानत्वात ॥ १० । २ । ७ ॥

तेषां their ; च and ; ऐकावदानत्वात् by reason of one gift.

7. And by reason of their one gift.

The objector says that the four serves are, therefore, considered to consitute one offering and that is the reason why there is no division into four.

## आप्तिः संख्या समानत्वात ॥ १० । २ । ८ ॥

आसि: completion; संख्यासमानत्वात् by reason of the number being the same.

8. Completion, by reason of the number being the same.

The objector says that you have referred to the completion text

It is in praise of the number four but does not show suspension, as for instance "बहुँ एव: प्रान: सचनेगृहाते, प्रान: सचनेवा एतह १वदेवपद्यं संख्या-प्राति" "The offering which is consecrated to विश्वेदेवा and taken in the morning libation, establishes वैश्वदेव sacrifice in the morning libation."

The text is in praise of वैश्वदेव but is not for the purpose of suspension of other सवनs (libations).

# सतोस्त्वाप्तिवचनं व्यर्थम् ॥ १०। २। ६॥

सतो: of the existent ; तु on the other hand ; आसिवसने completion sentence ; स्वर्थम् useless

9. On the other hand, the completion sentence of the existent, is useless.

The author says, the praise is as a rule, of the non-existent thing, it is useless to praise the thing that is already in existence: so the william can not be considered to be in praise of square and wingra already existing.

## जिञ्चलपस्त्वेकावदानत्वात् ॥ १० । २ । १० ॥

विकल्प: alternative; त on the other hand; प्रशावदानत्वात् by reason of one gift.

10. On the other hand, there is alternative by reason of one gitt.

The objector says that from the आह्रियन, the inference is that both उपस्तर्थ and अभिवाद्ध are suspended but by virtue of the inference arising from the nature of one gift, they are not suspended. On account of this dilemma, the completion sentence does not suspend the operation of both the ceremonies.

# सर्विवकारे त्वभ्यसानर्थक्यं हिवषो हीतरस्य स्यादिप वा स्विष्टकृतः स्यादितरस्यान्याय्यत्वात् ॥ १० । २ । ११ ॥

सर्विकारे on the offering of the whole; तु on the other hand; अभ्यासानधंकां uselessness of the repetition; हविष: of the offering; हि because; इतरस्य of the other; स्यात is; अपि also; वा on the other hand; स्वष्टकृत: of the स्वष्टत; स्यात is हतरस्य of the other; अन्याय्यत्वात् by reason of the unreasonableness.

11. On the other hand, on the offering of the whole, the repetition of the other offering is useless, by reason of the other fazza offering being unreasonable.

The objector says, according to you when all the four कुरज रूड are offered at a time there will be no repetition of the offerings; but from my point of view, when the second कुरज रूड is offered, there is a repetition and स्विष्टकृत् offering according to me is unreasonable.

# अकर्म वा संसर्गार्थनिवृत्तत्वात्तस्मादाप्तिसमर्थत्वं

#### ર્ષો ૧૦૧૨ ૧ ૧૨ ૫

अवसं non-performance; वा on the other hand; संतर्गार्थनिवृत्तिस्वात् by reason of the object of removal of things stuck; तरमात् therefore; आसितम-भेरवस् the propriety of the completion text.

12. On the other hand, they are not to be performed by

reason of the object of removal of the thing stuck; the completion text is, therefore, proper.

The author says, you have misunderstood the whole thing; the object of उपस्तरण is to anoint the ladle and that of अधिवारण is to remove the offering that has stack to the ladle, so that it may fall in the fire. There is no sticking of the solid and pure gold pieces to the ladle; so there is no necessity of उपस्तरण and अभिवारण. In this view the आधित्यन is proper 'चरवा रक्षण वस्त्र वस्त्र वस्त्र पर्ये" "He offers four pieces of gold कृष्ण in order to complete the quality of being four-fold."

Adhikarana III, sutras 13-16, dealing with the subject that the golden pieces should be stuck.

# भक्षाणां तु प्रीत्यर्थत्वादकर्म स्यात्॥ १०।२ १३॥

भक्षाणां of food ; तु on the other hand; श्रीत्यश्रेत्वात् being for satisfaction; अकर्म non-performance; स्वात् is.

13. On the other hand by reason of eating (of food) being for satisfaction, it should not be done.

In the সকৃত্যি sacrifice, there is ইয়াসপ্তয়া (eating of sacrificial food) by quartering the মুটারায় cake into four. The question is whether the কুলোৱা should be eaten or not. The reply of the objector is that as কুলোৱা can not be eaten, so there is no eating of কুলোৱা.

# स्याद्वा निर्द्धानदर्शनात ॥ १० । २ । १४ ॥

स्यात् is ; वा on the other hand ; निर्धानदर्शनात् by reason of seeing the term "sucking".

14. On the other hand, by seeing the term 'sucking'.

The author's reply is that they should be eaten in a particular way without the application of teeth, as there is a text, बुर्जुवाकार अधिति नियमोते अधिति "They eat by making on onomatopæic sound बुर्जुवा (as done in sucking sugar-cane); they eat as a child drinks milk.

When sagarcane juice is sucked, there is peculiar sound which is here called बुश्चुपा and when इंड्याल is anointed with ghee, the ghee is sucked just as done by a child and taken in ; it is called निर्ध्यंत, in the verb and निर्धं in the substantive form.

## वचनं वाज्यभक्षस्य प्रकृतौ स्यादभागित्वात् ॥१०।२।१५॥

वचनं text; वा on the other hand; आज्यशक्षस्य of eating ghee; प्रकृती in the model sacrifice; स्थात् is, अभागित्वात् by reason of its indivisibility.

15. On the other hand, the text is in connection with eating of ghee, in the model sacrifice by reason of its indivisibility.

The objector says that the text relates to the sucking of ghee which has stuck to the golden pieces because in the model sacrifice, the ghee is indivisible.

# वचनं वा हिरएयस्य प्रदानवदाज्यस्य गुणभूतत्वात्॥ १०।२।१६॥

व चर्न text; वा on the other hand; हिरण्यस्य of gold; प्रदानवल् like a gift; आउयस्य of ghee; गुणभूतत्वात् by reason of being subordinate.

16. On the other hand, the text is in connection with gold like the gift, the ghee being subsidiary.

pieces and the ghee is only subordinate. The text, therefore, relates to the gold pieces (क्रांग्ल). Take for example, the following sentence, "There is a stick on the heap of the bricks; beat him with it" Here the stick is principal and the heap of the bricks is subordinate; so the beating is to be done by the stick. Similarly here the eating function in a peculiar way applies to the gold pieces. There is a parallel case; a gift is made of a thing which is eatable but gold can also be an object of gift. So also here.

Adhikaraps iv. dealing with the subject that in कुरज़लच्यू the text एक्यानवाणेचरति"
means the simultaneous offer for eating.

# एकधोपहारे सहत्वं ब्रह्मभक्षाणां प्रकृती विहितत्वात

#### 11 60 1 5 1 60 11

प्रका in one offer ; वपहारे in eating ; सहत्व simultaniety ; ब्रह्मभक्षाणां of the food set apart for ब्रह्म ; प्रकृतो in the model sacrifice ; विहत्तत्वात् by reason of being ordained.

17. In one offer for eating, there is simultaniety of the eating of the portions set apart for the man priest, by reason of its being ordained in the model sacrifice.

In connection with eating of কুংযাত, it is laid down "ব্ৰুদারহাণ-হবহুংবি". "He partakes of লহাা's food once."

In the model sacrifice there are four divisions of the offering and at the time of the rejetition of the formula 'sig', four parts are offered for eating. Now the question is, whether eating should, once, be done of one part only or of all simultaneously, because the word 'quar' (once) is used. The reply of the author is that all portions should be eaten simultaneously, because it is so laid down in the model sacrifice. By eating one part only, the other 3 parts are left out; if all are eaten up, the time is lost sight of. So it is better to have time dropped which is subsidiary, but not the portions which are principal.

Adbikara ga v. aútras 18-19. dealing with the subject that in কুলোক্তম্ব , the whole food is to be offered to সুত্ৰা,

# सर्वत्वं च तेषामधिकारात्स्यात ॥ १० । २ । १८ ॥

सर्वत्व the whole; च and; तेपाम् their; अधिकारात् by reason of the right; स्यात् is.

18. And the whole, by reason of the right in them.

In connection with कृष्णलच्य it is said ''सर्वे ब्रह्मणेपरिहरति'' ''He gives the whole to ब्रह्मा.''

The question is, whether the gift is for the food of sau only or for other priests as well. In the model sacrifice the practice is to allot four portions to sau and four to other priests each. The reply of the objector is that the whole share allotted to him belongs to sau, because he is entitled to those four shares given to him.

## पुरुषापनयो वा तेषामवाच्यत्वात ॥ १० । २ । १६ ॥

पुरुषायनयः the removal of man; दा on the other hand; तेषाम् their; वाच्यत्वात् by reason of their being not sanctioned.

19. On the other hand, the removal of other priests: their

taking of it is not sanctioned.

The author says that if you say that san should take the portion allotted to him, the other priests will not be deprived of it because such a thing is no where laid down. Hence the whole goes to san without the participation of it by others.

Adhikarana vi. dealing with the subject that the portions of the food should be taken by

## पुरुषापनयात्स्वकालत्वम् ॥ १० । २ । २० ॥

पुरुषागनयात् by reason of the removal of other priests; स्वकालत्वम् appointed time.

20. By reason of removal of other priests, there is appointed time.

Now when it is established that the whole is to be given to say, the next question for solution is, whether the portions are to be taken at one time or at the time fixed for the priests. The reply of the author is that they should be taken by the say at the appointed time in the model sacrifice. Four portions are to be taken by the say at four different times; the say will, therefore, take away all the portions at the fixed time.

Adhikarana vii. dealing with the subject that there is no division into four in the start's food.

# एकार्थत्वादिवभागः स्यात ॥ १०। २। २१ ॥

एकार्धत्वात by reason of one object ; अविभाग: no division ; स्यात् is.

21. By reason of one object, there is no division.

In the model sacrifice, there is a division of the food. "इदंबद्धण, इदंहोतु-रिद्मध्ययुर्गेरिद्मग्नीधः" "This is of ब्रह्मा; it is of होता; it is of अध्वयुर्'; it is of अग्नीध".

Now the question for determination in ब्रह्मां food is, whether this division is to be made or not. The reply of our author is, that no allotment is to be made, because the whole is to be offered to ब्रह्मा "सर्वेब्रह्मणे परिहरित" "He grants the whole to the ब्रह्मा".

So in this view, there is no division in क्रियास्ट्र. The division is made with a view to avoid quarrel amongst the priests; but as here the whole gift is taken away by the sam, there is, therefore, no necessity of division.

Adhikarana vii satras 22- dealing ith the subject that in a उयोतिष्टोम, the gift to a ऋतिवक् priest is for the purpose of securing his services.

# ऋत्विग्दानं धर्ममात्राधं स्याद्ददातिसामध्यति ॥१०।२।२२॥

ऋत्विक्दानं a gift to ऋत्विक् (priests); धर्ममात्रार्थं with a view to religious fruit; स्यात् is; ददातिसामध्योत् by the force of the word "gives"

22. A gift to ऋतिवक् priests is with a view to religious fruit, by force of the word ददाति.

There is a उयोतिष्टोम sacrifice, in connection of which it is said "गौरचअश्वरच अश्वतररचगर्माश्च अज्ञाश्च अवयरचन्नीह्यश्चयवारचित्वारचमाषार्थ तस्वद्वाद्रशक्कांद् चिषा" "ऋत्विक्येयदिचिणांद्दाति" "His fee of twelve hundred consists of the cow, the horse, the mule, asses, goats, sheep, rice, barley, sesamum, and bean". "He grants a fee to the priests".

The question is whether a gift to the mean is for religious merit or for procuring his services. The reply of the objector is that it is for religious merit; because the term and which indicates invisible fruit, is used. The fact that this honorarium does not depend upon the extent of the work done, shows that it is to secure the invisible result that the donation is made to the maran priest.

# परिक्रयार्थं वा कर्मसंयागाल्लोकवत् ॥ १० । २ । २३ ॥

पश्कियार्थं for securing the services; at on the other hand; कर्मसंयोगात् by reason of the connection with the work done; लोकवत् as in ordinary life.

23. Or for securing the services, by reason of its connection with the work done as in ordinary life.

The author says that the gift is with a view to secure the services of a micas; here there is no invisible principle involved. The payment is made and the work is done in return for it. So the payment is in the nature of the wages, just as a labourer is engaged to carry fuel.

दक्षिणायुक्तवचनाञ्च ॥ १० । २ । २४ ॥

दक्षिणायुक्तवचनात् by reason of the text 'engaged on fee'; द and.

24. By reason of the text "engaged on fee".

The author gives a further reason in support of his view that there is a text "दक्षिणायुक्ता वहीत ऋत्विजः" "The priests engaged on fee carry on the work".

This text also shows that the priests are engaged on fee and they do the work in return.

# नचाऽन्येनानम्येत परिक्रीयात्कर्मणः परार्थत्वात्

#### ॥ १० । २ । २५ ॥

न not; च and; अन्येन by any other means; आनम्येत can be secured; परिक्रयात् by reason of hiring; कर्मण: for work; प्रार्थत्वान् for the purpose of another.

25. And nor can service be secured by any other means; because Liring for the work is for the purpose of another.

The author says that you can not have any work without payment for it. So the payment to make is in the nature of wages.

## पिक्रीतवचनाच्च ॥ १०। २। २६॥

परिकीतवचनात् by reason of the text 'hired'; च and.

26. And by reason of the text 'hired'

The author says that there is a text "दौद्धितमदीद्धिता दिखणापरिक्षीता अधिक क्षेत्रकायाजयंति" "The priests engaged on a fee though uninitiated, make the initiated perform a sacrifice".

It shows that a ऋत्विक् is hired on wages.

# सनिदन्येव भृति वचनात ॥ १० । २ । २७ ॥

हिनि in alms ; एवं certainly ; श्रुतिवचनात् by reason of the word 'wages'

27. By reason of the word 'wages' in connection with alms.

There is begging of alms enjoined in connection with ज्योतिष्टोम 'हादशरा-त्रीदीक्षितो सृतिवन्वीत'' "An initiated one begs alms for twelve nights"

See Chapter vi. Pâda 8, Sûtras 26-27. at p. 411 The sacrificer goes out abegging for 12 nights to pay the wages of the \*\* feat. This fact also goes to support the author's view.

## नैष्कर्त् केण संस्तवाच्च ॥ १० । २ । २८ ॥

नैष्कतृ केण with a carrier of fuel; संस्तवात by reason of the praise;

28. By reason of the praise of the carrier of fuel.

There is a text "यथावैदारहारो नैक्तर्तको निक्तर्तनमृत: कर्मयोगे वर्णते एवं वापते यहस्य ऋत्विज:" "Just as a wood carrier, a wood-cutter or one who lives by cutting, carrying and selling wood, is engaged in his work, so are the priests of a sacrifice".

A ऋत्विक is placed on the same level with a labourer who carries wood from the forest.

Adhikarana ix. attras 29-33. dealing with the subject that in a उपोतिष्टोस, the sacrificial food is for the final disposal.

## शेषभक्षाश्च तद्वत ॥ १० । २ । २६ ॥

शेषभक्षाः remnants of the food ; च and ; तहत् similarly.

29. And similarly the remnants of the food.

There are remnants of the food in the suitagin and दश्यूणंमासयाग. The question is whether the remnants are for securing the services or not. The reply of the objector is that they are like the दक्षिणा in the form of the wages of the priest.

## संस्कारो वा द्रव्यस्य परार्थत्वात् ॥ १० । २ । ३० ॥

स्कार: purificatory rite; वा on the other hand; म्रज्यस्य of the substance; प्रार्थस्यत् by reason of being for another.

30. On the other hand, it is a purificatory rite by reason of the substance being for another.

The author says that the remnants being for the purpose of a sacrifice, can not be for hiring priests. They serve the purpose of a sacrifice.

#### शेषे च समत्वात ॥ १०। २। ३१॥

शेवे in the remnants; च and; ससत्वात् by reason of equality.

31. And by reason of equality in the remnants.

The author says that as the sacrificial food is given away to the deity, both the sacrificer and the priest have no right to give and take it. There is no proprietary right left in the sacrificer, nor has the priest capacity to accept it.

# स्वामिनि च दर्शनात्तत्सामान्यादितरेषांतथात्वम्

#### ॥ १० । २ । ३२ ॥

स्वामिनि in the master; च and; दर्शनात् by reason of seeing; तत् सामान्यातृ by reason of its being common; इतरेषां of others; तथात्वम् the sameness.

32. And by seeing in the master; by reason of its being common, the same with others.

The author says that the sacrificer partakes of इडा with four other priests "यजमानपं चमासमुपहूताइडांभक्षयंति" "The invited priests with the sacrificer as the fifth, eat the sacrificial food".

It is evident that a sacrificer is not hired and the other four priests are also on the same level with him. So the remnants are not for the purpose of hiring a priest.

# ्र तथा चान्यार्थदर्शनम् ॥ १० । २ । ३३ ॥

तथा similarly; च and; अन्यार्थदर्शनम् other proofs.

33. And similarly there are other proofs.

The author relies on other instances. In a कुंडपायिनामयन sacrifice the remnants from the ladle are eaten. "अत्सरकेः श्चमसैः सोमान्भक्षयित" "They drink soma with the spoons without handles". अत्सरक is a sacrificial vessel or spoon which has no handle and is formed in the shape of a sword.

Eating of the remnants is not for the purpose of securing the services but for the final disposal of the same.

Adhikarans x, dealing with the subject that in a सूत्र there is no appointment of a ऋत्विक.

## वरणमृत्विजामानमनार्थत्वात्सत्रे न स्यात्स्वकर्मत्वात्

#### 11 11 90 1 2 1 38 11

वरणम् appointment; ऋत्विजाम् of the priests; आनमनार्थत्वात् for the purpose of securing services; सत्रेन with the sacrificial session; स्यात् is; स्वकर्मत्वात् by reason of one's own act.

34. The appointment of the ऋत्विक् is to secure his services; it is not in a sacrificial session being one's own act.

There are sacrificial sessions as द्वादशाह &c. "द्वादशाहमदिकामा उपेयु:" "Let those desirous of prosperity, resort to द्वादशाह sacrifice".

In the इयोतिष्टोस which is a model sacrifice, there is an appointment of a महित्वक्. "अग्निमें होतासमेहोता होतस्त्वं मेहोतासि" "Agni is my होता priest, he is my होता priest, O! Hota, thou art my हो । priest".

Now the question is, whether the appointment is to be made in a सत्र or not. The reply of the author is that the appointment ceremony should not be performed, because that is done to ensure the payment of the fees; but here in a सत्र the sacrificer himself is the priest; so there is no necessity of appointment. None appoints himself. "वेयनसानाः सत्रस्विजः". "Those who are sacrificers, are themselves priests".

Adhikaran a xi, satras 35-38, dealing with the subject that there is no hiring in a cra-

# परिक्रयस्त्र ताद्ध्यांत ॥१०। १। ३५॥

परिक्रय: hiring; च and; ताद्य्यीत् by reason of its being for it.

33. And hiring by reason of its being for it.

In connection with आतिष्टोम, there is a text (see the commentary on sûtra 22 at p. 633 where the fee of the ऋत्विक is fully detailed); the question is, whether the payment of the fee is to be made in a सत्र. The reply of the author is that no such payment is to be made; because it is done to secure the services of a ऋत्विक; but in a सत्र the यजमान is the ऋत्विक and he can not hire himself.

# प्रतिषेधस्र कर्मवत् ॥ १०। २। ३६॥

प्रतिषेत्रः prohibition ; च and ; कर्मवत like the act.

36. And the prohibition is like the act.

The objector says that it amounts to a prohibition, "अद्क्षिणानिसत्राणि" "The sacrificial sessions are without fees".

The fact that there is no दक्षिण in a सत्र does not necessarily prohibit the sacrifice itself.

# स्याद्वाप्रासर्पिकस्य धर्ममात्रत्वात् ॥ १० । २ । ३७ ॥

स्यात् is; वा on the other hand; प्रासिपैकस्य of the gift; धर्ममात्रत्वात् by reason of being for the religious motive.

37. On the other hand it may be by reason of the gift being out of religious motives.

The objector says that it prohibits the gift which is made out of religious motives.

# न दक्षिणाशब्दात्तस्मान्नित्यानुवादः स्यात् ॥१०।२।३८॥

न not ; दक्षिणाशब्दात् by reason of the word 'fee' ; तस्मात् therefore ; नित्याचुवाद: a permanent restatement ; स्यात् is.

38. Not so, by reason of the word 'fee'; it is, therefore, a permanent restatement.

You are mistaken; it is not a prohibition of religious gift, because the सम्र are said to be without fees "अद्शियानिसमाणि" "The sacrificial sessions are without fees". "नहयमगीदीयते, नावासोनहिरण्यं" "Here neither cow, nor cleth, nor money is given". The fee is paid to secure the services.

"गोश्चाश्वश्चार्यतरस्यगर्दभश्चाजाश्चाषयश्च ब्रीह्यश्चयवाश्च तिलाश्चमाणाश्च तस्यद्वादश्यतं दक्षिणाः" "His fee of twelve hundred consists of cows, horses, mules, asses, goats, sheep, rice, barley, sesamum and beans."

The gift to a 我行在 is a दिश्लण or fee. It is by way of prohibition of such a fee, because there is no hiring of the 我行在 by reason of no appointment. The prohibition does not relate to any gift made out of charity.

Adhikarana xii. sutras 39-40 dealing with the subject that in उद्वस्ति which is not a part of a सत्र, the gift is to secure the services.

# उदवसानीयः सत्रधर्मा स्यात्तदङ्गत्वात्तत्र दानं धर्ममात्रं स्यात् ॥ १० । २ । ३९ ॥

उद्वसानीय: the ceremony called उद्वसानीय; सत्रधमा partaking the quality of a सत्र; स्यात् is; तदंगत्वात् by reason of its being a part of it; तत्र there; दानं gift; धर्ममात्रं mere charity; स्यात् is.

39. The उद्वसानीय partakes the quality of a सत्र by reason of its being a part of it. There the gift is out of charity (religious motive).

There is a ceremony called उद्वसानीय or पृष्टशमनीय performed after the सत्र. In connection with it, there is a text "सत्रादुद्वसायपृष्ठशमनीयेनडग्रोतिष्ठो- मेनसहस्त्रदक्षिणेनयजेरन्" "Having finished a सत्र, let them perform a sacrifice with उपोतिष्ठोम of पृष्टशमनीय having a fee of a thousand".

Now the question is, whether in this पृष्टशामनीय, the fee is a charitable gift or a consideration to secure the services.

Then another question arises in this connection, whether पृष्टशमनीय or вद्वसानीय is a part of a सत्र, if the reply is that it is a part of a सत्र, then the gift made is for a charitable object, in view of the principle laid down in the preceding अधिकरण. The reply of the objector is that it is a part of a सत्र, because it is performed after its completion; उद्वासानीय is, therefore, a part of a सत्र. See other examples "अग्निस्तानीत्रामण्यां यजेत, वाजपेये-नेष्ट्रावृहस्पतिसवनेनयजेत" "Let him perform सौत्रामणि after establishing fire. Let him perform वृहस्पतिसव after having performed वाजपेय.

In this view, the gift being impossible for one's own self, is for a charitable purpose.

# न त्वेतत्प्रकृतित्वाद्विभक्तचोदितत्वाच्च ॥ १०। २। ४०॥

# not; तु on the other hand; एतत् प्रकृतित्वात् by reason of its being its model, विभक्तचोदितत्वात् by reason of its being separately laid down.

40. On the other hand, it is not so by reason of its being a model and by its being separately laid down.

The author says that you are mistaken; the उद्वसानीय sacrifice is a separate sacrifice; the सत्र is not its model. Further it is not like सीत्रामणि or बृहस्पतिसव. The word 'उदवसानीय' is derived from

डत्+अव+स्यिति+स्यप्=उद्वसाय 'after rising, or giving up' it means a ceremony commenced after the completion of a सत्र. It is, therefore, an independent ceremony. The gift therein is, therefore, to secure the services.

Adhikarana xiii, sutras 41-42. dealing with the subject that in उद्वसानीय, the ऋत्विक् is different from the sacrificers.

# तेषां तु वचनाद्दियज्ञवत्सहप्रयोगः स्यात ॥१०।२।४१॥

तेषां their; तु on the other hand; बचनात् by reason of the text; द्वियज्ञवत् like a sacrifice in which there are two sacrificers; सहप्रयोगः joint participation; स्यात् is.

41. On the other hand, their joint participation by reason of the text, like the sacrifice in which two sacrificers take part.

There is a text, "सत्रादुदवसायपृष्टशमनीयेनज्योतिष्टोमेनसहस्रद्विणेन य-जेरन्' "Having finished a सत्र, let them perform a sacrifice with ज्योतिष्टोम of पृष्टशमनीय having a fee of a thousand.

It has been established in the foregoing अधिकरण that उद्यक्तानीय is not a part of a सत्र. The question is, whether all the sacrificers should simultaneously perform it or not. The reply of the objector is that all should join together, because in the text, the word 'यजेरन' which is in the plural form, is used; just as in a द्वियज्ञ the king and his priest join together ("राजपुरोहितो सायुज्यकामीयजेयाताम्" "Let the king and his priest desirous of salvation perform a sacrifice"); so in a पृष्टशमनीय all the sacrificers can join together.

# तत्रान्यानृत्विजो वृणीरन् ॥ १० । २ । ४२ ॥

तत्र there; अन्यान् others; ऋत्विजः priests; बृणीरन् should be appointed.

42. There, other preists should be appointed.

Before the author has answered the question propounded in sûtra 41, he has taken up another question in the present सूत्र. The question is, whether the sacrificers who are the priests in a सत्र or other priests should be appointed in an उद्यानीय. The reply of the author is that the priests should be appointed from the sacrificers, because the उद्यानीय is not apart from the सत्र.

Adhikarana xiv, dealing with the subject that in दद्वसानीय the priests should perform the sacriace one after the other.

# एकैकशस्त्वविप्रतिषेधात्प्रकृतेश्चैकसंयोगात् ॥१०।२।४३॥

एकेक्शः one by one; तु on the other hand; अविमतिषेधात by reason of no prohibition; प्रकृतेः of the model sacrifice; च and; एकसंये। गात् by reason of the connection with one

43. On the other hand, one by one by reason of no prohibition and because in the model sacrifice there is connection with one,

The author says in reply to the question propounded in sûtra 42, and left unsolved, that all should not perform the उद्यक्षानीय but they should perform it one after the other because in the model sacrifice only one sacrificer is allowed to perform it and because there is no prohibition to adopt such proceedure in the उद्यक्षानीय. As to the example of द्वियज्ञ, he says that does not hold good in the case of an उद्यक्षानीय. The plural is used, because all the sacrificers have to perform the उद्यक्षानीय after the completion of the सत्र separately.

Adhikarana xv. sutras 44.45 dealing with the subject that in कामेशि, the donation is for the invisible effect.

## कामेष्टी च दानशब्दात ॥ १० । २ । ४४ ॥

कामेहों in a desire-accomplishing sacrifice; च and; दानशब्दात by reason of the word 'gift'.

44. And in the कामें by reason of the word gift.

In the सत्र called सारस्तत there is a कामेष्टि; in connection with it, there is a text "दलान प्रस्तारा प्राध्याग्नयेकामायाष्टाकपालं प्रोडाशंनिकंपति तस्यामध्यं पुरुषींचधेतुकेद्त्वा प्रतियनुनामनस्थमभ्यवयंति" "Having sucked the juice of a fig tree, he offers cakes baked on eight pans to Agni for accomplishment of desire; in it, having gifted a mare, a female slave and two cows, they go to the Yamunâ for a bath."

Now the question is, whether the gift is for the purpose of hiring the priests. We have already seen that the gift in a पृष्टशमनीय is for the purpose of hiring the priests, though it is not a part of a सत्र. The objector says

that similarly in a anile also, the gift is for securing the services of the priests.

# वचनं वा सत्रत्वात् ॥ १० । २ । ४५ ॥

वचनं command; बा on the other hand; सत्रत्वात् by reason of being a सत्र.

45. On the other hand, it is a command by reason of the सत्र.

The author says that it is the command which is binding, because it produces some invisible effect. The gift in with is, therefore, for a charitable purpose; further the with is a part of a und and there the gift if made under a text is for the production of invisible extraordinary effect; the gift can not be for the hiring of the priests as there are none in a una

Adhikarana xvi dealing with the subject that a gift to an enemy in the new and full moon sacrifices is for charity (invisible effect).

# द्वेष्ये च चोदनाद्विष्तणापनयात्॥ १०। २। ४६॥

हेच्ये in an enemy; च and ; अचोदनात by reason of there being no command ; दक्षिणापनय: non-application of fee; स्यात् is.

46. And there is a non-application of fee in an enemy, by reason of there being no command.

In connection with दर्शपूर्णमासयाग, it is laid down "यदिपत्नी: संयाजयन् कपालमभिज्ञह्याद्वेश्वानरंद्वादश कपालं निर्विपेत् ॥ तस्येकहायनागौर्दात्तणा, तंसद्वेश्यायद्यात्". "If, while performing प्रतीसंयाज, one offers a cake, he shall offer a cake baked on twelve pans to वैश्वानर; its fee is one year old cow; he shall give it to an enemy".

The question is, whether one year old bullock is to be given to secure services or with a view to secure invisible effect. The reply of the author is that the fee can not be given to an enemy to secure his services, being not ordered to do any work in the sacrifice; the gift to him can not, therefore, be to secure his services but to secure religious virtue.

Adhikaran a xvii sutras 47-48, dealing with the subject that the living persons are entitled to perform the সাহিত্যবাহ্য

# अस्थियज्ञोऽविप्रतिषेधादितरेषां स्याद्विप्रतिषेधादस्थनाम्

#### 11 60 1 5 1 80 11

अस्थियज्ञ: bone sacrifice; अपि also; अविप्रतिषेधात् by reason of no prohibition; इतरेषां of the other; स्यात् is; विप्रतिषेधात् by reason of prohibition; अस्थ्नाम् of the bone.

47. The সাইখৰত্ব by reason of no prohibition, is of the others because of the prohibition of the bones.

There is a text ''यदिसंदीत्तितानां प्रमीयेततंदग्ध्वा कृष्णाजिने श्रस्थीनुपनह्य योऽस्यनेदिष्ठस्तंतस्यस्थाने दीत्तयित्वातेनसह यजेरन्। ततः संवत्सरश्रस्थीनियाजयेत्"

"When any of the initiated sacrificer dies in the course of a सत्र, then his bones shall be placed on a deer's skin after cremating him. His nearest relation shall be initiated in his place and shall perform the sacrifice with them. For a year the bones may be made to sacrifice." The question is whether the bones should perform the सत्र or the living persons. There a text " अस्थक म्मुपद्धाति" "He places the pot containing the bones".

This shows that the bones are capable of performing the सत्र. The reply of the author is that the bones of the dead can not perform the sacrifice and it is the living person who can do so; the अस्थिया is for the living person but not for the dead. The living persons should perform the sacrifice for a year.

# यावदुक्तमुपयोगः स्यात् ॥ १० । २ । ४८ ॥

यावदुक्तम् as much said ; उपयोगः application ; स्यात् is.

48. As much said, is applicable.

The author says that you allege that there is a text which shows that the bones have a capacity to take part in the sacrifice. No, they are given the power of a sacrificer as much as the text could, but no further. The bones have not the full power of the sacrificer. So the bone-sacrifice is by the living persons.

Adhikarana xviii. dealing with the subject that the muttering of the prayers &c are not performed by the bones in the अस्थियज्ञ.

# यदि तु वचनात्तेषां जपसंस्कारमर्थलुप्तं सेष्टि तदर्थत्वात ॥ १० । २ । ४९ ॥

यदि if ; तु on the other hand ; वचनात् under a text ; तेषां their ; जपसं स्कारम् muttering of the prayer and shaving ; अर्थलुप्तं for no purpose ; सेष्टि with the इष्टि ; तदर्थत्वात् by reason of its being for it.

49. On the other hand, if it is under a text, the muttering of the prayer and shaving are not to be performed being for no purpose; the इiz is much more so, by reason of its being for him.

The सूत्र is divided into two parts; in the first it is to be determined whether जप and shaving &c are to be performed in the अस्थिया or not. The reply of the author is that the अस्थिया is sanctioned under a special text; the जप and shaving &c, are for no purpose, so they need not be performed. In the second part of the सूत्र, the other question for solution is, whether the दोश्चणीयेष्टि should be performed. The reply it that is should not be performed, because it is for the sake of the sacrificer. The bones have not the capacity to be initiated "यजमानोदीशांग्रहीव्यति" "A sacrificer shall be initiated".

Adhikarana xix. deal ng, with the subject that the measuring of आद्वाद्यी branch and ouching of आक्र are to be performed.

# क्रत्वर्थं तु क्रियेत गुणभूतत्वात् ॥

कत्वर्थं for the sacrifice; तु on the other hand; कियेत should be done; गुणभूतत्वात् being subordinate.

On the other hand, they should be done for the sacrifice, he being subordinate.

This sûtra is not given in शवर, but it is mentioned and numbered as 'a separate अधिकरण by other commentators.

In the model sacrifice, the branch of an ओदम्बर tree is cut off according to the measure of the sacrificer and शुक्र cup is touched by him The question is, whether these ceremonies should be performed in the bone-sacrifice or not. The obvious reply is in the negative according to

the principle laid down in the preceding अधिकरण; but our author says that they should be performed, because they are performed for the sake of a sacrifice and the sacrificer is therein subordinate.

Adhikarana xx dealing with the subject that in अस्थियज्ञ, the desire-accomplishing act should not be performed.

# काम्यानि तु न विद्यन्ते कामा ज्ञानाद्मधेतरस्यानुच्य-मानानि ॥ १० । २ । ५० ॥

काम्यानि desire-accomplishing acts; तु on the other hand; न not; विद्याते exist; कामाञ्चानात् by reason of no knowledge of desire; यथा just like; इतरस्य of the other; अनुच्यमानानि not expressed.

50. On the other hand, desire-accomplishing acts do not exist by reason of no knowledge of the desire, just like the desire of the other not expressed.

There is a ज्योतिष्टोम sacrifice; there is a text in connection with it. ,'यदिकामयतेवचेंत् पर्जन्यइति नीचैः सदोमिनुयात्' "One who wishes rain to fall, let him construct the sacrifice-hall low".

Now the question is whether the desire-accomplishing act of making the pandal low, is to be performed in the अस्थियज्ञ. The reply of the author is in the negative. The reason is that there is no desire left in the dead bones, like the desire of the living man when not expressed.

Adhikaran a xxi statas 51-53 dealing with the non-performance of the praises of the bones in the अस्थियञ्च with the মুক্তবাক

# ईहार्थास्त्राभावात्सूक्तवाकवत् ॥ १० । २ । ५१ ॥

इहार्था: objects of activity; च and ; अभावात by reason of the absence; सूकताकवत being fit in the praises.

51. And they are with the objects of activity; by reason of the absence, (they should not be performed) being fit in the twans (praises.)

In the अस्थियज्ञ there are प्रायणीयं transferred from दर्शपूर्णमासयाज्ञ ; the सुक्तवाक is also transferred to it. "अयं यजमान आयुराशास्त्रे, सुपजास्त्वमाशास्त्रे-

विश्वं विधमाशास्ते यदनेनहविषाऽऽशास्ते तदश्यात् तद्वधात् तद्वस्मेदेवारासंताम्"
"This sacrificer hopes for longevity, hopes for good progeny, hopes for universal popularity, and hopes it with this offering; let him eat it, think it and let the gods reach him."

Now the question is, whether the सूक्तवाक should be repeated or not. The reply of our author is that it should not be repeated, because it expresses the hopes which find their place in a living man but not in the dead bones; it is appropriate in the सूक्तवाक.

# स्युर्वाऽर्थवादत्वात ॥ १० । २ । ५२ ॥

स्यु: are; वा on the other hand; अर्थवादत्वात् by reason of being a praise.

52. On the other hand, it should be repeated being a praise.

The objector says that it should be repeated being अर्थवाद; there is nothing objectionable in it.

## नेच्छामियानात्तद्भावादितरस्मिन् ॥ १० । २ । ५३ ॥

न not so ; इच्छाभिधानात् by reason of the mention of the desire; तद्भावात् by reason of its being absent ; इतरस्मिन् in the other.

53. Not so, by reason of the mention of the desire and that is absent in the other.

The author supports his view by saying that you are mistaken; the desire is expressed in the सूक्तवाकांत्र but there is no desire in the bones; so the repetition of the सूक्तवाक should not be done as it will be ludicruous; the desires and hopes pertain to the living being but not to the dead bones.

Adhikaraşa xxii. satras 54.85 doaling with the subject that in an अस्थियज्ञ there is no desire

#### . स्युर्वा होतकामाः ॥ १० । २ । ५८ ॥

स्यु: are ; वा on the other hand ; होतृकामा: the desire of the Hotâ.

54. On the other hand, there is the desire of the Hota.

Take for example the द्वावशाद ; there is a text "ततः संबत्सरे अस्थीनियाज्येत्"

"Then in a year let him make the bones perform a sacrifice".

The दीक्षा &c, are transferred under a चोदक text. There are desires of the होता mentioned in the model sacrifice. "यंकामयेत आग्रुमान्सादिति पराचीतस्यैहामुपह्ययेत अपश्रमानेवभवित । यंकामयेत प्रमायुकः स्यादिति तस्योच्चे स्तरांवषद्कुर्थात्। यंकामयेत पापीयान् स्यादिति नीचेस्तरांवस्ययाज्ययावषद्कुर्थात् यंकामयेत वर्षीयान्स्यादिति उच्चेस्तरां तस्ययाज्ययावषद्कुर्थात् ॥ "One who wishes that some one may become deprived of cattle, let him invoke इहा conversely so that he may become deprived of cattle. One who wishes that another may be short lived, let him utter वषद् aloud; one who wishes that some one may become sinful, let him utter वषद् in a low voice with the थाउया; one who wishes that another may become old, let him utter वषद् in a loud tone with the याज्या."

The question is whether the desire of the होता should be expressed in the case of the bones. According to the objector, they should be expressed as they come by चोदक text in the अस्थियज्ञ.

# न तदाषीष्ट्रात ॥ १०। २। ५५ ॥

न not so ; तदाशीष्ट्रात् by reason of their being desires.

55. Not so, by reason of their being desires.

The reply of our author is that they should not be expressed; because they are hopes which can exist in a living person but not in the dead bones.

These five अधिकरणंड are based on the principle of कृत्वाचिता baseless anxiety. The bones of the deceased have been substituted in the place of the sacrificer. Now the question that naturally arises is, whether all the functions belonging to the sacrificer apply in the case of his dead bones. They are answered by our author in the negative with the exception of one सूत्र in which औदम्बरी branch measurement and touching of the शुक्र cup are given. This adikarana does not find its place in श्वर's edition and very probably appears to be spurious, because the principle of कृत्वाचिता does not strictly apply to it (See at P. 644.)

Adhikaran a xxiii. antras 56-57, dealing with the subject that सर्वस्थार sacrifice should be performed after the death of the sacrificer.

# सर्वस्वारस्यदिष्टगतौ समापनं न विदाते कर्मणो जीवसंयोगात ॥ १० । २ । ५६ ॥

सर्वस्वारस्य of सर्वस्वार ; दिष्टगती on the death ; समापनं completion ; न not; विद्यते exists ; कर्मणः of action ; जीवसंयोगान् by reason of being connected with life.

56. On the death, the completion of the सर्वसार does not exist, because the action is connected with life.

There is सर्वस्वारयज्ञ ; in connection with it there is a text "मरणकामोद्ध तेर-यजेत यःकामयेतानामयः स्वर्गे छोकमियां" "One who is desirous of death, let him perform this sacrifice i. e. one who wishes to go to heaven without any trouble".

The question is, whether the **uset** should be completed when the sacrificer has reached his end. The reply of the objector is that as the sacrificer dies, the sacrifice commenced comes to an end; so it need not be completed, because the action is connected with the life.

# स्याद्वोभयोः प्रत्यक्षशिष्ठत्वात् ॥ १० । २ । ५० ॥

स्यात् is; वा on the other hand; उभयोः of both; प्रत्यक्षशिष्टत्वात् by reason of the direct command.

57. On the other hand, of both by reason of the direct com-

The reply of the author is, that both the commencement and the end are directly laid down; so the sacrifice must be completed by the agent appointed by the deceased. "आर्भवेगस्त्यमाने श्रोद्म्बरीं परितोऽदशेनवाससा परिवेष्य ब्राह्मणा परिसमापयतमेयक मितिसम्प्रेथारिनंविशति" "On singing of आर्भव and having dressed an ओद्म्बरी branch with the new cloth, he enters the fire saying O! Brâhmaṇas, finish my sacrifice".

So we see the completion is to be achieved by the command given to the priests.

Adhikarana xxiv. dealing with the subject that touching of the cup called शुक्र &c, the fit parts of सर्वस्थार should be performed after the end of the sacrificer.

# गते कर्मास्थियज्ञवत ॥ १०। २। ५८॥

गते on death : कम्मांस्थियज्ञ वत् the sacrifice like अस्थियज्ञ.

58. On death, the sacrifice is like अस्थियज्ञ.

The measurement of the शोदम्बरी branch and touching of the cup are for the purpose of the sacrifice as seen in the bone-sacrifice under अविकरण 19, at p. 644. So here too they should be performed for the sake of the sacrifice.

Ahikarana XXV satras 59-60 dealing with the subject that in सर्वस्वार on the death of th sacrificer, the desire for life should be expressed.

# जीवत्यवचनमायुराशिषस्तदर्थत्वात ॥ १० । २ । ५९ ॥

जीवति In the living ; अवचनम् no pronouncement ; आयु: life ; आशिषः benediction ; तद्धेत्वात् by reason of being for its object.

59. In the living, the benediction for life should not be pronounced, because that is for its object.

The होता reads a formula "आशास्तेयजमानः" "The sacrificer has a hope".

The question is whether this benediction for life should be pronounced in सर्वस्वार where the sacrificer is desirous of dying and performs it to end his life. The reply of the objector is that it should not be uttered, as it is utterly inconsistent.

## वचनं वा भागित्वात्प्राग्यथोक्तात ॥ १० । २ । ६० ॥

वचनं formula; वा on the other hand; भागित्वात् by reason of sharing it; प्राक् यथोक्तात् before the utterance as said.

60. The formula should be uttered by reason of his sharing it before the utterance as said.

The author says that the HA should be uttered, because he hopes to live before singing the MH aquana which is the allotted time for the death of the sacrificer. During this interval the sacrificer naturally wishes to live.

Adhikarana xxvi. dealing with the performance of ऋतुवाज्य &c, in ह्राद्शाह.

# क्रिया स्याहुर्ममात्राणाम् ॥ १० । २ । ६१ ॥

किया procedure ; स्यात् is ; धर्ममात्राणाम् of the invisible purpose.

61. Procedure of the invisible purpose should be performed.

There is a द्वादशाह ; in this connection, there is a text "द्वादशाहमृद्धिकामा डपेयु:" "Let those who are desirous of prosperity, perform a द्वादशाह."

There is a certain procedure which is transferred from the model sacrifice as for instance, वरण appointment of a priest and आत्रेयहिरण्यदानम् gift to the priest of the आत्रेय gotra. As we know that the द्वादशाह being a सत्र, is performed by the sacrificers without the assistance of the priest; the necessary result will be that there will be no appointment of the priests and the gifts to them. The reply of our author is that they should be performed in order to comply with the चोदक text and for production of the invisible effect.

Adhikarana xxvii dealing with the subject that in a प्रमानेष्टि, निर्वाप is performed.

# गुणलोपे च मुख्यस्य १०।२।६२॥

गुणकोपे on the omission of the subordinate; च and ; मुख्यस्य of the principal.

62. And on the omission of the subordinate, the principal is omitted.

There are प्रवसानेष्टित in आग्न्याधान "योऽग्नयेपवमानाय पुरोडाशमष्टाकपालं निर्विपेत्। आग्नये पात्रकाग्नये शुच्ये" "Let him offer cakes on eight pans consecrated to the domestic fire, the holy fire, the pure fire."

There is a transfer under the चोदक text "अग्निहोत्रहवण्याहविधिनिविपेत्" "Let him make an offering with the अग्निहोत्र ladle."

In the अधिनहोत्र, the offerings are made to the fire with the sacrificial vessel. The sacrificial vessel is not used because there is no occasion for the अधिनहोत्र in the प्रमानेष्टि. So the result is that when the vessel by which offerings are made in the fire is not used in the प्रमानेष्टि, the offerings (निर्वाप) will not be made.

The reply of the author is that it is not necessary that on the omission of the subordinate, the principal must necessarily be omitted. The facily will be made though the instrument by which it is made, is omitted.

Adhikaraṇa xxxiii sutras 63.66 dealing with the subject that in वाजपेय, there is omission of the handfuls.

# मुष्टिलोपात्तु संख्यालोपस्तद्गुणत्वात्स्यात् ॥१०।२।६३॥

मुष्टिलोपात् by reason of dropping the handful; तु on the other hand; संख्यालोप: dropping of the number; तदगुणत्वात् by reason of its being subordinate; स्यात् is.

63. On the other hand, it is better to drop the number than the handful, because it is subordinate.

There is a बाजपेय sacrifice; in connection with it, it is said "शारदिवाजपेयेन स्वराज्यकामोयजेत" "Let, one who is desirous of self-sovereignty, perform बाजपेय in the autumn." There it is said "नैवारः सप्तदशशरावः श्लीरेचरुर्भवित" "The चह is made of wild rice in milk in seventeen cups." In the model sacrifice the number of the handfuls is given चतुरोमुशिश्चवंपति" "He offers four handfuls,"

Both are transferred in the modified sacrifice under a चोदक text. So we see that there are 17 cups of चह in the modified sacrifice and 4 handfuls of the model sacrifice. The question is, whether the number may be omitted, or the handfuls be omitted or both of them. According to the objector, the number is to be omitted; it is subordinate and handfuls are principal; according to the principle laid down in the foregoing अधिकरण, the number being subordinate will have to be omitted.

# न निर्वापशेषत्वात् ॥ १० । २ । ६४ ॥

न not so; निर्वापशेषत्वात by reason of being subordinate to the offering.

64. Not so, by reason of being subordinate to the offering.

The author says that the number in the sentence is an adjective of the handfuls but it is connected under the श्रुति principle with the offering. You know श्रुति prevails over the वाक्य. In this view, the handfuls will be suspended.

# संख्या तु चोदनां प्रति सामान्यात्तिद्विकारः संयोगाच्च परं मुष्टेः॥ १०। २। ६५॥

संख्या the number; तु on the other hand; चोदनों to the injunction; प्रति towards; सामान्यात being common; तद्विकार: its modification; संयोगात् by connection; च and; परंमुख: further of the handfuls.

65. On the other hand, the number being common with the injunction, is dropped and by connection, further the handfuls.

The 2nd objector comes forward and says that the number 4 of the model sacrifice is substituted by 17 handfuls and by cups; so both the number and the measure should be set aside.

# न चोदनाभिसम्बन्धात्प्रक्रती संस्कारयोगात्। ॥१०।२।६६॥

न not so ; चोदनाभिसम्बंधात् by reason of the connection with the injunction; महतौ in the model sacrifice; संस्कारयोगात् by reason of the purificatory rite.

66. Not so, by reason of the connection with the injunction and by the connection with purificatory rite in the model sacrifice.

The author says that under the चोदक text the four handfuls are transferred; if both are set aside, the sacrifice will be impossible. So neither of them will be set aside under the चोदक text; and further 17 cups will not be equal in measure to 4 handfuls. So we have four handfuls also; to obviate this difficulty neither of them will, therefore, be set aside, but on the contrary in order to preserve the number which happens first in the sentence, the handfuls which are subsequent in order shall be, consequently, omitted.

Adhikararana xxix dealing with the subject that in the text 'श्रेनुमाक्सेत' &c' the words श्रेनु &c. mean .cow.

# भ्रौत्पत्तिके तु द्रव्यतो विकारः स्यादकार्यात्वात्।। १०।२।६०॥

भौत्पत्तिके in its origin; तु on the other hand; द्रव्यत: from substance विकार:; suspension; स्यात् is; अकार्यत्वात् by reason of its being for no use.

67. On the other hand, when the word is applicable to the whole class in its origin, the substance is suspended by reason of its being of no use.

There is a text "चाव।प्रविद्यां घेनुमाल भेतमा स्तंबत्समें द्रमुचिमं" "Let him sacrifice a cow to heaven and earth, a calf to मस्त् and a bullock to इंद्र." The word used are घेनु (a female of an animal who has given birth to a new offspring, बत्स offspring and ऋषभ a male of an animal) They are adjectives and therefore applicable to the whole species They, therefore, mean goat &c according to the objector. Do these words mean goat &c,? The author says that they are conventionally used in the sense of a cow calf and bullock but under a चौदक text they mean goat and others; but श्रुति prevails over वाक्य. Hence these terms mean cow &c. The goat &c. being of no use though transferred under a चौदक text, are not meant by these terms.

Adhikarana XXX dealing with the subject that in the text "श्वेतमालभेत" the sacrifice of gost s meant.

# नैमित्तिके तु कार्घ्यत्वात्प्रकृतेः स्यात्त दापत्तेः॥१०।२।६८॥

नैमिश्तिके in the accidental; तु on the other hand; कार्यत्वात् by reason of being of use; प्रकृते: of the model sacrifice; स्यात् is; तदापरो: by reason of its being proper.

68. On the other hand, in the accidental being of use, because the model sacrifice is complied with.

There is a text "वायव्यंश्वेतमारुभेतभूतिकामः" "Let one who is desirous of prosperity sacrifice a white animal to Vâyu."

Now in the text the words इवेत, is used which is an adjective and belongs to a class. The question is, whether the term means a goat or not. The reply of the author is, that when the term means a quality which does not clash with the model sacrifice, then the animal of the model sacrifice is meant. Here the term 'इवेत' (white) is a quality and belongs to the whole class; but in the model sacrifice the goat is the animal used for the sacrifice. So the goat is meant by २वेत, being appropriate and not contrary to the model sacrifice. Here the conventional sense of the word is omitted when the word is a quality.

Adhikaraṇa xxxi dealing with the subject that in the साधरक and चित्रा, the peg and rice are not खदिर wood and wild rice respectively.

विप्रतिषेधे तद्वचनात्प्राकृतगुणलोपः स्यात्तेनच कर्मसंयोगात्। ॥ १०। २। ६९॥ विप्रतिषेत्रे on conflict; तद्वचात् by reason of its text; प्राकृतगुणकोप: the omission of the quality of the model sacrifice; स्यात् is; तेन by it; च and; कमसंयोगात् by reason of the connection with the act.

69. On conflict, by reason of its text the quality of the model sacrifice is omitted, because it is connected with the act.

In connection with साद्यक it is said खलेवालीयूपोभवति. "A peg becomes a sacrificial post". In the model sacrifice the यूप is made of खिद्र wood. "The question is whether the peg is made of खिद्र wood or not."

In चित्रा it is laid down "दिश्वयुतमापेष्यानास्तं दुलास्तत्संस्ट प्राजापत्यंभवति" "An offering to प्रजापति consists of the mixture of curd, ghee, water, parched rice and common rice."

In the model sacrifice the sits (wild rice) is used. The question is, whether the rice should be ground as wild rice. The reply of our author is that in this conflict, the procedure of the model sacrifice will be omitted, because it is connected with the action. It will be thus illustrated fully. In the model sacrifice the aquis made of size wood and certain ceremonies are performed which are explained from time to time in the preceding chapter as occasion arose; but here in sizes the peg is treated as aq for all intents and purposes. It is ready-made, so there is no necessity of making it from the size wood. In the case of rice, in the model sacrifice the rice is ground and converted into flour to make sizes cakes for the deity; but here nothing of the kind is to be done, because the rice mixed with other things is offered to santia.

Adhikara na XXXii. satras 70-71 dealing with the subject that in the case of a peg, cutting &c should not be performed.

## परेषां प्रतिषेधः स्यात् ॥ १० । २ । ७० ॥

परेषां of others; प्रतिषेत्रः prohibition; स्यात् is.

70. There is a prohibition of others.

Now the question is, whether cutting, hewing and erecting &c apply to অইবার্ডা. The reply of the author is that the peg to which the animal is tied is treated as a sacrificial post, under a special text; there is, therefore, no necessity of other ceremonies viz. cutting, hewing and setting up as it is ready-made.

### प्रतिषेवाच्च ॥ १०। २। ७१॥

भविषेचात् by reason of prohibition ; ब and.

71. And by reason of prohibition.

The author gives another reason in support of his view. If you apply the cutting process to the peg, the entire nature will be changed; it will be, no longer, a peg. So the very nature of the peg presupposes that there is no necessity of the process of cutting as it is ready-made.

Adhikarana XXXIII dealing with the subject that the ceremonies of sprinkling round of water &c, should be performed on a peg.

# अर्थाभावे संस्कारत्वं स्यात् ॥ १० । २ । ७२ ॥

अर्थामाने in the absence of the purpose; संस्कारत्व performance of purificatory rite; स्यात् is.

72. If there be no visible effect to be produced in it, the rite should be performed.

There are certain ceremonies performed in the model sacrifice on a sacrificial post. They are, for instance, levelling of the ground with the national rod, sprinkling of water, forcibly driving it in the ground and anointing it. The question is, whether they should be performed or not in view of the principle laid down in the preceding adhikarana. The reply of the author is that these ceremonies are not performed for the purpose of the peg but for the purpose of the sacrificial post. These ceremonies performed on the peg make it more firm to hold the animal; so there is nothing wrong in performing them; because the object of anointing it, is to produce an invisible effect in the action of the peg also.

Adhikarana xxxiv. dealing with the ambject that in a सहापित्यज्ञ, pounding of the parched rice should be performed.

ष्ट्रर्थेन च विपर्ध्यासे ताद्ध्यात्तत्त्वमेव स्यात्।।। १०।२। ७३॥

भथन with the object; चand; विषयोसे on transposition; ताद्ध्योत्; by reason of that being for it; तत्वम् existence; एव also; स्यात् is.

73. And on the transposition of the object, the existence is not destroyed by reason of that being for it.

In connection with महाणित्यज्ञ there is a text; "सोमायणित्मतेषद्कपालंपित्भ्योविह बद्भ्यो धान: पित्भ्योऽग्निकात्म्योऽभिवान्यायेद्ग्धे
मंथं" "To Some with the manes, cakes baked on six earthen
pans; to the manes sitting on the kuśa grass (विहेषह्त,) parched rice; to the
departed souls whom the fire has consumed (अग्निक्वात्ता), mixture called
मंथ in the milk of a cow whose calf is dead." The question for determination is, should the pounding be performed in the case of the parched rice?
If it is done, the धान will be changed into a सक्त (gruel). In this state, the
author says that the order may be changed; that will not change the nature
of the rice; it should be pounded first and then parched. It will remain धान.

According to महद्भारिल, the illustration is taken from the latter part of the text quoted above viz. "पितृम्येऽभिन्दारोभ्योऽभिनान्यायेदुरधेमंथ" "To the departed souls whom the fire has consumed (अभिन्दारा) mixture called मंथ in the milk of a cow whose calf is dead." अभिनान्या is a cow whose calf is dead; मंथ is a mixture prepared by throwing gruel in a liquid. It is thus described.

सक्तुभिः सर्पिषाभ्यकैः शीतवारिपरिष्तुतैः। नात्युष्णोनातिसांद्रश्चमंथ इत्यमिधीः यते ॥ "संय is neither very hot nor very thick and is a mixture of gruel with ghee and cold water."

In the model sacrifice, there is grinding first and then baking of the given cake afterwards; the order is here changed; first the rice is parched to make it and and then ground to prepare the mixture called #4.

END OF PÂDA II.

#### PÂDA III.

Adhikarana I. Sûtras I to 12 dealing with the subject that in animal sacrifice &c. the सामजे की &c, which is the इतिकर्तंडयता of the model sacrifice should be performed.

# विक्रती शब्दवत्त्वात्प्रधानस्य गुणानामधिकोत्पत्तिः सन्निधानात्॥ १० । ३ । १ ॥

विकृती In the modified sacrifice; शब्दवत्वात by reason of the word; प्रधानस्य of the principal; गुणानाम् of the subordinate acts; अधिकोत्परिाः multiplication; सक्तिधानात् by reason of proximity.

I. In the modified sacrifice, by reason of the word of the principal, the subordinate acts will multiply because it is near it.

In the Soma yaga, there is an अग्नीषोमीय animal "योदीक्षितायदानीषोमीय पशुमाळ-भेत" "An initiated one shall offer an अग्नीषोमीय animal." In connection with it, it is said "एकादश प्रयाजान्यजित, एकादशानुयाजान्यजित" "He offers eleven प्रयाजा ; he offers eleven अनुयाजा ."

Then further "चातुर्मास्यैःस्वर्गकामोयजेत" "Let one who is desirous of heaven perform four-month-sacrifice."

In this connection it is said "नवप्रयाजान् यजीतनवानुयाजान्" "He offers nine अनुसाज and nine अनुसाज "

Further "वा यथ्यंश्वेतमालभेतभृतिकामः" (Åp. S. xix. 168) "Let one who is desirous of prosperity, offer a white animal consecrated to वायु."

In this connection, it is said "हिरण्यगर्काःसमवर्तताग्रे" ऋ वे० १०।१२३।१९. 'हिरण्यगर्का existed in the beginning"; Ghee is sprinkled. In the अवस्थां (sacrificial bath) it it said "अस्तुनृणां प्रास्थावारमाचारयति" "Having tasted ghee, he sprinkles ghee on merein water."

The question is, whether the starts are is transferred from the model sacrifice or not. If not transferred, are these above mentioned acts separate acts? If transferred, are they nullates? The reply of the objector is that they are not transferred. The reason is that the terms 'unta', 'analtula' show different acts; the starts and the model sacrifice is not transferred because it is close to the principal.

# प्रकृतिवत्तस्य चानुपरोधः॥ १०। ३। २॥

प्रकृतिवत् like the model sacrifice; तस्य its; च and; अनुपरोध: no obstruction.

2. And like the model sacrifice, there will be no obstruction of it,

The objector says in support of his view that in the model sacrifice there will be a regular and continuous procedure and all these terms indicate different acts.

### चोदनाप्रभुत्वाच्च ॥ १०। ३। ३॥

चोदनाप्रभुत्वात् by reason of the power of the command; च and.

3. And by reason of the power of the command.

The objectors says that these verbs have a force of a command; so they show different acts separately performed with their auxiliaries.

# प्रधानं त्वङ्गसंयुक्तं तथाभूतमपूर्वं स्यात्तस्य विध्युपलक्ष णात्सर्वो हि पूर्ववान्विधिरविशेषात्प्रवर्तितः॥ १० । ३ । ४ ॥

प्रधान the principal; तु on the other hand; अंगसंयुक्त connected with the parts; तथाभूतम् in the object; अपूर्व invisible effect; स्यात् is; तस्य its; विध्युपलक्षणात् by reason of its transfer to the modified sacrifice; सर्व: every one; पूर्वभान् having a precedent; विधि: model; अविशेषात् by reason of its being not special; प्रविति: applies.

4. The principal consists of its subsidiary acts; in this state, it produces an invisible effect: by reason of its transfer to the modified sacrifice, every one of it has a model, because it applies without any distinction.

The author says that you are mistaken in your view; the principal act with all its details produces an invisible effect which is विश्वत as explained in the foregoing chapter (see chapter vii Pada iv. Sûtra 10.

at p. 451). It is transferred to the modified sacrifice; all the details which find their place in the model sacrifice, are therefore, transferred under a बोदक text without any reservation.

## न चाङ्गविधिरनङ्गे स्यात ॥ १० । ३ । ५ ॥

न not; च and; अंगविधि: supplimentary command pertaining to the parts; अनंगे in a sacrifice which has no part; स्यात् is.

5. And there can not be any अंगविधि in a sacrifice which has no parts.

The author says that they are subordinate and are nullates; just as drawing is possible on a canvas, so the nullates is possible in a sacrifice which has subsidiary acts.

# कर्मणश्चे कशब्दात्सिक्षाने विधेराख्यासंयोगो गुगोन तिद्वकार: स्याच्छब्दस्य विधिगामित्वाद्गुणस्य चोपदेश्यत्वात ॥ १०। ३। ६॥

कर्मणः of the act; च and; एकशब्दात् by reason of one word; सिक्षाने in proximity; विघे: of the principal command; आख्या name; संयोगः with the connection; गुणेन with the subordinate act; तह्निकारः its modification; स्यात् is; शब्दस्य of the word; विधिगामित्वात् by reason of the application to the विधि; गुणस्य of the subordinate act; वपदेश्यत्वात् by reason of being ordained.

6. And the act (consisting of the principal and subordinate) by reason of one word; being close to the principal as the gustafu is connected with it under a name; by this subordination, there is a modification because the word applies to the and the subordinate acts are ordained.

The anthor says that when an act is mentioned, it means both the principal act and its details of which it consists. In this way the subordinate acts are included in the principal act; so they are unaffers. The sum is a subordinate act; the number and the sums that are pronounced there, vary in each sacrifice. So the command relates to the अयाज &c, and the subordinate acts are thereby laid down. In this view these different details are only गुणविधिs.

## अकार्यत्वाच्च नाम्न: ॥ १० । ३ । ७ ॥

अकार्यहात by reason of being for no purpose; च and; नाम्नः of the word.

7. And by reason of the word being for no purpose.

The author says that the word is connected with the meaning; if it were not so, the whole would be of no purpose. So the details are subordidate parts.

# तुल्याच प्रभुता गुर्षे ॥ १० । ३ । ८ ॥

तुल्या equal ; च and ; प्रभुता capable of conveying ; गुणे in a subordinate act.

8. And they are equally capable of conveying the subordinate (act).

The objector said in sûtra 3 that verbs show the sacrificial act; the author says that the words have the power to convey the principal act with its details; it can equally convey the subordinate acts. One who can eat stones, can easily eat the cakes prepared from Han-(kidney bean). The author, therefore, concludes that the same &c. are subordinate acts.

## सर्वमेबंप्रधानमिति चेत् ॥ १० । ३ । ६ ॥

सर्वम् all , एवं certainly ; प्रधानम् principle ; इतिचेत् if you say.

9. If you say "all are principal".

The objector says that on account of the use of the verbs, they are all equally principal acts.

तथामूतेनसंयागाद्मथार्थविधयः स्युः ॥ १० । ३ । १० ॥

तथाभृतेन with that state; संयोगात by reason of connection; बधार्थविषयः the विधि in their proper sense; स्यु: are.

10. By reason of the connection with that state, the facus will be in the proper sense of the term.

The author says in reply that from the verb the principal with the subordinate acts will be inferred. What is naturally a subordinate act will remain so and can not become a principal act by the force of the verb. By reason of this relationship of the principal with the subordinate acts, the verbs will convey the exact sense and will not disturb the mutual relationship. What is principal, will remain principal and what is subordinate will remain subordinate.

# विधित्वं चाविशिष्ठ मेवं प्राकृतानां वैकृतैः कर्मणाया-गात्तस्मात्सर्वं प्रधानार्थम् ॥ १० । ३ । ११ ॥

विधित्व the nature of injunction; च and; अविशिष्टम् not different; एवं certainly; प्राकृतानां of the model sacrifices; वैकृती: with the modified sacrifices; कर्मणायोगात् by reason of the connection of the act; तस्मात् therefore; सर्वे all; प्रधानार्थम् for the object of the principal.

11. And there is no difference of the injunction of the model sacrifice by reason of the connection of the act with the modified sacrifice; therefore all is for the principal.

The author says that there is no difference with the nature of the विधि. What is विधि in the model sacrifice, is an अर्थवाद in the modified sacrifice. As for instance in the model sacrifice

"अग्निसिष्टकृतंयजितयज्ञस्य प्रतिष्टित्ये" (SB. II. 2.3.24). "He sacrifices to the स्विष्टकृत् अग्नि for the permanence of the sacrifice." It is a विधि but is an अर्थवाद in the modified sacrifice "अग्निसिष्टकृतंयजितयज्ञमेवप्रतिष्ठाप्र ति" "He sacrifices to स्विष्टकृत् अग्नि and makes the sacrifice permanent."

In the model sacrifice "चक्षुधीवाएतेयज्ञस्ययदाज्यभागी" "They are the eyes of the sacrifice, they-the offering of ghee."

In the modified sacrifice, "आज्यभागीयजित्यञ्जलियञ्जली (He offers clarified butter, they are the eyes and no other."

All these are for the principal act; hence they are subordinate acts.

# समत्वाच्च तदुत्पत्तेः संस्कारैरधिकारः स्यात् ॥१०।३।१२॥

समत्वात by reason of equality; च and . तदुत्पत्तेः of their origin; संस्कारैः with the rites; अधिकारः procedure, right; स्यात् is.

12. And by reason of the equality of their origin with the rites, the procedure is (regulated).

The author says that all can not be principal acts; in the model sacrifice, the sais is performed in the beginning, then the principal act commences and in the end the saura is performed. So in the modified sacrifice the same order is preserved.

"प्रज्ञापतिर्यञ्चमस्ज्ञत स आज्यंपुरस्तादस्त्रत पशुंमध्यतः पृथदाज्यंपश्चात्"
"The Lord of the universe created sacrifice; he created clarified butter
first, animals in the middle, and the mixture of ghee in the end."

So we see the प्रयाज and अनुयाज are for the principal act and are, therefore, not principal.

Adhikarana ii. sutras 13-17. dealing with the subject that in an animal sacrifice in honour of बायु, the latter part of the mantra हिर्ण्या केंद्र या ed in sprinkling ghee, is subordinate.

# हिरायगर्भः पूर्वस्य मन्त्रलिङ्गात् ॥ १०। ३। १३॥

हिरण्यगर्भः, हिरण्यगर्भः पूर्वस्य of the first part; अंत्रलिङ्गात् by the sign of the अंत्र.

13. दिख्यामें of the first part, by the sign of the मंत्र.

There is a sacrifice in honour of वायु "वायव्यंश्वेतमालभेतभूतिकामः" "Let one desirous of prosperity, sacrifice white animal consecrated to वायु."

There it is said, 'हिर्ण्यगर्भः समवर्तताग्रे भूतस्यजातः पतिरेक श्रासीत्। सदा धार पृथ्वीद्यामुतेमां कस्मैदेवाय हविषाविधेमः" कः वे० १०।१२१।१६ 'हिरण्यगः भं (golden child) existed in the beginning; as soon born, he became lord of the creation: he supported this earth and the heaven: whom should we make our offering."?

Clarified butter should be sprinkled with this मंत्र. The question is, which portion is to be used as the आवार? The reply of the objector is that the first part is to be used as the गुण्विधि, because in the model sacrifice the god is प्रजापति and here हिर्ण्यगर्भ is also synonymous with प्रजापति. This is an indicative mark in support of the objector's view.

## प्रकृत्यनुपरोधाच्च ॥ १० । ३ । १४ ॥

मकृत्यनुपरोधात by reason of no obstruction of the model sacrifice; च and.

14. And by reason of no obstruction of the model sacrifice.

The objector says in support of his view that in this way the model sacrifice is complied with, if you use the latter part of the mantra; ''उद्देश्वर'' &c. the mantra used in the model sacrifice will be suspended.

## उत्तरस्य वा मन्त्रार्थित्वात् ॥ १० । ३ । १५ ॥

उत्तरस्य of the latter part; वा on the other hand; मंत्रार्थित्वात् by reason of the मंत्र being for the purpose.

15. On the other hand, the latter part by reason of the #3 being for the purpose.

The author says that the first part of the मंत्र is of no purpose; it is not गुणविधि. The ऋक verse commencing with हिरण्यामें is pronounced while sprinkling ghee. Now it is to be seen which portion of it is for the purpose. The latter portion is "कस्मेदेवायह विषाविधेम"; it is एकस्मेदेवाय; this is appropriate. Further the god is इंद्र; and क is

synonymous with gg; so in this view also, the latter portion is appropriate and proper.

# विध्यतिदेशात्तच्छुतौ विकारः स्याद्गुणानामुपदेश्य-

#### त्वात ॥ १० । ३ । १६ ॥

विश्यतिदेशात् by reason of the transfer of injunction; तस्कृतो in that which is laid down; विकार: modification; स्यात् is; गुणानाम् of the sub-ordinate acts; उपदेश्यत्वात् by reason of being laid down.

16. By reason of the transfer of the injunction, there is a modification in that which is laid down; because the subordinate acts have been laid down.

The author says that in the model sacrifice, there is the mantra for आवार " ऊर्चोध्वरोदि स्थामदुतांबद्धायहायतेरिन्द्रावान्त्वाहा बृहद्भाः तै॰ तं भागाव्या "Swaha to the master's sacrifice which is an extensive sacrifice touching the heaven, devoid of slaughter, not crooked, and performed in henour of Indra. It has great splendour."

Here we have दिख्यमं &c, to be used as मंत्र in sprinkling ghee. Now take the illustration, "this is curd, ghee, vegetable and rice; feed देवद्स with these". "Feed याद्य with oil like देवद्य." Here we see the substance 'oil' sets aside ghee and other things remain intact; so also in the present case the latter part of the का किरण्यगर्म will be of use and sets aside the अवोध्यर" used in the model sacrifice, & being synonymous with इंदर

## पूर्वस्मिश्रामन्त्रत्वदर्शनात् ॥ १० । ३ । १७ ॥

पूर्वस्मित् in the first part; च and; असंत्रत्वदर्शनात् by seeing the absence of संत्र.

17. And by seeing the absence of mantra in the first part.

The author says that the first part of will in the model sacrifice is done silently without uttering the ## and second part is the one in which there is the final word will and that is the one which is set

aside by the हिर्ण्यसभीत्व. From this argument, it appears that the latter part is गुणविधि.

Adhikarana iii. satras 18-22. dealing with the subject that in चातुमाँ ह्ययात in some ceremony, the placing and tying are the subordinate acts of the model sacrifice.

## संस्कारे तु क्रियान्तरं तस्य विधायकत्वात् ॥१०।३।१८॥

संस्कार in the purificatory rite; तु on the other hand; कियान्तर separate action; तस्य its; विधायकत्वात् by reason of its being commanded.

18. On the other hand, in the purificatory rites, there is a separate action by reason of its being commanded,

There are some ceremonies in connection with चातुमस्यियात; there is a text in connection with it उरकरेवाजिनमासादयंति परिधौपशु नियु जंन" "They place whey on the heap of mud dug out from the alter and tie an animal to the fence stick."

The question is, whether placing of whey and tying of the animal are separate acts or are subordinate acts. That question resolves itself into whether these acts are for producing some invisible effect or for some visible effect. If the former, they are separate independent acts or if the latter, they are subordinate acts. The reply of the objector is that they are separate acts. The reason is that the placing of whey on the heap of the mud dug from the pit prepared for the altar is impossible by reason of its being high and being pointed at the top; the unitary being thin and lying straight is not fit for tying an animal. So these acts are performed out of charitable object.

# मकृत्यनुपरोधाच्च ॥ १० । ३ । १६ ॥

अकृत्यनुक्रोधात् by reason of the model sacrifice being not obstructed; द and.

19. And by reason of the model sacrifice being not obstructed,

The objector says that in this way the model sacrifice will be complied with; the offering is placed on the altar and the animal is tied to the ye. So they are separate acts.

# विधेस्तु तत्र भावात्सन्देहे यस्य शब्दस्तदर्थः स्यात ॥ १० । ३ । २० ॥

विधेः of the command; तु on the other hand; तत्रभावात् being there; संदेहें on doubt; यस्य whose; शब्दः word; तद्धेः its meaning; स्यात् is.

20. On the other hand, the command being there by transfer, on doubt the word conveys the meaning in which it is used.

The author expresses his own view and says the placing of whey and tying of the animal are not separate acts; they are subordinate acts. These acts are transferred to the modified sacrifice under a migs text and we see their objects; they should be performed for the objects for which they are performed, because the words convey the sense. Hence they are unfalus.

# संस्कारसामध्याद्गुणसंयागाच्च ॥ १० । ३ । २१ ॥

संस्कारसामध्यात् by reason of the power of the ceremony; गुणसंयोगात् by reason of the connection with the quality; च and.

21. By reason by the power of the ceremony and by reason of the connection with the quality.

The author says in reply that you allege that the placing of whey and tying of the animal are not possible by reason of the pointed nature of the heap of the mud at the end and the thinness of the stick; but the end of the heap can be made wide and the stick can be enlarged. So they are not separate acts.

## विप्रतिषेधात्क्रियाप्रकरणे स्यात् ॥ १० । ३ । २२ ॥

ं विप्रतिषेधात by reason of the prohibition; क्रियाप्रकरणे in the context of the procedure; स्यात् is.

22. And by reason of the prohibition in the context of the procedure.

The author further says that you allege that as in the सोत्रामिश, the plac-

ing of whey is out of charitable purpose, so here also; but there is prohibition by reason of the impossibility in producing visible effect in connection with सोत्रामणि; there the placing of whey is for an invisible object but here it is for a visible object. The conclusion is that these acts are गुणविधिs.

Adhikarana iv. sutras 23-29. dealing with the subject that in आतिन्यान both the offerings of the model and the modified sacrifices should be performed.

# षड्भिदींक्षयतीति तासां मन्त्रविकारः श्रुतिसंयागात

#### ॥ १० । ३ । २३ ॥

षड्भि: with six; दीक्षयति he initiates; इति participle used to complete a sentence, तासाम् their;। मंत्रविकार: the modification of a मंत्र; श्रुतिसंयोगात् by reason of the connection with the text.

23. In the text "he initiates with six", the mantras are modified by reason of the connection with the text.

There is अग्निचयन, "यएवंविद्वानिग्नं चितुते" "One knowing this, establishes fire".

There are दीक्षाहुतिs both in the model and in the modified sacrifices. The आहुतिs in the model sacrifice are "आकृतिमन्नि प्रयुजंस्वाहा मनोमेधामन्नि प्रयुजं स्वाहा, चिचं विश्वातमि प्रयुजं स्वाहा, वाचोविधृतिमन्नि प्रयुजं स्वाहा, प्रजापतयेमनवे स्वाहा, अन्नयेवैश्वानगय स्वाहा, विश्वेदेवस्य नेतुर्मचीं वृणीत सक्यम् । विश्वेदाय इषुष्यसिद्धुम्नं वृणीतपुष्यसे स्वाहा" तै॰ सं॰ अ।१९१९. "Swaha (welcome) to Agni who stimulates us for an undertaking; swaha (welcome) to Agni who stimulates our mind and intellect; welcome to Agni who stimulates our retentive tongue; welcome to Manu, the progenitor; welcome to Agni who stimulates our retentive tongue; welcome to thee who art divine supporter of the universe and whose patronage is wished for by man; and who art a master of wealth and from whom wealth is sought for performing a sacrifice."

The आहुतिs in the modified sacrifice are आकृत्यै प्रयुजेऽग्नयेस्वाहा, मेथायै सनसेऽग्नयेस्वाहा, दोद्यायंतपसेऽग्नयेस्वाहा, सरस्वत्यैपूर्णेऽग्नयेस्वाहा; आपोदेवीर्वृहः तार्विश्वशंभुवाद्यावापृथिवी उवर्तार तंत्रृहस्पातनी हिल्बावृधातु स्वादा, विश्वेदेवस्य नेतुर्मती वृणीन सन्धि । श्वेदि राय श्रुष्य सिद्धुम्नं वृणीत पुष्यसे स्वाहा" तै॰ सं॰ शश्विशः "welcome to Agni who stimulates us for an undertaking; welcome to Agni who is my mind and intellect; welcome to Agni who is my vow and penance; welcome to Agni who is my tongue and supporter; let the devine copious, corn-producing water, heaven and earth, the vast sky and the lord of the universe increase with our offering and welcome to them; welcome to him who is the divine supporter of the universe and whose patronage is wished for by man and who is a master of wealth and from whom wealth is sought for performing a sacrifice."

Having mentioned the आहुतिs, it is said 'पड्भिदींक्षयति" तै॰ सं॰ पाश्राधाः. He initiates with six.

The question is, whether the anglas of the model sacrifice are suspended or both should be joined together. The reply of the objector is that the anglas of the modified sacrifice will be performed, thereby suspending the anglas of the model sacrifice; the reason is that there is an express word 'six' used in the text; it means the anglas of the modified sacrifice thus suspending the anglas of the model sacrifice.

## अभ्यासात्तु प्रधानस्य ॥ १० । ३ । २८ ॥

अभ्यासात् by reason of the repetition ; प्रधानस्य of the principal.

24. On the other hand, by reason of the repetition of the principal.

The author says that when there is no possiblity of joining the practice of the model sacrifice with the modified sacrifice, there is no aggregate, but where such a thing is possible, the doctrine of aggregate, but where such a thing is possible, the doctrine of aggregate or tacking applies; in this view, the principal will be repeated. There is a text "aggregate" "He offers twelve." Adding the practice of the model sacrifice with that of the modified sacrifice is called aggregate or tacking).

The tacking of the practice of the model sacrifice with the modified sacrifice is here possible.

आवृत्त्या मन्त्रकर्म स्यात् ॥ १० । ३ २५ ॥

आवृत्या by repetition , मंत्रकर्म the act of uttering the मंत्र ; स्यात् is

25. By repetition, the act of uttering the #in is done.

The objector says that there is an express text of enjoining the repetition of the #73s for the modified sacrifice, it the repetition is to be made, the same #73s of the modified sacrifice will be repeated twice over.

# अपिवा प्रतिमन्त्रत्वात्प्राष्ट्रतानामहानिः स्यादन्यायश्च कृतेऽभ्यासः ॥ १० । ३ । २६ ॥

अपि वा on the other hand; प्रतिमंत्रत्वात् by reason of each मंत्र; प्राकृतानाम् of the model sacrifice; अहानि: no suspension, स्यात् is; अन्याय: improper; स and; कृते on once prenouncing; अभ्यास repetition.

26. On the other hand, by reason of each ###, there is no suspension of the ####s of the model sacrifice; on once pronouncing the mantra of the modified sacrifice, the repetition of the same is improper.

The author says that you accept that there are 12 wights and you admit the repetition of the NFAS of the modified sacrifice. In this view also, there is no suspension of the NFAS of the model sacrifice; because there are NFAS of the model sacrifice ready at hand and the repetition of the same NFAS of the modified sacrifice over again is improper. So there will be RHEW (tacking). You can very easily make up the aggregate by adding up the Wights of both the model and modified sacrifices instead of repeating the Wights of the modified sacrifice twice over which is improper.

# पौर्वापर्यञ्चाभ्यासे नापपदाते नीमित्तिकत्वात ॥१०।३।२०॥

पौर्वापर्व priority and posteriority; च and ; अभ्यासे in a repetition ; च वपपचते does not arise; नौमित्तिकत्वात् by reason of their being correlative.

27. And the priority and posteriority do not arise in the case of repetition by reason of their being correlative.

The author gives a further reason in support of समुचय. He says ''षर्पूर्वांज्जुहोति, पहुनरान्जुहोति'' 'He offers the former six, he offers the latter six,''

The word पूर्व and उत्तर are correlative terms; if there were the repetition of the मन्त्रs of the modified sacrifice only, these terms would not have been used; but their use, only in the case of समुख्य where the six आहुतिs of the model sacrifice are added up with the six आहुतिs of the modified sacrifice, has significance.

## तत्प्रथक्त्वं च दर्शयति ॥ १० । ३ । २८ ॥

तत्प्रथक्त्वं their separation ; च and ; दर्शयति indicates.

28. And their separation shows.

There is a text "उभयीजुँहोति आग्निकीश्चाध्वरिकीः" "He makes both offerings pertaining to fire and sacrifice."

The author argues from this लिंग that there could not be a division of two sets of the आहुतिs i.e. the आग्निकी (of the modified sacrifice) and आग्निकी. (of the model sacrifice), if there had not been an addition of two sorts of आहुतिs. This fact also supports the doctrine of समुचय.

## न चाविशेषादुव्यपदेशः स्यात् ॥ १० । ३ । २९ ॥

म not; च and ; अविशेषात् by reason of there being nothing special; ध्यवदेश: the denomination ; स्यात् is.

29. And there can be no denomination, by reason of there being nothing special.

The author says that there is a text "श्रध्य पूर्वमधाग्नेरपाग्निहोतत्कर्म यद्ग्तिकर्म" "The first is the offering of the sacrifice, then subsequently that of the fire, that is the latter ceremony pertaining to fire."

The first आध्वरिकी and then आयिनकी are the divisions of the आहुतिs; this denomination also supports the doctrine of समुचय. Had there been no difference in these आहुतिs, there would have been no such denomination.

Adhikarana v. satras 30.33 dealing with the suljet that in the re-establishment of fire, the fee of establishment of fire somitel.

# अग्न्याधेयस्य नैमित्तिके गुणविकारे दक्षिणादानम-धिकं स्याद्वाक्यसंयागात्॥ १०। ३। ३०॥

अन्याधेयस्य of the establishment of fire; नैमिचिके on being the cause; गुणविकारे on the modification of the subordinate act; दक्षिणादानम् payment of fee; अधिकं in addition; स्यात् is; वाक्यसंयोगात् by reason of the connection with the sentence.

30. On the establishment of fire being the cause and on the modification of the subordinate act, the payment of fee will be in addition by reason of the connection with the sentence.

There is पुनराधान (re-establishment of fire on some cause); " भारवयशः ओकामानां पुनरादधीत । योऽन्नीनाधायभारवज्यानिं पुत्रज्यानिं वा जीयेत सपुन-रादधीत" "Those who are desirous of fortune, fame and wealth shall re-establish fire; one who after establishing fire, lives old with fortune and son, shall re-establish fire."

In this connection it is said, "पुनरुत्स्यूर्त वासोदक्षिणापुनरुत्सष्टोऽनुड्वान्" "The cloth sewn again and a bullock dedicated again are the fees."

In connection with आज्याधान (establishment of fire) the fee mentioned is, "एकादियाषड्देयाहादशदेयाश्चतुर्विशतिदेयाः शतदेयं सहस्रदेयमपरिमितंदेयं" "One should be given, six should be given, twelve should be given, twenty four should be given, hundred should be given, thousand should be given, an unlimited should be given."

Now the question is, whether in दुनराधान the fee of the आन्याचान is suspended or is it paid in addition to the fee of दुनराधान? The reply of the objector is that in view of the principle laid down in the preceding adhikarana, there is समुख्य; the fee will be in addition to the fee of the दुनराधान because the अन्याधान is the cause of it and there is a text "अभयदिदाति अन्याधिकश्चापुनराधियकश्च" "He gives both namely the fees pertaining to establishment and re-establishment of fire." There is, therefore, समुच्चय of the fee of the model sacrifice and that of the modified sacrifice.

शिष्ठत्वाच्चेतरासां यथास्थामम् ॥ १० । ३ । ३१ ।

शिष्टत्वात by reason of the text, च and इ ारासी of the others: यथास्थानस् in the order.

31. And by reason of the text, there will be an aggregate of the other in order.

## विकारस्त्वप्रकरसे हि काम्यानि ॥ १० । ३ । ३२ ॥

चिकार: suspension ; तु on the other hand ; अप्रकरणे in no context ; हिं because ; काम्यानि desire-accomplishing.

32. On the other hand, there is suspension; there it is not in the context, because they are desire-accomplishing.

The author says that there is no again; but the principle of any applies and the fee of the model sacrifice will be suspended; it has no bearing on the context of the modified sacrifice which is for a certain cause. What he means to say is that graving is performed for a certain cause and susquare is its model; the fee of the model sacrifice is out of the context of the modified sacrifice, so there is no again but any. As to the text of the payment of the fee "sault and that of graving is to be paid in susquare and that of graving is to be paid in graving and that of graving is to be paid in graving. So the fee of the model sacrifice is suspended.

# शङ्कते च निवृत्तेरुभयत्वंहिश्रूयते ॥ १० । ३ । ३३ ॥

शंकते inferred; च and; निवृत्ते: on suspension; क्रमयस्य both; हि because;

:33. And the suspension is inferred because both are men-

The author says that the fee of the model sacrifice is suspended, because there is a text; ''यहँ कृतीर्द्शित उभयोऽपितेनद्क्षिणा प्रसा-भवंति। ननु उभयोऽपिपदीय ते यत उभयोपि प्रसामवंति" "When the fee of the modified sacrifice is paid both fees are thereby paid; both fees are certainly paid since both fees have been paid"

This लिङ्क also shows that the fee of the अन्याधान should be paid in अन्याधान and that of पुनराधान in पुनराधान. So the fee of अन्याधान will be suspended in पुनराधान.

Adhikarana vi. dealing with the au' just that in squagu, the squagurate fee is suspended by, sloth and calf.

## वासी वत्सञ्ज सामान्यात ॥ १० । ३ । ३१ ॥

जास: cloth; बत्स: calf; ज and; साम:म्यात by reason of being common.

34. And cloth and calf, by reason of being common.

There is an आग्नयण sacrifice; in this connection it is laid down "इताद्याययज्ञमानस्थापराभवायनवानामेंद्राग्न्य पुराणानामाग्नेय: खोम्य: श्यामाकाचै: श्वरेष: प्यसिखद: चावापृथिकीय एककपात:" "For the first offering with a view to have the sacrificer victorious, of the new ones to Indra and Agniand of old ones to Agni, grass to Soma, boiled rice to विश्वेदेवाs and a cake baked on one pan to Heaven and Earth."

About the fee it is said " वासोद्धियावत्सः प्रथमजोद्धिया" "cloth is the fee, the first born calf is the fee."

In the model sacrifice, the fee is अन्वाहार्य which is defined as follows.

यच्छ्राइं कर्मणामादी याचांते द्तिणाभवेत्।। भामावास्य द्वितीय स्यादन्वाहार्य विद्वु था: ॥ "The learned men say that the fees that are given at the funernal ceremony in the beginning and at the end, secondly that which are given on the new moon day are called अन्वाहायं."

The question is, whether the fee consisting of cloth and calf should be paid in addition to the अन्याहार्य fee (which is paid at the end of any monthly ceremony or death anniversary). The reply of our author is that the fee paid in the form of cloth or calf suspends the payment of the अन्याहार्य fee; the reason is that each has its fee prescribed. It is common; there is nothing special to show that there should be समुचय.

Adhikarana vii deaking with the subject that in apparent, the procedure of appropriate applies to cloth and calf.

# अर्थापत्तेस्तहुमाः स्यानिमित्ताख्याभिसंयोगात्

#### ॥ १० । ३ । ३५ ॥

अर्थाप्ते: by reason of serving the purpose; तद्वधर्मी partaking its quality; स्यात् is; निमित्ताक्याभिसंयोगात् by reason of the connection with the name of the cause.

35. By reason of serving the purpose, they partake of its quality, because they are connected with the name of the cause.

In connection with आध्रयण, the question is whether the gift of cloth and calf partakes of the nature of अन्वाहार्य fee or not. The reply of our author is, that it takes the place of अन्वाहार्य fee, so the procedure of अन्वाहार्य applies to it. The word वृक्षिणा is applicable to it which is made to secure the services.

Adhikarana viii. dealing with the subject that in आयय, in the case of calf there is no cooking.

## दाने पाके।ऽर्थलक्षणः ॥ १० । ३ । ३६ ॥

हाने in the gift ; पाक: cooking ; अर्थ उक्षण: mark of the object.

36. In the gift, the cooking which is the mark of the gift.

This is the case of suspension. The question is, whether cooking is to be performed in the case of the calf, the object of gift. The reply of our author is that it will be suspended; the reason is that the gift is to secure the services but not to feed the priest. So the cooking is not transferred from the model sacrifice. Further the calf, but not its flesh, is mentioned as an object of gift.

Adhikarana ix dealing with the subject that in **आय्या**, in the case of cloth, there is no cooking.

## पाकस्य चान्नकारित्त्वात् ॥ १० । ३ । ३० ॥

साकस्य of cooking; च and; अन्नकारित्वात् by reason of the food,

37. And of the cooking by reason of the food.

Now the question is whether the cooking should be performed on the cloth the object of gift. The reply of our author is that it should not be performed, because nouse is served by cooking the cloth, which is not a food.

Adhikarana x dealing with the subject that in the experiment in the case of cloth and calf there is no sprinkling of ghee.

## तथाभिघारणस्य ॥ १० । ३ । ३६ ॥

तथा similarly ; अभिज्ञारणस्य of the sprinkling of ghee.

#### 38. And similarly of the sprinkling of ghee,

This is the third case of suspension. The question is whether exhauter is to be performed on the cloth and calf; it is done on the cooked rice with a view to give relish. Here in the case of the calf and cloth, no relish is necessary to secure the services of the priest; so it need not be performed,

Adhikarana xi. sûtras 39-44 dealing with the subject that in a उपोतिष्टोस, the fee of 1200 is of the cows only.

# द्रव्यविधिसन्निधी सङ्ख्या तेषां गुणत्वात्स्यात्।। १०।३।३९॥

### 11 6 1 5 1 5 11

इस्यविधिसिक्षिधों in proximity with the injunction relating to the substance; संख्या number; तैयां their; गुयत्वास् by reason of the subordinate nature; स्यात् is.

39. In proximity with the injunction relating to the substance, the number thereof is by reason of the subordinate nature.

There is a इयोतिष्टोम sacrifice, "ज्योतिष्टोमेन स्वर्गकामोयजेत" "Let one who is desirous of heaven, perform ज्योतिष्टोमः"

It is said in that connection "নীগ্ৰাপ্ৰশ্নস্থাবন্ধ গৰ্মশ্ন স্থাগ্ৰাৰ্থ্য শ্লীর্থ্যৰ থ্যাগ্ৰার্কাংৰ মাধাগ্ৰ বহ্বপ্রাধ্যাগ্র ব্লিখা।" "His fee of twelve hundred consists of cows, horses, mules, asses, goats, sheep, rice, barley, sesamum and beans."

Now the question is, what does '1200' qualify? Does it qualify each substance or does it qualify the whole set of substances mentioned above or does it qualify any particular substance.?

The reply according to the 1st gaiver is, that '1200' qualifies each substance mentioned in the text. The reason is that, being in contact with the substance the number is a quality and therefore qualifies each substance separately.

# समत्वात्तु गुणानामेकस्य श्रुतिसंयोगात्॥ १०।३। ४०॥

समत्वात् by reason of equality ; गुणानाम् of the subordinate acts ; एकस्य of one ; श्रुतिसंयोगात् by reason of the connection with the text.

40. On the other hand, by reason of the equality of the subordinate acts, it applies to one because of the mention in the text.

The second objector says that if the number applies to each separately, it is vague. It applies to one only, because in the text the singular number is used and all the subordinate acts are equally connected with the number. So the number applies to only one substance enumerated in the text.

# यस्य वा सन्निधाने स्याद्वाक्यताह्यभिसम्बन्धः ॥ १० । ३ । ४१ ॥

यस्य whose ; वा on the other hand : सिंखधाने in proximity ; स्यात् is ; बाक्यतः: syntactically ; हि because ; अभिसम्बद्धः connection.

41. On the other hand, it will apply to that which is near because it is syntactically connected.

The third objector says that it is accepted that the number applies to one substance only but I do not accept that it applies according to one's own choice. It applies to one which is very close to it in the sentence. The word 'भाष' is close to it; so the number applies to it.

# असंयुक्तास्तु तुल्यवदितराभिविधीयन्ते तस्मात्सर्वा-धिकारः स्यात्॥ १०। ३। ४२॥

असंयुक्ता: being unconnected; तु on the other hand; तुरयवत् like equal; इतराभि: with the others; विधीय ते are laid down; तरमात् therefore; सर्वाधिकार: application to all; स्यात् is.

42. On the other hand, being unconnected, like equal it is connected with others; therefore it applies to all collectively.

The fourth objector steps in and says that if you qualify the say with the adjective 1200, it is unconnected; but the whole set of substances is mentioned equally, so the number applies to all of them collectively. The number 1200, therefore, applies to all the substances taken together in one collection.

# असंयागाद्विधिश्रुतावेकजाताधिकारः स्याच्छूत्याका-

## पात्क्रतोः ॥ १० । ३ । ४३ ॥

असंयोगात by reason of want of connection ; विधिश्रती in scriptural injunction; एकजाताधिकार: application to one class; स्यात् is; श्रुरेयाकापात् to avoid contradiction with the scriptural text; sal: of the sacrifice.

By reason of want of connection in the scriptural injunction, it applies to one class only and to avoid contradiction with the scriptural text, it applies to the sacrifice.

The Sûtra contains the view of our author; he says that in the text the word 'तहन' is used in the singular number; so the number can not apply to all the substances collectively; it can therefore apply to one class only. In order to avoid the contradiction that would arise, the word 'तस्य' applies to the sacrifice. The passage therefore means that the fee of the sacrifice is 1200.

## शब्दार्थस्त्रापि लोकवत् ॥ १०। ३। १८॥

शब्दार्थ: signification of the word; च and; अप also; लोकवत् like the word in common language.

And the signification of the word is like the word in common language.

The author gives a reason in support of his view. He says that in common parlance also the number denotes one kind of substance. Give him hundred; it means a hundred of one class; otherwise there will be a confusion. So according to our author the term 1200 governs one class of substance.

Adhikarana xii attras 45.49 dealing with the subject that by the text । तस्यदादशशतंदक्षिणा' it means the number of cows.

# सापशूनामुत्पत्तितो विभागात ॥ १० । ३ । ४५ ॥

सा that ; पश्चनाम् of the animals ; उत्पत्तितः by virtue of the significant power ; विभागात् by reason of the division.

45. That applies to animals by reason of the division by virtue of the significant power.

The author having established in the preceding what that the

number applies to one of the substances of a class mentioned in the text, raises another question whether it applies to the animals or to the grains. He says that the number can apply to the animal because to the grain the word denoting number can not apply, but on the contrary, the term denoting quantity or measure applies. The terms denoting the measure of capacity are with, gran, with Further the service can not be secured by the 1200 wing seeds. It is the number of the animals that can secure one's services.

## अनियमोऽविशेषात् ॥ १० । ३ । ४६ ॥

अनियम: no rule , अविशेषात by reason of there being nothing special.

46. (On the other hand,) there is no rule by reason of there being nothing special.

The objector says that your view is accepted; but there is nothing special to restrict the number: it may apply to any animal mentioned in the text.

## भागित्वाद्वा गवां स्यात ॥ १०। ३। ४०॥

आगित्वात् by reason of great usefulness; बा on the other hand; गवाँ of the cows, स्थान् is.

47. On the other hand, of the cows by reason of great usefulness.

The author says that of the animals the cow is most useful; so she should be given as fee. The horse is also useful but its gift is prohibited "नकेसरिणोददाति नोभयतोदतः प्रतिगृह्णाति" "He does not give animals having mane and he does not take animals having two rows of teeth,"

#### प्रत्ययात् ॥ १० । ३ । ४८ ॥

प्रत्ययात् by the practice.

48. By the practice.

The author gives another reason in support of his view. He says that the term 'cow' is first in the text and according to the usage, no other animal that comes after her in the text can have priority; so she has priority in the class of animals mentioned in the text.

## लिङ्गदर्शनाच्च ॥ १० । ३ । ४९ ॥

विक्रदर्शनात् by seeing the indicative mark; ब and

49. And by seeing the indicative mark.

The author gives another reason based on the or argument.

"सहसंद्विणा, सहसं स्तोत्रीया यावदस्यसाहस्रस्य उत्तराधरा गौर्गवि प्रतिष्ठिता तावदस्माह्मोकादसीलोकः" "इंडरंतेह्व्ये काम्येचंद्रेज्योतेर दितेसरस्वति महिविश्व ति, पताते अध्ये नामानिदेवेभ्यो मा सुक्रतंत्र्वात्" (V.S. viii. 8. 43; S.B. iv. 5. 8. 10) "One thousand is the fee. There are thousand, psalms; as long as there are upper and lower rows of cows of one thousand fixed in the class of cows, so long is the other world from this world" "O! Light, Aditi, Saraswati, great and renowned are thy names. O! unkillable (cow), who is fit to be worshipped, to be given, to be offered, to be desired and pleasant, well of me to the gods speak."

So the number 1200, applies to cows only. In some editions the adhikaranas XI. and XII. have been grouped together and treated as one.

Adhikaran a min satras 60-52. dealing with the subject that the fee should be given after division.

# तत्र दानं विभागेन प्रदानानां एथक्त्वात ॥१०।३।५०॥

तन्न there; दार्न gift; विभागेन by division; प्रदानानां of the gift; प्रथक्त्वात् by reason of separation.

50. There the gift is by division, by reason of the gift being separate.

It has been established that the fee in the उपोतिष्टोम is 1200 cows; the next question is, whether the cows should be given to the priest collectively or should they be divided amongst them? The reply of our author is that they should be divided amongst the priests by the sacrificer, because the gift is separate to them.

## पिक्रयाच्च लोकवत् ॥ १० । ३ । ५१ ॥

परिक्रयात् by reason of hiring ; च and ; लोकवत् just as in common life.

51. And by reason of hiring, just as in common life.

The author gives another reason in support of his view. He says that the gift is with a view to secure the services of the priests. When

a master hires a number of labourers, he pays them separately; so here also the sacrificer must pay the priests separately.

## विभागं चापि दर्शयति ॥ १० । ६ । ५२ ॥

विभाग divison ; च and; अपि also ; दर्शयति shows.

52. And the division is shown.

The author says that there are texts which show division "तुथोवेशिक चेदाविभजतु" (V.S. viii. 45; Ś.B. iv. 3. 4. 15) "कृष्णाजिनेनिवशस्य दक्षिणां ददाति" "अग्नीभ्रे ऽभ्रेददाति, अग्निमुखानेविपत्य भ्रोणाति, अक्षणेददाति प्रस्त्ये; होत्रेददाति। नेष्ट्रदाति, हविर्धान आसीनेभ्यअध्ययुभ्योददाति, उद्गातुभ्योददाति। स्रंत: सद्सिमा-सोनेभ्यः यथाश्रद्धं प्रास्त्रपं केभ्योददाति" "Ominscient creator will distribute amongst you; having excited the greed with the skin of a black antelope, he gives a fee; he gives to अग्नीभ्र first; he satisfies the Pitris only whose mouth is fire, he makes a gift to sail for progress; he makes a gift to Hotâ; he gives to नेष्टा; he gives to the अथ्ययु priests sitting in a हविर्धान cart; he pays a fee to the उद्यात priests; he gives to the priests sitting in the middle of the assembly and moving forward, according to his power."

Adhikara pa xiv satras 53-55 dealing with the subject that the division of the fee depends on the समाख्या in a ज्योतिष्टोस,

# समं स्यादश्रुतित्वात् ॥ १० । ३ । ५३ ॥

समे equal; स्यात् is; अश्रुतित्वात् by reason of its being not sanctioned by the Veda.

53. Equal by reason of its being not sanctioned by the Veda.

The next question for determination is, how should the division be effected? The objector replies that the division must be equal, because the contrary is not heard of in the Vedas. When a substance is given to a body collectively, the division will be, of course, equal amongst them.

## स्रिप वा कर्मवैषम्यात् ॥ १० । ३ । ५४ ॥

अपि an on the other hand; कर्मवैषस्थान by reason of the inequality of the work done.

54. On the other hand, by reason of the inequality of the work done.

The second objector says no; there can not be an equal division. There will be an unequal division by reason of the inequality of the work done by the priests. Just as labourers are paid according to the amount of the work done, so the priests are also paid here.

# अतुल्याः स्युः परिक्रये विषमाख्या विधिश्रुतौ परिक्र-यान्त कर्मग्युपपदाते दर्शनाद्विशेषस्य तथाभ्युदये ॥१०।३।५५॥

अतुल्या: inequal; स्यु: are; परिकाये in hiring; विषमाख्याः inequality; विधिश्वतौ under an injunction of a text; परिकायात् from hiring; कर्मीण in action; उपपद्यते arises; दर्शनात् by seeing; विशेषस्य of the special text; तथा similarly; अम्युद्ये in future reward.

55. There is inequality in hiring; the inequality arises under an injunction of the text but not by the inequality of the work done: because there is seen a special text in connection with future reward.

The author says that there is an inequality of distribution of thegifts not by reason of the inequality of the work done but by reason of the scriptural text which clearly permits it. In connection with the initiation in द्वादशाह it is said, "अध्यय पृह्मति दीक्यित्व। ब्रह्मा गंदी चयति, तत उदगातारं ततो होतारं । ततस्तं प्रतिप्रकातादीव्ययित्वाश्रक्षिं नोदीव्ययि । ब्रह्मणाञ्यं सिनंब्रह्मणः, प्रस्तो तारमुद्दगातुः, मैत्राषरुणंहोतुः । ततस्तं नेष्टादीश्वयित्वातृतीयनादीक्षयितः । ग्रग्नीधं ब्रह्मणः, प्रतिहर्तारमुद्गा तुः, श्रच्छावाकंहोतुः । ततस्तं उन्नेता वीक्यित्वापादिनो बीक्य ति । पोतारं ब्रह्मणः, सुब्रह्मग्य मुद्गातुः, प्रावस्तुतंदोतुः। ततस्तप्रन्योदीश्वयति ब्रह्मचा-री वा आचारमें प्रेषित:"॥ "अध्वय after initiating the master of the house, initiates नवा, then होता; then बहुगाता, then प्रतिप्रस्थाता initiating him initiates the second group, बद्धाणान्छंसी from बद्धा group, प्रस्तोता from बद्धगाता group, सैत्रावरुण from sian group, then are initiating him initiates the third group, such a from ब्रह्मा group, प्रतिहर्नी from बद्धगाता group, अच्छावाक from होता group; then बन्नेता initiating him, initiates the fourth group, पोता from ब्रह्म group, सुत्रहाण्य from बदुगाता group, प्रावस्तुत from होता group: then another ब्राह्मण initiates him, either a religious student or one sent by the preceptor." (See at pp.

179 & 180). According to the above texts, the one share goes to अध्वयु', बसा, बहुगाता, होता.

Half !sharers are अतिप्रस्थाता , ब्रह्मणाच्छ ती, प्रस्तोता, मैत्रावरण; है sharers are केंद्रा, अन्नीध्र. प्रतिहर्ता, अच्छावाक, है sharers are पोता, सुब्रह्मण्य, प्रावस्तुत, उन्नेता.

In this view there are 
$$1 + \frac{1}{2} + \frac{1}{3} + \frac{1}{4} = \frac{12 + 6 + 4 + 3}{12} = \frac{25}{12}$$

1. Out of 1200 cows, the share of way group will be, by the rule of three,

$$\frac{25}{12}$$
: 1::1200

$$\frac{1200 \times 12}{25} = \frac{48 \times 25 \times 12}{25} = 48 \times 12 = 576 \text{ cows.}$$

II. Out of 1200 cows, the share of sansurar group will be, by the rule of three,

$$\frac{25 \cdot 1}{12} : 1200 = \frac{48 \times 25 \times 6 \times 2}{2 \times 25} = 48 \times 6 = 288 \text{ cows.}$$

III. Out of 1200 dows, the share of der group will be, by the rule of three,

$$\frac{25}{12} : \frac{1}{3} : :1200 = \frac{48 \times 25 \times 4 \times 3}{3 \times 25} = 48 \times 4 = 192 \text{ cows.}$$

IV. The share of the sector group out of 1200 cows will be, by the rule of three,

$$\frac{25}{12}:\frac{1}{4}::1200=\frac{48\times25\times4\times3}{25\times4}=48\times3=144\text{ cows.}$$

The whole total comes to 1200 cows.

This is the distribution sanctioned by the text.

Adhikarana xv shtras 56-58 dealing with the subject that in the one-day-sacrifice called approfite the fee of the whole sacrifice is suspended.

# तस्य धेनुरिति गवां प्रकृती विभक्तचोदितत्वात्सा-मान्यात्तद्विकारः स्यादाधेष्टिर्गुणशब्देन ॥ १० । ३ । ५६ ॥

तस्य his; भेतु: cow; इति a participle indicating quotation; तर्वा of cows; महती in the model sacrifice; विभक्ष चोदितत्वात by reason of separate command; सामान्यात् by reason of being common; तदिकार: its modification;

स्यात् is; यथा just as; इष्टि oblation; गुणशब्देन by the word indicating the quality.

56. The text "his cow" sets aside as a rule the 'cow' in the model sacrifice by reason of the separate command, just as the by the word indicating the quality.

There is a सू sacrifice lasting for a day "अधैषसूर्वेश्वदेवसिवृदेव सर्वस्तस्य विश्ववत्यस्तोत्रीया घेतुर्वश्चिषा" "This सू sacrifice in honour of विश्वदेवs, the whole repeated thrice; its psalm is विश्ववती and the fee is cow."

In the foregoing statements we have been putting interpretation on the text relating to the fee in the model sacrifice; now the question is as to the fee in the modified sacrifice; the question is, whether the fee mentioned in the present text suspends the fee of the cow in the text mentioned in the commentary on sûtra 39 or all the substances mentioned therein. (see at p. 675). The objector says that the fee in the text in the model sacrifice qualifies the cow, the horse &c. separately but in the modified sacrifice, the cow is the only fee. So the fee in the shape of the cow mentioned in the model sacrifice, is only suspended, while all other substances will remain intact as fees in the modified sacrifice. He gives an illustration "सीयं निवंपत" "Let him make an offering to Sun-god." The word निवंप suspends the application of particular procedure of द्वांपा सारायात.

# सर्वस्य वा क्रतुसंयोगादेकत्वं दक्षिणार्थस्य गुणानां कार्य्यकत्वादर्थे विकृतौ श्रुतिभूतं स्यात्तस्मात् समवायाद्विकर्म भि:॥ १०। ३। ५७॥

सर्वस्य of all; वा on the other hand; क्रतुसंगोगत by reason of the connection with the sacrifice; एकत्व oneness; दक्षिणार्थस्य of the object of the fee; गुणानाम् of the subordinate parts; कार्येकत्वात् by reason of oneness of an action; अर्थे in the object; विकृती in the modified sacrifice; अतिभूत dependent on a text; स्यात् is; तस्मात् therefore; समवायात् by reason of the connection; हि because; क्रमंभि; with the action.

57. On the other hand, of all by reason of the connection with the sacrifice; the oneness of the object of the fee by reason of the oneness of the action; of the subordinate acts in the

modified sacrifice, the object of the model sacrifice, is governed by the text; therefore by reason of the connection with the action.

The author says in reply to the objector; that you are mistaken in connecting the word 'fee' with every substance in the text of the model sacrifice. The fee comes at the end, meaning thereby that all substances from cows down to are the fee of the saidely. Here in the sacrifice a cow is the only fee. So the whole of the model sacrifice will be suspended by the fee in the modified sacrifice. The action is one and its fee is one; the fee in the modified sacrifice is specially mentioned.

So the fee of the modified sacrifice will be paid there and as the fee of the model sacrifice is one, the whole of it will be, therefore, set aside.

## चोदनानामनाश्रयाल्लिङ्गेन नियमः स्यात ॥१०।३।५८॥

चीवनानाम् of the command; अनाश्रयात् being without support; लिंगेन by the form of the text; नियम: rule; स्यात् is.

58. By reason of the command being without support, the rule is by the force of the text.

The author says that you have given the illustration of सीर्यवाग but there चोदना is not sufficiently pointed out by any word indicating इतिकतं- च्यता; so the छिद्र indicated by the word निवाप governs the procedure: but in the present case we have the text showing a cow to be the fee of the sacrifice thereby setting aside the fee as mentioned in the text in connection with क्योतिष्टोम.

Adhikarana xvi. adtras 59-61. dealing with the subject that in a साहरक् by the three years old heifer, all the means of purchase are suspended.

# एका पञ्चेति धेनुवत् ॥ १० । ३ । ५९ ॥

एकापंचेति 'one and five'; भेनुवत् like a cow.

59. 'One and five' like a cow,

There is a text "यस्य सोममपहरेयुरेकांगांद जिए। दद्यादिसद्ध पंजगाः" "One whose soma is stolen, shall give one cow as a fee; on being burnt, 5 cows."

Now the question is, whether the numerals, one and five mentioned in this

text suspend the entire fee of the sacrifice as in the case of the cow according to the principle laid down in the preceding section. The reply of the objector is in the affirmative in accordance with the principle laid down in the preceding section. The other commentators have treated this sûtra as a separate sequence but we have followed our learned commentator state.

Without finishing the reply, the author gives another independent sutra.

#### त्रिवत्सस्रा॥ १०।३। ६०॥॥

त्रिवत्सः three years old heifer ; च and.

60. And 3 year-old-heifer.

In connection with साधस्क् there is a text "सांडिखिवत्सः सोमकयणः स्पर्शमानाना" "The purchase of soma by the competitors, is by means of a three-years old hiefer."

There are other means of purchase transferred under a चोदक text "आजरा कीणाति, ऋषभेषंकीणाति, अश्वशफेनकीणाति, वाससाकीणाति" "He purchases it with a goat; he purchases it with a bullock; he purchases it with the hoof of a horse; he purchases it with a cloth,"

The question is whether the 3 years-old-heifer suspends the bullock or the whole means of purchase mentioned in the model sacrifice. The reply is that all the means of purchase are set aside, because they are connected with the purchase.

#### तथा च लिङ्गदर्शनम् १०।३।६१॥

तथा similarly; ब and ; लिङ्गदर्शनम् , लिङ्ग is seen.

61. Similarly the last is seen.

The author relies on the किङ्ग argument "आपर स्मिन् सायस्के जीगी: सोमक्रयणीव्यादृशास पांस्पद्धां" "In the latter सायस्क्, a female cow which is a means of the purchase of सोस and about whom crmpetition is certainly excluded."

From the term equi (emulation, competition) it is clearly inferred that the female cow suspends all the means of purchase; so here also.

Adhikaran a xvii that in the text ''शस्यसोममपहरेशुः'' &c. by 'एकांगां' the number of cows is suspended.

### एके तु श्रुतिमूतत्वात्सङ्ख्यया गवां लिङ्गविशेषेण ॥ १०। ३। ६२॥

एके in one; तु on the other hand; श्रुतिभूतत्वात by the reason of its being dependent on the text; संख्यमा with the number; गवां of cows; लिङ्गविशेषेण by the special लिङ्ग.

62. On the other hand, in one by reason of the text with the number of the cows, by the special for.

In the present [37], the reply of the author to the question in the sûtra 59, is embodied. The author says that one cow is in the place of 1200 cows, by reason of the text mentioned in sûtra 59. We see that it is the number of the cows which is important and which alone is set aside. So all other objects of payment are left intact and it is the number of the cow only which is altered.

Adhikara pa zviii. sûtras 60.64. dealing with the subject that in আন্তান by গ্ৰন্থান্ত by গ্ৰন্থান্ত by গ্ৰন্থান্ত the portion of সংযান্ত is suspended

#### प्राकाशी तथेति चेत् ॥ १०। ३। ६३॥

प्रकाशी candle (sticks) ; तथा similarly ; इतिचेत् if you say.

63. And similarly 'candlestick', if you say.

In connection with अश्वमेश, it is said "हिरएमयौ प्रकाशावश्वय वेददाति" "He gives gold candle sticks to an अध्वयु priest"

The word 'Native' means a candle stick according to one; and according to others it means a mirror. The question is, whether the gift of golden stand for lamp dispenses with the entire payment of the fee of the sacrifice or does it suspend the payment of the portion of the way's fee? The difficulty arises in this way; if the word and is connected with the 'ARIV', then it dispenses with the payment of the entire fee and if it is connected with way's then it suspends the payment of the share alloted to the way'. According to the objector, it is connected with, 'ARIV' so the payment of the entire fee is dispensed with.

अपि त्ववयवार्थत्वाद्विभक्तप्रकृतित्वादुगुणेदन्ताविकारः स्यात ॥ १० । ३ । ६४ ॥ अविद्ध on the other hand; अवयवार्थत्वात् by reason of being for the purpose of a part; विभक्तप्रकृतित्वात् by reason of being divided in the model sacrifice; गुणेब्लाविकार: the modification in the extent of the sub-ordinate act; स्यात् is.

64. On the other hand, being for the purpose of a part and being separate in the model sacrifice, there is a modification in the extent of the subordinate act.

The author says that you are mistaken; here the text limits the payment of the golden stand to one part i.e. to seasy only; further we also see that the shares of all the priests are divided: (see sûtra 55 and its commentary at pp. 661, 662) in this view there is setting aside of the share of the seasy only but not of the whole gift. The seasy gets a gold stand for lamp or mirror in lieu of the share allotted to him in the model sacrifice. So his share will be suspended (dispensed with) in the language of the सीमांदा.

Adhikarana xix sutras 65-67. dealing with the subject that in gozza sacrifice, the fee of the entire sacrifice is suspended by horse.

### धेनुवच्चाम्बदक्षिणा स ब्रह्मण इति पुरुषापनया यथा हिरग्यस्य ॥ १० । ३ । ६५ ॥

भेनुवत् like cow; अर्थदक्षिणा the fee of the horse; सबद्याण that to Brahmana priest; पुरुषापनय: the deprivation of other priests; यभा just as; दिरण्यस्य in the case of gold.

65. And like 'cow' the fee of the horse; that to Brahmana priests: the deprivation of other priests just as in the case of the gold.

There is इपहृद्य sacrifice; in this connection, it is said "उपहृद्योअनिहक्तस्तेना-भिश्रस्यमानं याजयेत्" "उपहृद्य is not defined; let him make the praiseworthy, perform a sacrifice with it"

The fee mentioned is "अश्वःश्याबोह्नमळळाटोद्क्षिणी" "सद्योनहक्तं प्रवद्याणेद्यः ' "The fee consists of a dark horse of golden forehead." "It is not defined, it should be given to the बद्धा priest."

The question is whether the gift of the horse to went suspends the

payment of his own share as laid in the preceding situated or does it suspend the entire payment of the fee as laid down in Adhikarana xv. relating to any in a sacrifice? (See at p. 684) The reply of the author is that the entire payment will be suspended as in the case of a sacrifice, because the fee of horse is mentioned and that is to be paid to Brahma; the other priests will be deprived just as golden saves are given to say alone. In order to secure the services of other priests, they may be paid otherwise.

#### एके तु कर्त संयोगात्स्रग्वत्तस्य लिङ्गविशेषेण ॥१० ३।६६॥

एके in one; तु on the other hand; कर् संयोगात by reason of the mention of the agent; स्वत् like a garland; तस्य its; लिङ्गविशेषेण by special लिङ्ग.

66. On the other hand, it suspends only one portion by reason of the mention of the agent; like a garland, by special for.

The objector says that it suspends the payment of the share of the says that the illustration of garland is appropriate but not that of gold कृष्णळ 'स्जमुद्गानेद्दाति'' "He gives a garland to the उद्गान priest."

#### स्रपि वा तद्धिकाराद्धिरगयवद्विकारः स्यात ॥१०।३।६७॥

भपि वा on the other hand; तद्धिकारात by reason of its being under that topic; हिरण्यवत् like the gold; विकार: the modification; स्यात् is.

67. On the other hand, by reason of its being under that topic, the modification is like the gold.

The author says in reply to the doubt expressed by the objector in the preceding sûtra. The gift of horse occurs in connection with the fee; so it sets aside the payment of the entire fee of the model sacrifice and the illustration of the payment of golden कृष्णक to त्रवा alone holds good.

Adhikaraṇa xx. satras 68—72. dealing with the subject that in the आत्त्रीय with सोमचमस, the payment of the entire sacrifice is suspended.

#### तथा च सोमचमसः ॥ १० । ३ । ६८ ॥

तथा similarly ; च and ; सोमचमसः the Somachamas (soma cup).

68. And similarly the soma chamas (Soma cup),

There is a ऋतपेय sacrifice; in this connection, the fee mentioned is, "श्रीद्रुव्यः सोमचमसो द्विणा स प्रियाय सगोन्नायब्रह्मण्डेयः" "The fee is somacup made of उद्स्वर wood; it ought to be given to the dear ब्रह्मा of the same clan."

The question is, whether it suspends the payment of the share allotted to say or does it suspend the payment of the fee of the entire sacrifice? The reply of the objector is, just as the offer of the garland suspends the payment of fee to say, so does the offer of the ladle made of says wood suspends the payment of the fee of the entire sacrifice.

#### सर्वविकारो वा क्रत्वर्थे प्रतिषेधात् पशूनां ॥१०।३।६९॥

सर्वविकार: the modification of all; वा on the other hand; क्रत्वशें for the purpose of a sacrifice; प्रतिवेधात by reason of prohibition; पश्नाम् of the animals.

69. On the other hand, the modification of all, because for the purpose of sacrifice the animals are prohibited.

The author says that it not only suspends the payment of ब्रह्मा's share but the gift of the entire sacrifice also, because there is a prohibition of the gift of the animals. "ऋतंवैसोमोऽनृतंपश्वोयत् पश्चन्दयात् सोनृतंकुर्यात् औदम्बर: सोमचमसोदित्या" "Soma is truth, the animals are false; one who gives animals is false: the fee is soma cup made of उदम्बर wood."

The gift of animals is prohibited and instead of them, the gift of soma ladle, made of agreet wood is ordained. So the entire gift is set aside; in this view, the animals will be given to other priests.

#### ब्रह्मदानेऽविशिष्टमिति चेत्॥ १०।३। ७०॥

ब्रह्मदाने in the gift to ब्रह्मा ; अविशिष्टम् not particular ; इतिचेत् if you say.

70. 'It is not particular with the gift to san', if you say.

The objector says there is no prohibition concerning the gift to say; the text means that the gift of सोमसमस should be made to say; to whom the animals are given as a gift; so the text can be construed as sanctioning the gift.

## उत्सर्गस्य क्रत्वर्थत्वात्प्रतिषिद्धस्य कर्मस्यास्त च गौणः प्रयोजनमर्थः स दक्षिणानां स्यात् ॥ १० । ३ । ७१ ॥

उत्सर्गस्य of the gift ; करवर्थस्यात् being for the sacrifice; प्रतिविद्धस्य of the prohibited; कर्म action; स्यात् is; न not; च and ; गौणः subordinate; प्रयोजनम् purpose; स that; दक्षिणानां of the fee; स्यात् is.

71. The gift being for the sacrifice, there is no action of the prohibited; nor is the purpose with the subordinate acts; that object is with the fee.

The author says in reply that the gift of सोमचमस suspends the payment of the fee of the entire sacrifice; the gift of the soma lade is करवंश (for the purpose of the sacrifice) and the gift of animals is prohibited and is not allowed; the gift to बसा is not the fee of the entire sacrifice, it is a part of it; in the presence of the principal, the subordinate acts will not be thrust in. The object of the gift of सोमचमस is to set aside the gift of the entire sacrifice and the object of the gift of the entire sacrifice is to secure the services of the priests. So the conclusion is that by the gift of सोमचमस, payment of the fee of the entire sacrifice is suspended.

## यदि तु ब्रह्मणस्तदूनं तद्विकारः स्यात् ॥ १० । ३ । ७२ ॥

यदि if ; तु on the other hand ; ब्रह्मणः to ब्रह्मा ; तद्भी without it ; तद्भिकारः its modification ; स्थात् is.

72. On the other hand, if to the बंबा, without it there is a modification.

In this अधिकरण. these two sûtras are connected together. The objector says that if you give the soma च मस to ब्रह्म alone, the rest of the gift minus the gift to ब्रह्म remains in the modified form.

#### सर्वं वा पुरुषापनयात्तासां क्रतुप्रधानत्वात ॥१०।३।०३॥

सर्वम् all; at on the other hand; पुरुषापनयात् by reason of deprivation of the other priests; तासा theirs; कतुषधानस्वात् by reason of the sacrifice being principal.

73. On the other hand, the entire by reason of the depriva-

tion of the other priests and by reason of the sacrifice being principal.

The author says that the gift given to say is the fee of the entire sacrifice and other priests do not, therefore, get any share in it When a fee is given, it is meant for the entire sacrifice, but not for any particular individual. The other priests get nothing. The fee of the entire sacrifice as given in the text (see the commentary on sûtra 39 at p. 675) is suspended.

The sûtras 72-73. are classed under a different अधिकरण dealing with the subject that by 'सोमचमसेन', there is a suspension of the entire fee and other priests.

#### Commentary on sutra 72.

The objector says that by the gift of सोमचमस, the fee of mar is paid up and the remainder of the fee may be given to others.

#### Commentary on 73.

The author says that the entire fee of the sacrifice is paid by the gift of सोमचमस to बहा.

Adhikara na xxi shtras 74-75. dealing with the subject that in analy, there is a rule to distinguish the chariot allotted.

### यजुर्युक्तेऽध्वय्यीर्दक्षिणा विकारः स्यात् ॥१०।३।७४॥

वजुर्युक्ते in the charist yoked with बजुमन्त्र ; तु on the other hand; अध्वयोः of अध्वयु priests ; दक्षिणाविकारः suspension of the fee ; स्यात् is.

74. On the other hand, in the chariot yoked with again, there is the suspension of the fee of weag.

In connection with aisou sacrifice there is a text; "and detailed" "He makes a gift of a chariot, yoked while an mantras were uttered, to an wrang priest."

There are chariots, carts, slaves, coins &c. given to the priests. They are all seventeen in number. There are 17 chariots; one is for the sacrificer the chariot which is adorned with An of the unit is offered to usual at the time of gift. Now the question is, when this gift to usual in the form of a chariot is given, whether the area gets other shares or not. The reply of the objector is that when the chariot is offered to usual, he does not get any other share in the chariots slaves, carts, coins &c.

# अपि वा स्रुतिभूतत्वात्सर्वासां तस्य भागो नियम्यते ॥ १० । ३ । १५ ॥

अति वा on the other hand; श्रुतिभूतत्वात by reason of the text; सर्वासः of all; तस्य his; भागः share; नियम्यते demarcated.

75. On the other hand, by reason of the text, of all gifts, his share is demarcated.

The author says that you are mistaken in applying the principle of and here; the thing is that in compliance with the text, the gift is promised but in order to specify the shares of the priests, the chariots are marked out thus. The chariot adorned with the mantras of and is offered to stay, that adorned with rik mantras to that and the one that is adorned with the Soma has is given to square. This is the rule for the guidance of the sacrificer in distributing the chariots, but that does not suspend the payment of other fees.

#### END OF PÂDA III.

#### PADA IV.

In this पाद, the author deals with समुच्य.

Adhikaran a 1 satras 1—2 dealing with the subject that in अतिन्ययन, नहरिष्टहीश्र &c. there is a combination with नक्षत्रेष्टि &c.

#### प्रकृतिलिङ्गासंयोगात्कर्मसंस्कारंविकृतावधिकं स्यात्। ॥ १० । ४ । १ ॥

प्रकृतिलिङ्गालंगात by reason of there being no connection with the mark of the model sacrifice; संस्कार the purificatory rite; विकृतो in the modified sacrifice; अधिक in addition; स्यात is.

1. By reason of there being no connection with the mark of the model sacrifice, the purificatory rite in the modified sacrifice will be in addition.

1, There is अग्निचयन "य एचं विद्वानग्निंचिनुते" "One who knows it establishes fire." There are নমনীছিs in connection with it.

"अर्ग्यकृतिकाभ्यः पुरोडाशमष्टाकपालंनिवंपेत् । सोनुज्ञहोति । अग्नयेस्वाहा, कृत्तिकाभ्यः खाहा, अभ्वयदे स्वाहा, नियतयेस्य हा, अभ्वयदे स्वाहा, निवर्गपत्य स्वाहा निपुणकार्य स्वाहा "Let him offer cakes baked on eight earthen pans to Agni and Krittikas." He offers oblations afterwards; hail to Agni; hail to Krittikas; hail to अभ्वा; hail to destiny; hail to अभ्रपति; hail to निवर्गपति; hail to the clever goddess."

- 1. There are নাবিছ homas in the model sacrifice. The question for solution in this অভিকৰে is, whether the নক্ষরীয়ে supersede the নাবিছন্মান or they are to be performed in addition.
- 2. In connection with श्येतयाग, it is said "लोहितोष्णीण लोहितयसमा नियी-ता ऋत्विजः प्रचरंति" "The priests with red turbans, red dress and sacred thread on the left shoulder move about"

In the model sacrifice, it is laid down "नियोतं मनुष्याणों प्राचीना बीतं पितृ-णामुप्रवातं देवानामुप्रययते तदेवलदममेवतत्कुरुते" "nivita is of men; prachinavîta is of the manes; upavîta is of the gods. He who puts en upavîta, accepts the symbol of gods." (see at pp. 124 and 126.)

The question is whether the उपनीत is superseded or not.

3. In connection with the पृष्टयपदह it is said "मध्वाशयेद्रपृतंवा" "He shall eat honey or ghee."

Then in the model sacrifice, it is laid down "quiadal queu uanguaeueulhana queu" "The fast of a Brahmana is by milk, that of a kṣattriya is by gruel and that of a Vaisisya a by curd dish" (see at p. 307).
The question is, whether it is a case of supersession or of combination. The
reply in the ordinary way will be that the procedure of the modified sacrifice will annul the procedure of the model sacrifice. The reply of the
author is that it is not a case of supersession, but a case of combination; the reason is that the minor details of the medified sacrifices such
as homas have no connection with the mark of the medel sacrifice. Both
of them produce invisibte effect and the procedure of the modified
sacrifice does not take the place of the procedure of the model sacrifice.
So the result is that the anales will be performed in the affected
addition to the affect homa. The same principle of combination applies to
other illustrations.

#### चोदनालिङ्गसंयोगे तिद्वकारः प्रतीयेत प्रकृतिसिवधानात्॥ १०। ४। २॥

चौदनालिङ्गसंयोगे in connection with the mark of चौदना; तद्विकार: its modification; अतीयेत is inferred; अकृतिसनिधानांत by reason of the proximity of the model sacrifice.

2. In connection with the mark of the चोदना, its modification is inferred by reason of the proximity of the model sacrifice.

There is an objection "NANATE Hala" "The grass is of reeds." As an supersedes the say, so also here. The reply is embodied in the sutra. Here the are is connected with the mark of the model sacrifice i. e. it serves the purpose of say. The object which grass serves, is served by are and so it sets aside the say. The illustration does not, therefore, apply in the present case.

This अधिकरण is also called "as dealing with suspension of वहिं made of kusa by the वहिं made of reeds."

#### Commentary on Satra 1.

It is said "सामारीव चर निर्वाप कृष्णानिविद्यामभिचरन्" "Having enchanted the black rice, let him offer boiled rice consecrated to Soma and Rudra."

In connection with it, it is said "श्रास्मयंविह भेवति" "The grass is made of reeds."

The question is whether it sets aside the and made of set. The objector says that the principle of ages applies and the set will be in addition to set.

#### Commentary on sutra 2.

The reply of the author is in the negative; the reason is that शा is connected with the sex of the model sacrifice and serves its purpose; so it sets aside the sex. It is, therefore, a case of any

Adhilar. na 11. satras 1-2 dealing with the subject that in angle by the noise of the charlot and the noise of the drum, the grass and the mantra are both suspended.

#### Commentary on sutra 1.

There is वाजपेय It is said शरदि वाजरे येनस्वाराज्यकामोयजैत" "One who is

desirous of self-sovereignty shall perform वाजपेय in autumn."

In that connection, it is said "रथघोषेणमाहेंद्रस्य स्तोत्रमुपाकरोति" दुंदु-भिघोषेणमाहेंद्रस्य स्तोत्रमुपाकरोति" "He sings the praises of माहेंद्र with the noise of a chariot; he sings the praises of माहेंद्र with the noise of the drums."

In the model sacrifice, it is laid down "उपावर्तध्वमितिद्वभियां स्तोत्रमुपां करोति" (Ś. B. iv. 2. 5. 8,) "'Cease'; He incites to praises with darbha grass."

whether the noise of the chariot and that of the drum superesde the six or the grass or both. The reply of the objector is that the noise supersedes the standard and the substances viz. chariot and drum, supersede the grass, being of the same class.

#### Commentary on sûtra II.

The reply of the author is that the sound of the chariot and drum suspends the मंत्र and the grass. In this view रथवोष and दुंद्विस्थोष are तरपुरुषसमास.

Adhikara na III. satras 3-5. dealing with the subject that in बुद्ध रातिसव with the वार्ट्स्पत्य cup ato, the cups of the model sacrifice belonging to इंद्र and वायु are combined.

#### सर्वत्र तु ग्रहाम्नानमधिकं स्यात्प्रकृतिवत् ॥१०।१।३॥

सर्वत्र every where; तु on the other hand; ब्रहाम्नानम् the ordaining of the cups; अधिक for increase; स्यात् is; प्रकृतिवत् just as in the model sacrifice.

3. On the other hand, every where the ordaining of the cups is for increase, just as in the model sacrifice.

In connection with बृहस्तिसव, it is laid down वार्डस्त्यंग्रहंगृद्धाति"; "He takes the वार्डस्त्र cup".

In connection with विषुवत् it is said "अकंगृहंगृह्णाति" "He takes the अकं cup." In connection with अध्वसेन, it is said "सीवर्णराजताभ्यां महिमानीमहीगृह्णाति" "He takes two glorious cups for gold and silver."

There are cups dedicated to the deities g'a and any in the model sacrifice; now the question for solution is, whether the cups of the

modified sacrifice are added to the cups of the model sacrifice or they supersede the cups of the model sacrifice. The reply of our author is that the cups of the model and modified sacrifices will be combined; because all the cups tegether secure the object of the sacrifice; it is not the separate cups that secure the object. He gives an illustration of the model sacrifice, where first the cups of इंद्र and बाखु are mentioned, then the cups of मेत्रावरण are ordained.

#### अधिक रचैकवाक्यत्वात् ॥ १० । ४ । ४ ॥

अधिकै: with the combination; च and ; एकवाक्यत्वात् by reason of the unity of the sentence

4. And with the combination, by reason of the unity of the sentence.

The author relies on another argument in support of his view. In connection with बाजपेय it is said. "समद्शएतेष्रहामुद्धा ते हुये प्राजापत्या सेमग्रहाः सुरा-महाश्च" "These seventeen cups are taken; they are consecrated to प्रजापति consisting of soma cups and wine cups:" but there are no wine cups in the model sacrifice. So the cups of both the modified and model sacrifices are combined together.

#### लिङ्गदर्शनाच्च ॥ १० । ४ । ५ ॥

लिइदर्शनात by seeing the force of the text; च and.

5. And by seeing the force of the text.

The author relies on the लिङ्ग argument in support of his view. "विरायो वा प्ययञ्चकतुर्यद्वाजपेय: अतीवह्यग्निशेमं कामत्युक्थ्य मनिषोडश्चिनंगति-राज माप्ताति" "Wide is the sacrifice which is called वाजपेय; it surpasses अग्निशेम, it exceeds वक्थ्य, it exceeds षोडशी but does not reach अतिराजः"

Here the word 'विरण्य' meaning 'wide' 'expanded' leads one to the inference that the doctrine of समुद्रय is meant.

Adhikarana iv dealing with the subject that in a बाजिय sacrifice with the animals dedicated to प्रजापति, the animals of the sacrifice are combined together.

#### प्राजापत्येषु चाम्नानात् ॥ १० । ४ । ६ ॥

प्राजापत्येषु in प्राजापत्य ; च and ; आन्नानात् by reason of laying down.

6. And in प्राजापत्य, by reason of laying down.

There is वाजपेय; "वाजपेयेनस्वाराज्यकामायजेत" "Let one desirous of self-sovereignty, perform वाजपेय."

There are animals dedicated to प्रजापति "ससद्शप्राजापत्यान् पश्नालभते" "He sacrifices seventeen animals consecrated to प्रजापति." There are also animals in the model sacrifice.

The question is whether by the animals dedicated to Asimilar, the animals of the model sacrifice are set aside or are combined together. The reply of our author is that there is a combination; the reason is that there is a text to that effect.

"अञ्चल दिनो उद्देति नाग्निष्ठोमोनोक्थ्यो न षोडशीन।तिराच्च इति । अथकस्माद्वाज-पेथे सर्वे यक्कननो ऽवरुद्धारेते पशुभिरिति व्यान् । यदाग्ने यं पशुमाल भेन ऽण्निष्ठोमें तेना वरुन्धे । पद्वाग्ने विक्थ्यम् पे द्वेण पोडशिनं सारस्वत्यातिराज्ञं मारुत्या बृहत्स्तो मेताः संतो ने यहाक्कनस्तान् पशुभिरेवा वरुन्धे" "The experts in spiritual science say that not अग्निष्ठोम, not उत्थ्य, not घोडशी, not अतिराज्ञ (can). Why are all of the sacrifice कतु put in a barrier? Say, by the animals. When one brings an animal consecrated to Agni, by it I put a barrier round the अग्निष्ठोम; by the animals consecrated to इंद्र and अग्नि, I put a barrier to उत्थ्य, by an animal consecrated to इंद्र, to पोडशी, by animal consecrated to सरस्वती to अतिराज्ञ, by an animal consecrated to मस्त् to बृहत्स्तोज्ञ. These are the sacrificial कतु to which I put a barrier by means of animals."

Adhikarana v. dealing with the subject that in सांग्रहणीष्टि with the आमनहोम the अनुयाजः offerings are combined.

#### आमने लिङ्गदर्शनात्॥ १०। १। ७॥

ामने in भामनहोम; लिङ्गदर्शनात by seeing the लिङ्ग-

7. And in आमनहोम by seeing the लिङ्ग.

There is a सांप्रहणीष्टि, 'वैश्वदेवी सांप्रहणीनिवंपेद्वप्रामकामः" "Let one desirous of a village perform सांप्राहणीष्टि in honour of all the deities."

In that connection it is said, "आमनमस्याः देवा इतितिस आहुतिजु होति" "Whose deity is आमन ; he makes three offerings."

There are 3 अनुपात in the model sacrifice. The question is, whether by आमनहोम the अनुपात offerings are superseded or not. The reply of our author is in the negative; he says that it is a case of combination. He relies upon the inference derived from the text "बहरात्मा वै प्रयासानुगाता

आत्मादेवतायत् प्रयाजानुयाजानां पुरस्ताद्वा उपरिष्ठाद्वाजुडुया द्वहिरात्मानं सजाताना माद्धीन अथ यन्मध्यतोजुहोति मध्यत प्रयाजातानांमात्मानंधत्ते" "The external soul consists of प्रयाजा and अनुयाजा ; the deity is the soul: wherefore are the प्रयाजा and अनुयाजा made in the beginning and subsequently. Let him establish the external soul of those born with him; and he who offers oblations in the middle, maintains the internal soul of those who are born with him." This shows that अनुयाजा are not superseded.

Adhikarana vi. sutras 8-9 dealing with the subject that in सहाज्ञत with ऋत्विगुपाान, the परम्युपाान is combined.

#### उपगेषु शस्वत्स्यात्प्रकृतिलिङ्गसंयोगात् ॥ १० । ४ । ८ ॥

उपरोषु in the musicians; शरवत् like the reed; स्यात् is; प्रकृतिलिङ्गसंयागात् by reason of the mention of the sign of the model sacrifice.

8. In the musicians, like the reed by reason of the mention of the sign of the model sacrifice.

In गवामयन there is महाबत one day sacrifice. In that connection, it is said "पत्न्यउपगाय ति, पिच्छोलाभिरुपगाय ति, कांडवीणादिभिरुपगाय ति, आपाटल काभिरुपगाय ति" "The wives sing; they sing with musical instrument made of पिच्छोला wood, they sing with lyre made of reed; they sing with trumpet-flower."

In the model sacrifice it is said "ऋत्विज उपगायंति" "The priests sing."
The question is whether by the music of the wives, the music of the priests is set aside or not.

The reply of the objector is that here the music is the vocal music; so the wives sing in place of the priests, like the reed superseding the kuśa; the music of the wives, therefore, supersedes that of the priests.

#### आनर्थक्यात्त्वधिकं स्यात् ॥ १० । ४ । ६ ॥

आनर्थन्यात् by reason of meaninglessness; तु on the other hand; अधिकं combination ; स्यात् is.

9. On the other hand, by reason of meaninglessness, there will be a combination.

The author says that the music here intended is the instrumental music; so there will be a combination, otherwise there will be meaninglessness

In order to escape meaninglessness of the चोदक text, the music of the wives will be combined with that of the priests.

Adhikaran a vii. sotras 10-12. dealing with the subject that in अंजनाभ्यंजन the anointment of butter and the anointment of incense are combined together.

#### संस्कारे चान्यसंयागात्॥ १०। ४। १०॥

संस्कारे in a purificatory rite, च and ; अन्यसंयोगात by reason of the mention of anothor time.

10. And in a purificatory rite, by reason of the mention of another time.

There is a ceremony called अंजनाभ्यंजन lasting for 49 days. In that connection, it is mentioned "गौरगुलवेनप्रात: सवने समंजते श्रीभवांजते पैलुदा- रवेणमाध्यंदिने सवने सौगंधिकेन तृतीयसवने" "He anoints in the morning सवन with गुगुल resin, in the mid-day सवन with the resin of a palm tree and in the evening सवन with perfume."

In the model sacrifice there is an anointment by butter. The question for determination is, whether the anointment by incense is in addition to the anointment by butter or in lieu of it. The reply of our author is that it is in addition to the anointment by butter. The reason is that in the model sacrifice, the anointment by butter is at the time of दीक्षा and in the अजनाम्यंजन the anointment is at the time of brewing the soma juice. So the principle of समुद्धाय applies.

#### प्रयाजवदिति चेत् ॥ १०। ४। ११॥

प्रयाजवत् like प्रयाज ; इतिचेत् if you say.

11. If you say 'like प्रयाज."

The objector says that "तिष्ट तंपशु भयज ति" "They offer a sitting animal," in the model sacrifice, the time of भयाज oblation is after the placing of the offering and is different; there the principle of समुद्धय does not, therefore, apply: so here too it will not apply.

#### नार्थान्यत्वात् ॥ १० । ४ । १२ ॥

न not so; अर्थान्यत्वात् by reason of the object being different,

12. Not so, by reason of the object being different.

he author says that in the case of ancintments, the object is different;

the object of anointment by butter in the beginning is for comfortable movement and after the sacrifice has commenced, the anointment by incense is to make the body rough. So the objects being different there will be combination and the doctrine of समुद्धा, therefore, applies.

Adhikarana viii aûtras 13-15. dealing with the subject that in Haran the lower garment is combined with the upper garment.

#### स्रा छादने त्वैकार्थ्यात्प्राकृतस्य विकारः स्यात्॥ १०।४।१३॥

आच्छाद्वे in covering; तु on the other hand; ऐकार्थात् by reason of one object; स्यात् is; प्राकृतस्य pertaining to the model sacrifice; विकारः setting aside, obstruction; स्यात् is.

13. On the other hand, in covering by reason of one object; the garment of the model sacrifice is set aside.

In connection with महाबत, it is said "तार्य यजमानः परिथरी दर्शनपंपत्नीः" The sacrificer puts on a cloth besmeared with ghee and his wife puts on a dress of grass."

In the model sacrifice, it is said "अहतवासः परिधत्ते" "He puts on new dress," तार्थ is a cloth oiled with ghee; साधव says that it is a blanket oiled with ghee. It is prepared from the bark of त्य tree, hence it is called तार्थ. It is most probably like a chadder to cover the upper part of the body. अहत is cloth newly prepared for the occasion, not cut and not worn before. It is thus described by वाचरपत्य 'इषड्रीतंनचं इवेतं सदशं यद्भाधारितं अहततंबिज्ञानीयात् पावनंसर्वकर्मसु" "निर्णे नकासाश्वतं यदहतंतत् प्रचक्षते" "That which is slightly washed, new, white and with ten (cubits) and which was not worn previously, is known as अहत which is pure in all ceremonies." "That which is not washed by a washerman is called अहत."

It corresponds to our modern dhoti to cover the lower and private parts. Now the question is, whether तार्च is in addition to अहत garment or not.

The objector says that the object being to cover the body, it can be covered with a chaddar, there is therefore no necessity of a dhoti. So the principle of समुद्ध does not apply.

#### अधिकं वान्यार्थत्वात् ॥ १० । ४ । १४ ॥

अधिक an addition; at on the other hand; अन्यार्थत्वात् by reason of the object being different

14. On the other hand, an addition by reason of the object being different.

The author says that the principle of and applies, the object of both kinds of dress being different. The upper garment is to cover the upper part of the body and the lower garment is to cover the lower part of the body. So both kinds of dress are indispensable.

#### समुच्चयं च दर्शयति ॥ १० । ४ । १५ ॥

समुचर्य combination ; च and ; दर्शयति is shown.

15. And combination is shown.

The author relies on the texts which he says show समुचय. "वालांसिवारा हाचा गान हो वर्त करणविषाणयावासांसि वभ्रं सपति, ततो ऽध्वयुः शिष्यः" "He puts off cloth, bark and shoes; he unties the clothes with a horn of a black deer; an then अध्वयु priest puts them on."

The 'वासांसि' is in plural form showing thereby that more clothes are meant. It is in support of समुद्धाय; there can not be clothes in plural, if there were no combination.

Adhikarana ix, satras 16-17 dealing with the subject that in মহালন sacrifice, ব্যান্থ song &c. are combined with হত্তীক song &c.

#### सामस्वर्थान्तरश्रुतेरविकारः प्रतीयेत ॥ १० । ४ । १६ ॥

सामसु In songs; अर्थोन्तरश्रुते: by reason of a text for different object; अविकार: combination; प्रतीयेत appears.

16. In songs by reason of the text for a different object, it appears that there is a combination.

In connection with महात्रत it is said "श्लोकेनपु' स्नात्सद्सः स्तृवते अनुश्लोके न पर्वात् सद्सः कोंचेनचात्वालमवेदयमाणः" "He sings श्लोक before the assembly and sings after-song behind the assembly, after visiting the quadrangle with a कोंच song."

The songs from the model sacrifice are transferred by the चोदक text. The question is, whether they are suspended or combined together. The reply of our author is that there is a combination of both kinds of

songs by reason of their object being different, as appears from the text itself.

## अर्थे त्वश्रूयमाग्रे शेषत्वात्प्राष्ट्रतस्य विकारः स्यात ॥ १०। ४। १९॥

अर्थ in an object , तु on the other hand ; अश्रूयमाणे being not laid down; शेवत्वात् being a subsidiary act, प्राकृतस्य of the model sacrifice; विकार: suspension, स्यात् is.

17. On the other hand, the object being not laid down and being a subsidiary act it suspends the song of the model sacrifice.

The author says that when the object is not different and they being subordinate, the principle of समुद्धय does not apply and they will be governed by the principle of वाध "कौत्संभवति" "काएवंभवति" 'वसिट स्यजनित्रभवतः" "There is कौत्स song; there is काण्व songs; there are the two songs called the parents of वसिष्ट."

These are the cases of and and the songs of the model sacrifice will be suspended.

The sûtra 17 is called a separate Adhikarana and is called as dealing with the subject that in a particular modified sacrifice, by size &c. the songs of the model sacrifice are suspended. It requires no separate commentary. The author says that the psalms in the model sacrifice play a subordinate part. They are in the nature of sizes of the way verses though not so expressly said. Because their object being one, the sizes &c. supersede the psalms of the model sacrifice.

Adhikarana x. attras 18 -19 dealing with the subject that under a rule by कीट्स &c, one &c.

#### सर्वेषामविशेषात ॥ १० । ४ । १८ ॥

सर्वेषाम् of all , अविशेषात् by reason of there being nothing special.

18. Of all, by reason of there being nothing special.

There are texts "कौत्सं भवति, काएवं भवति, वशिष्ठस्यजनित्रे भवतः शुद्धाशुद्धीये भवतः, भर्गयशसी भवतः, क्रौंचानिभवंति . 'There is कौत्स, there is काण्व, there

are parents of विश्वष्ट, there are pure and impure, there are आं and यश, there are काँच songs."

There are also songs of the model sacrifice. As seen in the preceding situated in the case of these songs, the principle of an applies. The next question for determination is, whether one song sets aside one song of the model sacrifice, two of the modified sacrifice set aside the two songs of the model sacrifice and so on or one sets aside all the songs of the model sacrifice. The reply of the objector is that there is nothing in the text to indicate the speciality; all songs will be, therefore, set aside by the songs of the modified sacrifice.

#### एकस्य वा श्रुतिसामधर्यात्प्रकृतेश्चाविकारात् ॥१०।४।१६॥

एकस्य of one; वा on the other hand; श्रुतिसामाध्यांत by the force of the text; प्रकृते: of the model sacrifice; च and; अविकारात् by reason of being not modified.

19. On the other hand, of one by the force of the text and by reason of the model sacrifice.

The author says that one song sets aside only one song by reason of the force of the text, and the rest of the songs of the model sacrifice will remain intact. In this way the चोदक text will be complied with. One song will suspend one song , two songs will suspend two songs and many songs will suspend many according to the number.

Adhikara pa xi dealing with the subject that in the sacrifices in which the songs are in increase or in decrease, the songs of the model sacrifice will be suspended accordingly.

## स्तोमविद्युद्धौ त्विधिकं स्यादिवद्यद्धौ द्रव्यविकारः स्या-दितरस्याश्रुतित्वाच्च ॥ १० । ४ । २० ॥

स्तोमविवृद्धी on the increase of the songs; तु on the other hand; अधिक combination; स्यात् is; अविवृद्धी on decrease; द्रश्यविकार: annulment; स्यात् is; इतरस्य of the other; अश्वतित्वात् by reason of being not heard of.

20. On the increase of the songs, there is combination and on the decrease there is annulment, because the other is not heard of.

From the principle laid down in the preceding अधिकरण, it necessarily

follows that there are sacrifices in which the songs are less in number than those in the model sacrifice and some times more than those in model sacrifice. If the number of the songs in the model sacrifice preponderates over those in the modified sacrifice, the excess number will be combined with the number of the modified sacrifice. This is called with the number of the model sacrifice is less than that of the modified sacrifice, the principle of exact will not apply and the principle laid down in the preceding section will govern the case. It is called say (elimination.)

Adhikarana Xii, sûtras 21-22 dealing with the subject that in uathle alone, the analy and agid of the songs of the sacrifices in which songs increase and decrease apply.

#### पवमाने स्यातां तस्मिन्नावापोद्वापदर्शनात ॥१०।२।२१॥

पवमाने in पवमात ; स्यातां are ; तस्मिन् in that ; आवापोद्वापदर्शनात् by reason of seeing आवाप and उद्घाप.

21. Both are in पत्रमान, by reason of seeing आवाप and उद्वाप.

In the last अधिकरण we have explained आवाप and उद्वाप; in the present अधिकरण the author says that in प्रवान we see both of them "त्रीणिह्वैयञ्च्यो-द्राणिगायत्रीबृहती अनुष्टुण्। अत्र हो वावणंति, अत्यवेद्धणंति', "Three are the bellies of a sacrifice, viz: गायत्री, वृहती and अनुष्टुण्; here is आवाप, hence is उद्वाप,"

#### वचनानित्वपूर्वत्वात् ॥ १० । ४ । २२ ॥

वचनानि texts ; तु on the other hand ; अपूर्वत्वात् by reason of being extraordinary.

22. On the other hand, text by reason of its being extraordinary.

The author says that there is no justification for this extraordinary thing; it is under the text quoted above that both आवाप and उद्घाप apply.

Adhikarana xiii sutras 23.24. dealing with the subject that in the sacrifices, &c. the words indicating command denote the deity.

#### विधिशब्दस्य मन्त्रत्वे भावः स्यात्तेन चोदना ॥१०।४।२३॥

विधिशब्दस्य of the word 'command' 'injunction'; मंत्रत्वे in the nature of मंत्र; भाव: existence; स्यात् is; तेन hence; चोदना command.

23. In the nature of the #7, there is an existence of the

word indicating command; hence there is injunction.

In connection with दर्शपूर्णमास it is said, "दर्शपूर्णमासाभ्यांखर्गकामोयजेत" बदान्नेयाऽष्टाकपालो अमावस्थायां पौर्णमास्यांचाच्युताभवति." "Let one who is desirous of heaven perform new and full moon sacrifices." "When one performs fire oblations consisting of cakes baked on eight pans, he becomes infallible."

There are many synonyms of अग्नि as for instance अग्निः, शुचिः, पावकः, धूमकेतुः, कृशानुः, वैश्वानरः. शांडिल्यः &c.

Now the question is, whether we can use any word to denote the deity 'अन्ति'. The reply of our author is that it is अन्ति alone that is connected with the word indicating the command, because the offering made to it, is connected with the विधि and hence arises the binding effect thereof.

Further when the object is performance of the act, then any word indicating the sense may be used; when the word is itself the object, in that case you can not substitute the synonym at your sweet will. Hive has given an illustration in this connection. In order to add to the prestige of देवद्ता in the royal assembly he is addressed as a preceptor, teacher &c. But the father, mother and maternal uncle are not pleased by being addressed with names but by their titles. So here also; the word 'अग्नि' has a special charm in it. आग्नेय: कर्तब्य: The sacrifice of which the deity is अग्नि should be performed.

#### शेषाणां वा चोदनैकत्वात्तस्मात्सर्वत्र श्रूयते ॥१०।२।२१॥

शेषाणां of the subsidiary acts; चोदनैवरगात by the unity of command; तस्मात् therefore; सर्वत्र every where; अ्यते laid down.

24. And the subsidiary acts being governed by one command, therefore it is every where so laid down.

The author says that the injunctive word should be connected with the object conveyed; because in the संत्रs there is one injunctive word, it is repeated every where as for instance अवाद, उजिति and स्वाहा "अयाहरनेः निया-धामानि, अयाद सोमस्यिया धामानि अयाहिन्द्रस्य सुत्राम्णः प्रिया धामानि" यज्ञ २११४७. "He sacrificed for the dear abode of स्ति; he sacrificed for the dear abode of स्त the saviour."

This is the example of भयाद् ''आनेरुजिति मनूजिप, सेामस्योजिति मनू-इजिप'' The reading in the white यजुनैंद (II. 15) is different. "I obtained the victory of भिन्न ; I obtained the victory of सोम."

These are examples of sona.

The following are the examples of स्वाहा. "स्वाहारिन स्वाहासोमं" "Hail to Agni; hail to Soma,"

The result is that by virtue of the injunctive word, there is an extraordinary principle in the nature of the मंत्र.

Adhikarama xiv dealing with the subject that in the transferred ceremony also, the injunctive word denotes the deity.

#### तथोत्तरस्यांततौ तत्प्रकृतित्वात ॥ १० । ४ । २५ ॥

तथा similarly; उत्तरस्याम् in the subsequent; ततौ ceremony; तत् प्रकृतित्यात् by reason of its having a model sacrifice.

25. Similarly in the subsequent ceremony by reason of its having a model sacrifice.

There is a text 'सौर्व्यं चरु निर्वेषेद्वश्चवर्षस्कामः' "Let one desirous of Brahmanic glory, offer boiled rice consecrated to sun-god."

There are many synonyms of sun god. सूर्य:, भास्कर:, आदिख:, सविता, दिवाकर: &c.,

The question is, whether any of them can be used in place of qui. The reply of our author is that the injunctive word and the word denoting the deity are connected. Just as in the model sacrifice by the word 'sam' the sacrifice intended for it is meant, so here also by the word the sacrifice intended for him is meant. There is a special charm in the word. So the same principle applies in the case of the model sacrifice.

Adhikaran a xv. attras 26-29 dealing with the invocation of fire in the establishment of fire, with its attributes.

## प्राकृतस्य गुणम्नुतौ सगुगोनाभिधानं स्यात् ॥१०।४।२६॥

प्राकृतस्य of the model sacrifice ; गुणश्रुती by reason of the text about the quality ; सगुणेन with its quality ; अभिधान address ; स्यात is.

26. Of the model sacrifice by reason of the text about the

quality, the address is with its quality.

There is establishment of fire "यण्वंविद्वान्यिमाधरो" "One who knows this, establishes fire."

There are प्रमान offerings "आन्त्येप्रमानायाध्याकपालंनिस पत्। अन्त्ये पायका-ग्नयेशुच्ये" (Åp. Śrauta Sû, v. 21. 5.) "Let him offer cakes baked on eight pans to the holy fire, to the sacred and purifying fire."

The question is, whether safer is to be addressed with its attributes, or without its attributes. The reply of our author is that it is to be addressed with its attributes.

#### श्रविकारो वाऽर्थशब्दानपायात्स्यादुद्रव्यवत ॥१०।४।२०॥

अविकार: not altered; बा on the other hand; अर्थशब्दानपायात् by reason of not giving up the significant word; स्यात् is; हृज्यवत् like the substance.

27. On the other hand, unaltered by reason of not giving up the significant word, like the substance.

The objector says that the word should be used without any attribute just as in the model sacrifice, because the important word is अन्ति which can not be omitted. He gives an illustration "सावापवासर्वदेवत्यागद्जा वशा; वायव्यामालभेत भृतिकामः" "It is the female goat which has divinity; one desirous of prosperity sacrifices a goat consecrated to the wind-god."

Though the word 'বংল' is an attribute of সন্তা (goat), yet in a sacrifice স্থান is used for goat without the adjective.

## तथारम्भासमवायाद्वा चोदितेनाभिधानं स्यादर्थस्य श्रु-

#### तिसमवायित्वादवचने च गुणशास्त्रमनर्थकंस्यात ॥१०।४।२८॥

तथा similarly; आरं भासमवायात by reason of its being not connected with the origin; वा on the other hand; चोदितेन by that which has been laid down; अभिधानं address; स्यात् is; अर्थस्य of the meaning; श्रुतिसमवायित्वान् by reason of being connected with the text; अवचने on not pronouncing; च and; गुणशासम् the text as to attribute; अनथं क meaningless; स्यात् is.

28. On the other hand by reason of its being not connected with the origin, the address is by what has been laid down; the meaning being connected with the text, on not pronouncing (the attribute) the text as to the attribute will be meaningless.

The author says that the deity should be addressed with his attribute; because the deity is not connected with the commencement of the sacrifice; nor is the sacrifice accomplished by the form of the deity. If that were so, the uttering of 'अदिन' will be sufficient to convey the idea of प्रधात. But the deity is connected with the word as said in the foregoing अधिकरण; the deity is connected with the offering, and if he is not addressed with his epithet, the text containing his attibute will be meaningless.

## द्रव्येष्वारम्भगामित्वादर्थे विकारः सामथर्थात् ॥१०।४।२९॥

द्वयेषु in the substances; आरंभगामित्वात् by the reason of the word being connected with the origin; अर्थ in meaning; विकार: modification; सामध्यात् by reason of the powers.

29. In the substances, in the meaning of the the word being connected with the origin, there is modification by reason of the power.

The author says in reply to the illustration of the goat given by the objector, that the case of the substance is entirely different; it conveys the full sense; when the goat of a particular quality has been killed in the sacrifice, the fat of that particular goat is meant. So it can be mentioned without its attributes. It is a case of समुद्धा

Adhikarana xvi. sutras 30 —31. dealing with the subject that in the ghee offerings of স্থান্যাল,

## बुधन्वान्पवमानवद्विशेषनिर्देशात्॥ १०। ४। ३०॥

बुधन्वान् 'whose मंत्र is बुध'; पवमानवत् like पवमान ; विशेषनिदेशात् by reason of the mention of the particular.

30 'बुधन्वान्' like प्रवान, by reason of the mention of the particular.

There is आन्याधान ceremony; in connection with this we have seen the address to Agni in the preceding अधिकरण. There are ghee offerings in which it is said "बुधन्वान् आग्नेयः कार्यः पायकवान् सौस्यः" "The inspiring fire ceremony and purifying soma ceremony should be performed." In some copies बुध्यन्वान् is read which means 'brilliant' or 'increasing.'

Now the question is whether safer is to be addressed with its attribute

or without its attribute. The reply of the objector is that it is addressed with its epithet बुनन्तान् (inspiring, stimulating) just as it is laid down in the preceding अधिकरण that it is to be addressed with its epithet.

#### मन्त्रविशेषनिर्देशान्त देवताविकारः स्यात ॥१०।४।३१॥

संत्रविशेषनिर्देशात् by reason of pointing out a special संत्र; न not; देवता-विकार: the modification of the deity; स्पात् is.

31. There is no modification of the deity, by reason of pointing out a special मंत्र.

The author says that the deity is to be addressed without the adjective बुत्रन्तान, because that points out only special मंत्र which is to be uttered in honour of the deity. His मंत्र is बुध, so the deity is so called here; it is not his epithet. "अग्निस्तोमेनवोधय समिधानो असर्य" "Arouse immortal Agni, besmeared with ghee with the praise."

So it is connected with the मंत्र; it does not really qualify अति. The deity (अप्ति) is to be addressed with the मंत्र (बुध). So the word बुधन्वान् shows what मंत्र is to be uttered at that time.

Adhikarana xvii sûtras 32-33. dealing with the subject that in ग्वानुवंधन and पृषदाज्यहोस there is an address with the injunctive words namely उस्र and वनस्पति only.

# विधिनिगमभेदात्प्रकृतौ तत्प्रकृतित्वाद्विकृताविपभेदः स्यात्॥ १०। ४। ३२।

विधिनिगमभेदात् by reason of the difference between the injunction and the mantra; प्रकृती in the model sacrifice; तत्प्रकृतित्वात् by the reason of its being a model sacrifice; विकृती in a modified sacrifice; अपि also; भेद: difference; स्यात् is.

32. By reason of the difference between the injunction and the mantra in the model sacrifice there will be a difference in the modified sacrifice because that is its model.

There is अग्निष्टोस. In that connection, it is said "गौरनुवंध्योऽजोऽग्नीपोसीयः" "Cow is an अनुवंध्य animal and goat is अग्नीपोसीय." See for explanation at P. 160.

There are many synonyms of गौ as for instance उसा, उसिया, अही, मही, अदिति, हुला. The question is, whether in the मंत्र the cow should be ad-

dressed with any of the synonyms or with the injunctive word. Similarly "पुषदाज्येनवनस्पतिं यजित" "He sacrifices herb with curd mixed with ghee."

There are many synonyms of वनस्पति, as for instance, वृक्षः, पादपः, हुमः, नगः. The question is, whether in the मंत्र the वनस्पति should be addressed with any of the synonyms or with the injunctive word. There is a difference in the model sacrifice in the विधि and मंत्र As for instance in the विधि ''योदीक्षिवोयद्ग्नीयोमीयं पशुमालभते"; ''One who is initiated sacrifices an अग्नी-योमीय animal.''

In the मंत्र "छागस्य वपाया मेदसोऽनुब हि." "Invoke with the fat of the marrow of a goat." See p. 413.

Now the reply of the objector is that as there is a difference in the model sacrifice in the all and fang, so the same difference will arise in the modified sacrifice. So you can use any synonymous word for in and anerta.

#### यथोक्तं वा विप्रतिपत्तेर्न चोदना ॥ १० । ४ । ३३ ॥

पशोक्त just as directed; वा on the other hand; विप्रतिपत्तेः of the difference; न not; चोदना an injunction.

33. On the other hand, just as directed; but the difference is not an injunction.

The author says that there should be an address just as directed; the गौ should be addressed as उसा because it is so directed "उसाया वपायामेद सोजुब हि" "Invoke with the fat of the marrow of a cow."

This difference between the injunctive and mantric address has no force of a चोदना and it is not necessary that it should be repeated every where. In the case of बनस्पति, there is no such direction and it should be addressed with that word alone.

Adhikaraņa xviii. sūtras 34-35. dealing with the subject that in a sacrificial bath, স্থানীবৃত্য the dual deities should be addressed with the বিষয়কুল word.

### स्विष्टक्रद्वेवतान्यत्वे तच्छब्दत्वान्निवर्त्तेत ॥१०।४।३४॥

स्विष्टकृद्दे बतान्यस्वे in the deity of स्विष्टकृत् being different; तच्छब्दत्वात् by reason of that word; निवर्तत is suspended.

34. In the diety of every being different, by reason of that word, it is suspended.

There is a sacrificial bath called अव मृथ, "वारुणे नैककपाले नाव भृथं यंति" "They go to the sacrificial bath with a cake baked on earthen pan and consecrated to वरुण."

In that connection, it is said "अरनीवरुणीस्विष्टकृतीयजित" "He sacrifices स्विष्टकृत् to Agni and Varuna."

The question is, whether in the निगम the deities should be addressed with स्विष्टकृत or not. The question resolves itself into whether the word स्विष्टकृत is रुढि (संविज्ञायिक) or योगिक; i.e. whether it is used in its conventional sense or in its etymological sense. The reply of the objector is that अग्नि is addressed as स्विष्टकृत in its conventional sense; so the word can not apply to the dual deities अभीवरूण and they should, therefore, be addressed without स्विष्टकृत, that being the epithet of अभि alone.

#### संयोगो वाऽर्थापत्तेरभिधानस्य कर्मजत्वात ॥१०।४।३५॥

संयोग: compound word; वा on the other hand; अर्थापरो: by reason of the signification of the word; अभिधानस्य of the address; कर्मजस्वात् by reason of its depending on action.

35. It is a compound word, by reason of the significance of the word, because the address depends on the action.

The author says that the word स्विष्ठत् is derived etymologically from component parts meaning "completing the sacrifice excellently." In that view the dual deities अपनीवरुण may also be addressed with this epithet, as it can equally apply to them.

Adhikara na xix. satras 36-37. dealing with the subject that in the आसीपोमीय animal sacrifice, in every proceeding, the deity आहित, is to be addressed without the epithet.

#### सगुणस्य गुणलोपे निगमेषु यावदुक्तं स्यात् ॥ १०।४।३६॥

सगुणस्य of one who is with the attribute; गुणकोरे on the deprivation of the attribute; निगमेषु in the mantra; याबदुक्त restricted to that only; स्यात् is.

36. Of one who is with the attribute, on the deprivation of the attribute in the mantra, the application is restricted to that only.

There is an अग्नीबोमीय animal in the soma sacrifice. In that connection, it is said, "अग्नीबोमीयस्यवपया प्रचर्याप्रीबोमीयं पशुपुरोडाशमनुनिर्वपति" "Having served with the fat of an अग्नोबोमीय animal, he subsequently offers cakes made of animal flesh."

In स्विष्टकृत there is an omission of the epithet of **अग्नि "अग्नियजित"** He offers an oblation to अग्नि."

The question is, whether the epithet of feagra is deprived in the acrifice only and remains intact in the ria as in the model sacrifice or the pithet is deprived every where. The reply of the objector is that safa is to be addressed without the epithet in the sacrifice as the text "safa" shows, but not every where. The result is that suspension takes place only in the sacrifice but not in all mantras.

#### सर्वस्य वैककर्म्यात ॥ १० । ४ । ३० ॥

सर्वस्य of all; वा on the other hand; ऐककम्योत् by reason of the unity of the action.

37. Of all, by reason of the unity of the action.

The reply of the author is that this deprivation or suspension of the quality of বিষয়ক takes place every where, even in the মান্তঃ. So the deity স্বায় is to be addressed without the epithet in every বিষয়.

Adhikarana xx. dealing with the subject that in अनुयाजड, the स्विष्टकृत् sacrifice is a purificatory rite.

#### स्विष्ठकृदावापिकोऽनुयाजे स्यात्प्रयोजनवदङ्गानामर्थसं-योगात्॥ १० । २ । ३८ ॥

स्विष्टकृत, स्विष्टकृत; आवापिक: pertains to आवाप; अनुयाने in अनुयान ; स्थात् is; प्रयोजनवत् for a purpose; अंगानाम् of the parts; अर्थसंयोगात् by reason of being connected with purpose.

38. The स्वष्टकत् in अनुयाज pertains to आवाप, being for a purpose because the parts are connected with the purpose.

There are full and new moon sacrifices; there are three अनुयाज offerings; the last is called स्वष्टकृत्. The question for determination is, whether this last offering called स्वष्टकृत् is आरादुपकारक or only a subordinate act. आवाप is the intervening part between the ghee offering and the स्वष्टकृत्

The reply of our author is that the स्वष्टकृत is connected with आवाप and is, therefore, a subordinate act. The subordinate acts have their objects in view.

Adhikaran a xxi sutras 39-41 dealing with the subject that in the new and full moon sacrifices बाउया and पुरोनुवाक्य are subordinate acts.

#### **अन्वाहेति च शस्त्रवत्कर्म स्याच्चोदनान्तरात् ॥१०।१।३९॥**

अन्वाहरूति, 'अन्वाह'; च and; शखवत् like शंसति; कर्मस्य of the action; स्यात् is; चोदनांतरात् by reason of separate injunction.

39. And अन्वाह like शंसति is the principal act, by reason of a separate injunction.

There are दर्शपूर्णमासयागड ; there it is said "तिष्टन्याज्यामन्वाह, आसीन: पुरोनुवान्यम्याम्" He utters पाज्या at the end while sitting; he utters पुरोनुवाक्य at the end while sitting."

The question is, whether the **याज्या** and **प्रोनु**बाक्यs are the principal acts or the subordinate acts. The reply of the objector is that the uttering of the **याज्या** and **प्रोनु**बाक्य is the principal act just as the uttering of the praises of the deity is a principal act; the reason is that it is a separate injunction.

#### संस्कारो वा चोदितस्य शब्दस्य वचनार्थत्वात्॥ ॥ १९ । ४ । ४९ ॥

संस्कार: purificatory rite; वा on the other hand; चोदितस्य of the injunction; शब्दस्य of words; बचनार्थत्वात् by reason of the purpose of the word.

40. On the other hand, it is a subordinate act because there is the purpose of the word of the injunction.

The author says that it is a subordinate act; there is no reason for supposing an invisible effect of the चोदना, when we see the visible effect of it. It has been explained in the chapter ii. at p. 44 that the principal act is one that has extraordinary or invisible result; while the result of the subordinate act is visible. The injunction in the present case is for the production of a visible effect; so the uttering of the usar and uniques is a subordinate act.

#### स्याद्गुणार्थत्वात् ॥ १० । ४ । ४१ ॥

स्यात् is ; गुणार्थंत्वात् by reason of its being for a subordinate act.

41. It may be, by reason of its being for a subordinate act.

The author gives his reason in support of his view "तिष्टन् याज्यामन्वाह आसीनः पुरोतुवाक्या मन्वाह" "He utters याज्या subsequently while not in motion; he utters प्रोनुवाक्य while sitting."

The objects being स्थान and आसन, the repeating of याज्या and पुरोनुवाक्य is a subordinate act.

Adhikarana XXII dealing with the subject that there is no as in the Haldt verses.

#### मनोतायां तु वचनादविकारः स्यात ॥ १० । ४ । ४२ ॥

मनोतायां in मनोता ; तु on the other hand ; वचनात् by reason of the text ; विकार: modification ; स्यात् is,

42 On the other hand, in मनोता, there is no modification by reason of the text.

There is an animal sacrifice in honour of वायु 'वायडयंश्वेत मारुभेत भूति-कामः" "Let one who is desirious of prosperity offer a white animal to वायु."

In the model sacrifice, in the अग्नोषोमीय animal, there is मनोतामन्त्र. "त्वंहाग्ने प्रयमो भनोता अस्याधियो अभवोद्स्महोता" ऋ दे मं ६ ६ १ भ । 'O! Agni, thou art certainly first wished for object, O! charming one, act as a hota priest of this ceremony."

The manota मन्त्र is transferred here under the चोदक text. The question is whether the principle of ऊह applies to the मनोतामन्त्र, here वायु being the deity. In the model sacrifice, अभीषोम are the deities; so the मनोतामन्त्र being addressed to अप्ति is appropriate under a text "यद्यप्य प्रदेवत्यः प्रयुः आग्ने स्वेव मनोता कार्यां" "Though the animal is consecrated to another deity, yet मनोता should be read like fire-oblation."

But in the modified sacrifice the deity is any; so the principle of sacrifice the deity is any; so the principle of sacrifice of sacrifice and the animal is different in the model sacrifice. There in the model sacrifice the war remains unchanged, so here in the modified sacrifice also.

Adhikaraņa Xxiii sūtras 43—46, dealing with the subject that ऋण्वर्थंतर is to be sung in its own योति.

#### पृष्ठार्थेऽन्यद्रथन्तरात्तद्गोनिपूर्वत्वादृचां प्रविभक्तत्वात्॥ ॥ १० । ४ । ४३ ॥

पृष्टाओं in the object of पृष्ट ; अन्यद्रथंतरात् other than रथंतर ; तथीनि पूर्वत्वात् by reason of that being the योनि in the model sacrifice ; स्यात् is ; क्रियां of the ऋक् verses ; प्रविभक्तत्वात् being divided,

43. In the object of पृष्ठ, other than रथंतर (should be sung,) by reason of that being the यानि in the model sacrifice and by reason of the ऋक् verses being divided.

There is a वैश्यस्तोम "वैश्योवैश्यस्तोमेनयजेत" "Let a vaisya perform a sacrifice with a song of the vaisya class."

In this connection, it is said "कण्वरथंतर' मिला is कण्वरथंतर' कण्वरथंतर is said to be a modification of both. The question for determination is, whether कण्वरथंतर is to be sung in the योनि of रथंतर or बृहत् or in its own थोनि.

The reply of the objector is that for the purpose of पृष्ट, other than र्थंतर i. e. कण्वरथंतर is ordained; its येनि is रथंतर because its model sacrifice is ज्योतिष्टोस where the song is chanted in the यानि of रथंतर, because thereby the rik verses are divided.

#### स्वयोनी वा सर्वाख्यत्वात्॥ १०। ४। ४४॥

स्वयोनी in its own येनि ; वा on the other hand ; सर्वाक्यत्वात् by reason of its having the name of all.

44. On the other hand, in its own यानि by reason of its having the name of all.

The author says that it should be sung in its own याति, because कण्यत्यंतर is used in a particular sense of its own. It is a particular kind of tune; so it will be sung in its own याति.

#### यूपवदिति चेत्॥ १०। १। १५॥

युगवत् like a sacrificial post ; इतिचेत् if you say.

45. If you say "like a sacrificial post"

The objector says that as any wooden pillar upon which the ceremony

is performed is यूप, so here the tune in which the song may be sung, may similarly be called कण्यस्थतर.

#### न कर्मसंयोगात्॥ १०। ४। ४६॥

न not so; कर्मसंयोगात by reason of its connection with the action.

46. Not so, by reason of its connection with the action.

The reply of the author is that any wooden pillar may be used for the purpose of a यूप and ceremonies may be performed on it; but in the case of कण्यरशंतर, there is a particular tune which is to be sung in its own येनि.

Adhikarana xxiv.satras 47—48. dealing with the subject that कृण्यस्थंत्र is to be sung in is own यानि and उत्तर.

### कार्य्यत्वादुत्तरयोर्यथाप्रकृति ॥ १०। १। १७॥

कार्यत्त्रात् by reason of the action; उत्तरयोः in the two उत्तरा; यथाप्रकृति just like the model sacrifice.

47. By reason of the action, in the sacrifice.

When कण्वरथंतर is to be sung in its own योनि what is about the उत्तरा ? Whether it is to be sung in the रथंतर उत्तरा or बृहत् उत्तरा or in the उत्तरा of its own योनि.? The reply of the objector is 'उत्तरयोगांयंति' "They sing in two उत्तरा songs."

That means the उत्तर of स्थंतर or बृहत् as the case may be, because in that case the model sacrifice will be complied with under a चोदक text. In this view, the उत्तरा of its own योनि will be left out.

#### समानदेवते वा त्रचस्याविभागात् ॥ १० । ४ । ४८ ॥

समानदेवते in the common deity; वा on the other hand; तृचस्य of a collection of three verses; अविभागात by reason of indivisibility.

48. On the other hand, in the song which has a common deity, by reason of indivisibility of त्व.

As we have said in the preceding chapter, at p. 432 the sâma songs consist of 3 ऋक verses which are called तृच. The first verse is called योनि and the last two verses are called उत्तर. Now in reply to the view of the objector, our author says that if the येशन is sung in one tune and the

डराराs are sung in another tune, there will not be one deity. So the उरारा will be sung in कण्यस्थ तर like its own यानि.

Adhikarana xxv. dealing with the subject that in आगिनदुत, the स्तुति and शस्त्र are to be applied unmodified.

#### ग्रहाणां देवतान्यत्वे स्तुतशस्त्रयोः कर्मत्वादविकारः स्यात्॥ १० । ४ । ४९ ॥

ब्रहाणां of the cups; देवतान्यत्वे on the deity being different; स्तुतशस्त्रयोः of the praise verses; कर्मत्वात् by reason of their being principal action; अविकारः unmodified; स्यात् is.

49. On the deities of the cups being different, the ₹तृति and श्रास्त्र praises by reason of their being principal, are to be applied unmodified.

There is a one-day ceremony called अग्निष्टुत्; in that connection, it is said 'आग्नेयाग्रहाभवंति' "There are cups consecrated to अग्नि."

The question for determination is, whether the स्तोत्र and शस्त्र are to be applied after modification according to the deities. The reply of our author is in the negative. The principle of उद्घ does not apply; the reason is that these praises are principal acts and so they will be transferred from the model sacrifice without any modification.

Adhikarana xxvi. satras 50-59 dealing with the subject that in angulez ceremony, the word anguly should be used unmodified at the time of invocation.

#### उभयपानात्एषदाज्ये दध्नःस्यादुपलक्षणं निगमेषु पात-व्यस्योपलक्षणात् ॥ १०। ४। ५०॥

उभयपानात् by reason of drinking both ; प्रवदाज्ये in a mixture of ghee with curd ; दधन: of the curd ; स्यात् is ; उपलक्षण use, pointing out; निगमेषु in the mantras; पातन्यस्य of the substance to be drunk ; उपलक्षणात् by reason of pointing out.

50. By reason of drinking both, there is an addition of curd in the mixture called पुषद्ाच्य because in the model sacrifice the substance to be drunk is pointed out.

There are चातुर्मास्य ceremonies "चातुर्मास्यैः स्वर्गकामायजेत" "Let one who is desirous of heaven perform चातुर्मास्य sacrifices."

There are अनुयाज offerings "पृषदाज्येनानुयाजान्यजित" "He offers अनुयाज oblations with the mixture of ghee and curd."

पृषद्ाज्य is a mixture of ghee with curd. There is an invocation संभ in the model sacrifice "देवान् आज्यपान् आवह". "Bring the gods, the drinkers of ghee."

Now this मंत्र will be transferred here in the modified sacrifice under a चोदक text. The question is, whether the deities are to be invoked with the modification or without the modification. In other words whether the principle of जह applies or not. If the principle of जह applies, are they to be addressed as आज्यपान दिश्यान or दिश्यान or प्रदास्थ्यान.

The reply of the objector is that they should be addressed as आज्यपान् दिश्यान् "अथपुषदाज्य गृह्णाति, ह्यंबाइदं सर्पिश्चैव द्धिच, हांह्रं वैमिथुनंप्रजननं, मि-थुनमेवैतत् प्रजननं कियते" "He partakes of a mixture called प्रदाज्य; it is a component of ghee and curd; a pair is for procreation; it is a twin to produce progeny."

The reason which he gives, is that in the model sacrifice only ghee is used, so the gods are addressed as आउपपान्; but in the चातुमांस्य, the mixture called प्रवृत्य is used: so the gods should be addressed by adding curd to the epithet. They will be, therefore, addressed as आउपपान् द्विपान् both.

#### न वा परार्थत्वाद्मज्ञपतिवत् ॥ १० । ४ । ५१ ॥

न not; वा on the other hand; परार्थत्वात् by reason of its being for another; यज्ञपतिवत् like यज्ञपतिः

51. On the other hand not so, by reason of its being for another like यहपति.

The reply to the objection by our author is that the curd is not to be mentioned separately; because the substance to be offered for drinking is for others. It is a mere hint intended for drinkers; if the mention of one substance is sufficient, there is no need of mentioning the other. Just as यज्ञपति in इडास्त्रति; it is not for the purpose of the praise of the sacrificer: it is with a view to praise both the sacrifice and the priests. "इयंग्ज्ञवान्येयग्रतिवद्धान्" "The owner of the sacrificie and those who make this master of the sacrifice prosper;" The addition of the word ऋत्विक is redundant. So here too; आज्ञ्यान् is sufficient: there is, therefore no need of mentioning the दिश्यान along with it.

#### स्याद्वा आवाहनस्य तादर्थ्यात् ॥ १० । ४ । ५२ ॥

स्यात् is; वा on the other hand; आवाहनस्य of invocation; तादृध्यांत् by re son of being for its object.

52. On the other hand, it should be done, because it is with the object of invocation.

The objector says that the 'curd' should also be added; the illustration of प्राचित does not apply because there the praise is not for one's own self but for the praise of इडा, while here in the present case the invocation is in remembrance; both the drinker and the substance drunk, should be remembered.

#### न वा संस्कारशब्दत्वात ॥ १० । ४ । ५३ ॥

न not; वा on the other hand; संस्कारशब्दत्वात् by reason of the word indicating purificatory rite.

53. On the other hand not so, by reason of the word indicating purificatory rite.

The reply of our author is that you are mistaken here; no addition should be made. प्रदाश्य is ghee mixed with curd; curd is mixed with it with a view to give it colour; it is, therefore, not a different substance.

#### स्याद्वाद्रव्याभिधानात् ॥ १०। ४। ५४॥

स्यात् is; at on the other hand; द्रव्याभिधानात् by reason of naming of the substance.

54. On the other hand, there should be an addition by reason of naming of the substance.

The objector says that there should be an addition or ऋ, because we see that there is a different substance which is a mixture of ghee and curd. "अथपृषदाज्यंगृह्णाति, द्वयंबाइदं सिपिश्चेबद्धिच, द्वंद्वं मिथुनं प्रजननं मिथुन मेवेतत् प्रजननं कियते." "He partakes of a mixture called पृषद्दाच्य; it is a component of ghee and curd; a pair is for procreation; it is a twin to produce progeny."

द्ध्नस्तुगुणभूतत्वादाज्यपानिगमाः स्युर्गुणत्वं स्रुतेरा-ज्यप्रधानत्वात् ॥ १० । ४ । ५५ ॥ दश्न: of the curd; तु on the other hand; गुणभूतत्वात् being subordinate; आउथपा drinker of ghee; निगम: pronunciation; स्यु: are; गुणत्वे subordination; श्रुते: of the text; आउथप्रधानत्वात् by reason of ghee being principal.

55. On the other hand, the curd being subordinate, the 'आउथपा' is to be pronounced; it is subordinate because in the text the 'आउथ' is principal.

The author says that in the text "पृषद् ाज्येना नुयाजान् यजित" "He offers अनुयाज oblations with the mixture of curd and ghee."

The ghee is principal and the curd which is mixed with it, is with a view to give it a colour. It is, therefore, subordinate. So there is no necessity of adding it and the principle of se does not, therefore, apply.

### द्धिवा स्यात्प्रधानमाज्ये प्रथमान्त्यसंयागात ॥ १०। ४। ५६॥

द्धि curd; वा on the other hand; स्यात् is; प्रधानस् principal; आउथे in ghee; प्रथमांत्रसंयोगात् by reason of the connection of the first and the last.

56. On the other hand, the curd is principal; because in ghee, the first and the last are connected.

Now the second objector comes forward and says that you are mistaken; ghee is not principal but curd is principal: so the deities should be addressed as 'दिश्यान', because ghee is connected with the first, viz, उपस्तरण (quartering of the प्रोदाश cake and placing the portions on the altar) and the last, viz. अभिधारण (sprinkling of ghee) "यदिचसत्रेयजेत द्विर्पस्त णीयात्सकृद्भिधारयेद्, श्रोषध्येविश्यंगव श्रोषधिष्येव पश्च प्रतिष्ठापयित" "यदि प्राचृषि यजेत सकृदुपस्तृणीयाद् द्विरभिधारयेद् वृष्ट्येव पश्च श्रामिजधित" "If one performs a sacrificial session, he shall place the portions of the sacrificial cakes on the altar twice and sprinkle them with ghee once; the श्रियंगु creepers are certainly medicinal herbs: he makes the animals permanent in the medicinal herbs. If he sacrifices during the rains, he shall place the portions of the sacrificial cakes on the altar once and sprinkle them with ghee once; he makes the animals shine forth during the rains."

By reason of the connection with उपस्तरण and अभिवारण, ghee is for संस्कार and therefore subordinate and card is principal. So the curd alone is to be mentioned i. e. दिशान

## स्रिपवाज्यप्रधानत्वाद्गुणार्थे व्यपदेशे भक्तचा संस्कार-शब्दः स्यात् ॥ १० । ४ । ५० ॥

अपिया on the other hand; आज्यप्रधानस्यात् by reason of ghee being: principal; गुणार्थ in the object of subordinate acts; व्यवदेश in the denomination; भक्त्या by the metaphorical sense; संस्कारशब्द: the word denoting purificatory rites; स्यात् is.

57. On the other hand, by reason of gliee being principal, in the denomination in the object of the subordinate act, the word denoting purificatory rite is in the secondary sense.

The author says that ghee is principal in all sacrificial acts; by reason of the use of ghee in the subordinate acts, the use of the word is in the secondary sense.

### म्रापि वाख्याविकारत्वात्तेन स्यादुपलक्षणम् ॥१०।४।॥

अपि also; at on the other hand; आख्याविकारत्वात by reason of the modification in the name; तेन by that; स्यात् is; उपलक्षणम् pointing; out.

58. On the other hand, by reason of the modification in the name, the pointing out should be by that.

The third objector steps in and says that the substance is a compound called **yaçısa** which is a mixture of ghee and curd; so the deities should be addressed as "yaçısayış".

### न वा स्यादुगुणशास्त्रत्वात् ॥ १० । १: । ५६ ॥

न वा not so; स्यात् is; गुणशास्त्रत्वात् by reason of laying down the; quality.

59. Not so by reason of laying down the quality.

The author says that प्रद्रिय is not entirely a different substance; प्रदर् means coloured, or variegated and आज्य means ghee. It is not like सुरा, though a fermented liquor used in a इन्द्रि sense; here प्रदाज्य is ghee coloured and purified by curd. So the ## of invocation should be read unmodified and the principle of see does not apply.

#### END OF PÂDA IV.

#### PÂDA V.

Adhikarana I. sûtras 1-6, dealing with the subject that on the transference of a portion, the first ones are transferred.

## **ञ्चानुपूर्व्यवतामेकदेशग्रहणेष्वागमवदन्त्यलोपः स्यात् ॥१०।५।१॥**

आनुपूर्विताम् of those that come in order; एकदेशमहणेषु on the transference of a portion; आगमवत् like the incomers; अंखलोपः omission of the last; स्यात् is.

1. On transference of a portion of those that come in order, the last one is omitted like the incomers.

There are texts "द्यावापृथवीयमेककपालं" (M.S.I. 10.1.) "आश्वनंद्विकपालं" वैष्णवंत्रिकपालं" "The cakes baked on one pan and consecrated to heaven and earth." "The cakes baked on two pans and consecrated to Aświns." "The cakes baked on three pans and consecrated to Viṣṇû."

In the model sacrifice, the text is "आग्नेयमष्टाकपालंनिवंपेत्" "He shall offer cakes baked on eight pans to Agni."

The question is, which cakes are to be omitted either the first or the last in the modified sacrifice? The reply of our author is that the last ones are to be dropped. The reason is that in things which are arranged in order, the last one will be omitted; because that is unimportant. He gives an illustration that in an assembly where people have gathered, the first comers will be seated in order and if there be no seat the last comers will go away and will get no place.

## लिङ्गदर्शनाच्च ॥ १० । ५ । २ ॥

लिङ्गदर्शनात् by reason of the indicative mark; च and.

2. And by reason of the indicative mark.

The author gives a reason in support of his view by quoting texts "लुप्येतवा एतत् षष्टमहोयत् पंचहानुपयंति" "लुप्येतवा एतत् षष्टकपालंयत् पंचकपालंविविपति" "The sixth day is omitted when they resort to five day sacrifice The sixth cake is omitted when they offer five cakes."

Here we see the last one is omitted.

### विकल्पो वा समत्वात्॥ १०। ५। ३॥

विकल्पः option; वा on the other hand; समत्वात् by reason of equality.

3. On the other hand, there is option by reason of equality.

The objector says that the last and the first are both on an equal footing; so there is an option. You can omit the first if you like.

# क्रमादुपजनोऽन्तेस्यात्॥ १०। ५। ४॥

कमात् from order; उपजन: origin, coming in, production; अते in the end. स्यात् is.

4. On coming in order, the last.

The objector says that the illustration you have given does not apply. In your illustration, the hall is crowded, so the last comers will not get the seats; but here there is no crowd to be displaced. So any of the arrays may be omitted. No order is to be observed.

# लिङ्गमविशिष्टं सङ्ख्याया हि तद्वचनम् ॥ १० । ५ । ५ ॥

लिङ्गम् mark ; अविशिष्टम् general ; संख्यायाः of the number ; हि because; सद्वचनम् that word.

5. The বিদ্ধ is general, because that word relates to the number.

The objector refutes the argument based on the ex. He says that the text lays down that the sixth will be omitted. Any number that completes the reckoning is the 6th, irrespective of the order. There is nothing particular in the ex.

## आदितो वा प्रवृत्तिः स्यादारम्भस्य तदादित्वाद्वचनाद्-न्त्यविधिः स्यात् ॥ १० । ५ । ६ ॥

आदितः from the beginning; वा on the other hand; प्रशृतिः application; ह्यात् is ; आरंभस्य of the commencement; तत् that; आदित्वात् by reason of

being the first; वचनात् by reason of the text; अन्त्यविधिः omission of the last; स्यात् is.

6. On the other hand, the application is from the beginning; of the commencement being the first by reason of the text, the last is to be omitted.

The author says that you are mistaken; every where the commencement is from the first in order and the result will be the omission of the last ones. It does not require any text to elucidate the matter. The first ones will be transferred to the modified sacrifice and the last ones will be suspended.

Adhikarana ii, satras 7-9. dealing with the subject that in the sacrifices of one নৃত্যু, the snog: with the first স্থিত, is to be sung.

## एकत्रिके त्रचादिषु माध्यन्दिनेछंन्दसां श्रुतिभूतत्वात ॥ १०। ५। ७॥

एकत्रिके in the sacrifice of one त्रिक; त्यादिषु in the first of each त्य; आध्यंदिने in माध्यंदिनपवमान ; छन्दसां of the metres ; श्रुतिभूतत्वात् being; dependent on the text.

7. In the sacrifice in one त्रिक and माध्यंदिनपवमान the first of each त्व, by reason of the mantra being dependent on the text.

There is a sacrifice of one न्निक, in which there is mixture of one and three ceremonies grouped together. There is a text "अथैष एकत्रिकः। तस्ये कस्यांविहण्यमानं, त्रिस्पुहोतु राज्यम्: एकस्यां मैत्रावरणस्य, तिस्पुब्रह्मणाञ्ज्ञंसिनः। एकस्या मञ्ज्ञावाकस्य, तिस्पुप्राध्यंदिनः प्यमानः" "There is a sacrifice called एकन्निक; of it in the one there is विहण्यमान, in all the three the ghee of hota priest: in the one of मैत्रावरण priest, in all the three of नाह्मणाञ्चाकं सीं; in the one of अच्छावाक, in all the three माध्यंदिनप्यमान."

In the model sacrifice, there are three तृष्ठ of माध्यंदिनप्यमान (1) कच्चाते: जातं" Rig. V. ix. 61. 10. is in the कायन्नी metre. (2) 'द्वानाः सोमः Rig. V. ix. 63. 22; 107, 4; 6. is in the वृहती metre (3) 'प्रतृद्धवः' Rig. V. ix. 87. 1. is in the निष्दुप् metre. In this connection it is said 'निष्छ दा आवापो माध्यंदिनः प्यमानः" "It has three sorts of metres and the offering consists of माध्यंदिनः प्यमानः"

The question is, whether under the text "एकत्रिकस्यमाध्यंदिनेतिस्तु" "By one त्रिक in माध्यंदिन in all three." three verses from the verse of each त्य should be transferred or the three verses of the first तृच should be transferred. The reply of the objector is that the first of each तृच should be transferred, because the metres are dependent on the text in the model sacrifice. त्रिछंदा आचापः माध्यंदिनः प्यमानः पंचसामा" "It has three sorts of metres, the offering in it consists of माध्यंदिनप्यमान and it has five psalms."

## आदितो वा तन्न्यायत्वादितरस्यानुमानिकत्वात्॥ १०।५।८॥

आदित: from the first; वा on the other hand; तन्त्यायत्वात् by reason of that rule; इतरस्य of the other; अनुमानिकत्वात् by reason of being based on the inference.

8. On the other hand, from the first by reason of that rule and by reason of the other based on an inference.

The author says that the music should be performed in the first तृच ; it is in accordance with the view as laid down in the preceding अधिकरण (see at p. 724) It is consistent with the order; while on the other hand, singing it in the छद of each तृच is based on the model sacrifice and is, therefore, inferential. The first being direct, is preferable.

## यथानिवेशञ्च प्रकृतिवत्सङ्ख्यामात्रविकारत्वात् ॥ १०।५।९॥

यथा निवेश introducing the स्क् in order; च and; प्रकृतिवत् like the model sacrifice; संख्यामाञ्चविकारत्वात् by reason of the modification of the number only.

9. And introducing the ऋक according to the model sacrifice is by reason of the modification of the number only,

The author says further in support of his view that there will be, undoubtedly, a and In the view contended for by the other side, there is the change in the number. You take one verse from here and the other from there; but if you stick to the order, you will take the first at which is more equitable and reasonable.

Adhikarana iii. sutras 10-11. dealing with the subject that a is to be sung in one at a

## त्रिकस्तचे धुर्घ्यं स्यात ॥ १० । ५ । १० ॥

त्रिक: त्रिक ; तृचे in तृच (song) ; धुर्ये in धू song ; स्यात् is.

10. The त्रिक which is in মু song, is to be sung in तृच.

There is an एक त्रिक sacrifice, तस्यैकस्यां वहिष्पवमानं, तिस्षुहोतुराज्यं। एकस्यां मैत्रावरुणस्य, तिस्षुत्राह्मणाच्छ्रंसिनः एकस्या मच्छावाकस्य तिस्षुमाध्यंदिनः पवमानः" "Of it in the one, there is वहिष्पवमान, in all the three, the clarified butter of hotâ priest; in the one, of मैत्रावरुण priest, in all the three of बाह्मणाच्छं सी; in the one, of अच्छावाक, in all the three of "माध्यंदिनपवमान"

There are songs in घू. The question is whether they are to be sung in a तृच or in one ऋक्. The reply of the objector is that they should be sung in a तृच as laid down in the previous अधिकरण.

### एकस्यां वा स्तोमस्यावृत्तिधर्मत्वात् ॥ १० । ५ । ११ ॥

एकस्यां in one verse; वा on the other hand; स्तोमस्य of the song; स्यात् is; भावृत्तिधर्मत्वात् by reason of the characteristic of the repetition.

11. On the other hand, in one verse by reason of the characteristic of the song to be repeated.

The reply of the author is that in घू the song is to be sung in a आक् verse, because it is said "आवृतंध्दुस्तवते, पुनरावृतंपृष्ठेर पतिष्ठते" "He sings repeated praises in घू; he worships with पृष्ठ songs repeatedly." But this kind of repetition is not possible without taking the ऋक् verse from each त्व.

Adhikarana iv, sutras 12-13 dealing with the subject that in the द्विरात्र sacrifice &c, the विश्वत of दशरात्र applies.

# चोदनासु त्वपूर्वत्वाल्लिङ्गेन धर्मनियमः स्यात् ॥१०।५।१२॥

चोदनासु in the commands; तु on the other hand; अपूर्वत्वात् by reason of being extraordinary; लिंगेन by the inference from the text; धर्मनियमः rule as to the procedure; स्यात् is.

12. On the other hand, in the command, there being extraordinary principle, the rule as to procedure is by the inference from the text.

There are two-night-sacrifices &c. called wenter. The question is, whether the entire procedure of grants applies or of antis after elimina-

ting the first and last days The हादशाह is the model of all अहीन sacrifices as seen before. The first day is called प्रायणीय and the last day is called उद्यमीय. The remaining 10 days are called दशरात्र. The six days out of them are called दश and the other four are called इंदोम.

Now the author says that the command as to perform the द्विरात्र is binding; the प्रायणीय and उद्यनीय are connected with the model sacrifice; so the procedure of दशरात्र will apply. There the छिद्ध is the guide. "यत् प्रथमंतद्दितीयंयद्दितीयंततृतीयंजगतीमंतगंच्छ्नति" "What is first, the same is the second; what is second, the same is the third, जगती disappearing."

That which is the first day of दिरात्र is the second day of द्वादशाह called गायत्री the second day of दिरात्र is the third day called त्रेष्ट्रभ ; as there are two days only the 4th day called जगती ipso facto disappears. This किङ्ग supports the view of the author.

## प्राप्तिस्तु रात्रिशब्दसम्बन्धात ॥ १० । ५ । १३ ॥

प्राप्ति: transference; तु on the other hand; रात्रिशब्दसम्बन्धात् by reason of the connection of the word 'night'.

13. On the other hand, the transference by reason of the connection of the word 'night'

The author supports his view by adducing another reason. He says that दिरात्र and दशरात्र are similar, because in both of them the word 'रात्रि' occurs. So the procedure (विध्यंत) of दशरात्र applies to दिरात्र.

Adhikarana v. dealing with the transference of the आधूननमंत्रड at random in अश्निचयन with "सप्तीभराधुनीति"

## स्रंपूर्वासु तु सङ्ख्यासु विकल्पः स्यात्सर्वासामर्थवत्त्वात्॥ १०। ५। १४॥

अपूर्वासु that which have been ordsined; तु on the other hand; संख्यासु in numbers; विकल्प: option; स्यात् is; सर्वासाम् of all; अर्थवस्यात् by reason of being for a purpose.

14. There is option in the numbers which have been ordained, because all are for a purpose.

. There are mantras for आधूनन i.e. establishing fire in the उखा and .there are मंत्रs for वपन i, e. putting fire in अग्निक्षेत्र where different kinds

of seeds are sown. In the model sacrifice it is said "सप्तिराधुनीत" and "चतुरंशिमबंपति" "He establishes fire in उसा with seven"; "he establishes fire in अश्विश्वेश with fourteen." The अश्विश्वेश (establishment of fire) is the modified sacrifice where the संग्न are transferred under a चोदक text. The question is, whether the mantras of both kinds are transferred according to the order in view of the principle laid down in the 1st Adhikarana. The reply of our author is that they are to be transferred according to their appropriateness but not according to the order. The reason is that these mantras will be for a purpose, otherwise they will be meaningless.

Adhikarana vi. adtras 15-25. dealing with the subject that in a sacrifice where songs preponderate, the songs are to be transferred from the modified sacrifice.

# स्तोमविवृद्धौ प्राष्ट्रतानामभ्यासेन सङ्ख्यापूरणमविकारा त्सङ्ख्यायां गुणशब्दत्वादन्यस्य चाम्रुतित्वात्॥१०।५।१५॥

स्तोमितिवृद्धी in the case where the songs preponderate; आकृतानाम् of the model sacrifice; अभ्यासेन by repetition; संख्यापूरणम् the completion of the number; अविकासत् by reason of no change; संख्यायां in the number; गुण-शब्दत्यात्; being subordinate; अभ्यस्य; of others; च and; अशृतित्यात् being non-Vedic.

15. In the case where the songs preponderate, the number is to be completed by repeating the songs of the model sacrifice by reason of no change and the number being subordinate and importing of others being non-Vedic.

There are sacrifices which are called fazakin (See chap x. pada iv. Adhikarana xi sûtra 20 at p. 703).

"एकविंशेनातिरात्रेण्यजाकामंयाजयेत्, त्रिण्वेनौजस्कामं, त्रयक्षिशेन प्रतिष्टा-कामं" "Let one who is desirous of progeny, be made to perform अतिरात्र having twenty one songs; one who is desirous of splendour shall perform अतिरात्र having three times nine songs; one who is desirous of honour shall resort to one having thirty three songs."

We have already explained the principles of surry and sare, at p. 704. Now here the question is, whether the songs are to be imported from the modified sacrifice when the songs in the model sacrifice fall short of

the required number. The objector's reply is in the negative; he says that in order to complete the required number, you are to repeat the same songs. The reason is that the number is subordinate and importation of the songs from another place is nowhere laid down. There are as many faults in accepting the unordained dictum, as there are in rejecting the ordained one.

## आगमेन वाऽभ्यासस्याश्रुतित्वातः॥ १० । ५ । १६ ॥

आगसेन by importation ; बा on the other hand; अभ्यासस्य of repetition ; अभ्यासस्य of repetition ;

16. On the other hand by importation, because the repetition is un-Vedic.

The author says that by the importation of the songs from the modified sacrifice, the number in the model sacrifice should be completed, because the repetition of the songs over and again is nowhere allowed. When importation and repetition are both non-Vedic, the importation is more reasonable and proper than the repetition of the same songs.

## सङ्ख्यायात्र्र एथक्त्वनिवेशात्॥ १० । ५ । १७ ॥

संबदाया: of the number ; च and; प्रथक्त्वनिवेशात् by reason of being applicable to several objects.

17. And of the number being applicable to several objects.

The author gives a reason in support of his view and says that the number applies to separate objects. As for instance 'eight pota'. One pot can not be repeated eight times.

#### घराक्शब्दत्वात्॥ १०। ५। १८॥

पराक्शब्दात्वात् by reason of the word 'reverse'.

18. By reason of the word 'reverse'.

The author says that the word पराक् is used which is inconsistent with the idea of repetition "पराग्वहिष्णवसानेनस्तुवित" "They praise with वहिष्णवसान reversely."

### उक्ताविकाराच्य ॥ १० । ५ । १६ ॥

वकाविकारात् by reason of the non-modification of that which is uttered; द and.

19. By reason of the non-modification of that which is uttered.

The author says that the repetition of the thing once uttered is condemned. "जामिना एतद्यज्ञस्यिकयते यदेकंभूयः क्रियेत" "He who makes one repeated, commits the sin of making the sacrifice female."

## अश्रुतित्वान्नेति चेत् ॥ १० । ५ । २० ॥

अश्वतित्वात् by reason of being not ordained ; न not ; इतिचेत् if you say.

20. If you say "it should not be done by its being not ordained."

The objector says that importation is not sanctioned by any text of the Veda.

### स्यादर्थचोदितानां परिमाणशास्त्रम् ॥ १० । ५ । २१ ॥

स्यात is ; अर्थचोदितानां those that are commended objects ; परिमाणशास्त्रम् the text as to the quantity.

21. It should be done, because the laying down of quantity is the object of the text.

The author says in reply that there is the text 'एकविंशेनातिरात्रेण प्रजाकार्म याजयेत', "Let one desirous of progeny be made to perform अतिरात्र having twenty one songs."

Now the number 21 is to be completed. This can be completed only by importing the songs from elsewhere. Importation is, therefore, the only proper and reasonable method.

### स्रावापवचनं वाभ्यासे नोपपदाते॥ १० । ५ । २२ ॥

आवपावचनं the text as to the offering; च and; अभ्यासे in repetition; न not; उपपद्यते applies.

22. And the snarr text is not applicable to repetition.

The author gives another reason in support of his view. We have already explained आवाप and उहाप in sûtra 20 of Pâda iv. at p. 704. "जीगिहिवैयद्मस्योदराणि गायत्री बृहती अनुषुप्। अत्रहि प्यावपंति, अत्रप्योद्धपंति" "Three are the bellies of a sacrifice viz.; गायत्री, बृहती and अनुष्टुप्; here is आवाप, hence is बहाप.

These terms snau and sau will not occur, if there were a repetition.

## साम्बांचोत्पत्तिसामध्यात् ॥ १० । ५ । २३ ॥

साम्नां of songs; च and ; उत्पत्तिसामध्यात् by reason of the force of the origin.

23. And by reason of the force of the origin of the songs.

The author assigns another reason in support of his view; if you complete the number in the model sacrifice by repeating the same songs, the other songs whose number is in abundance will be meaningless and without any definite purpose.

### धूर्येष्वपीति चेत्॥ १० । ५ । २४ ॥

भूगेंबु in धू ; अपि also ; इतिचेत् if you say.

24. If you say that in galso.

The objector says that in withere is a repetition. Why should it not be here.?

## नावृत्तिधर्मत्वात् ॥ १० । ५ । २५ ॥

न not so; आवृत्तिधर्मत्वात् by reason of the characteristics of the repetition.

25. Not so, by reason of the characterestics of the repeti-

The author says that in भू there is an express text laying down repetition "आवृतंभूषुस्त्रवते, प्रवरावृत्तं प्रव्हैरपतिष्ठते" "He sings repeatedly in भू ; he worships with पृष्ट songs repeatedly."

But on the other hand there is no text here. So the illustration of g does not hold good. See sûtra 11 of this pâda (at p. 726.)

Adhikarapa vii. dealing with the subject that in वहिड्यवसान, another ऋक् is to be imported.

## वहिष्पवमाने न ऋगागमः सामैकत्वात्॥ १०। ५ । २६ ॥

वहिष्पवमाने in वहिष्पवमान ; तु on the other hand ; ऋगागमः the importation of ऋक् verse ; सामैकत्वात् by reason of the unity of the psalm.

26. On the other hand, in वहिष्णवमान, the ऋक is to be brought in, by reason of the unity of the psalm.

What is to be done in विह्याचमान in a sacrifice where there is a large number of songs? Will there be a repetition or importation of the sama?.

In view of the principle laid down in the preceding अधिकरण, there will be importation of साम; but our author's reply is that there will be importation of a अरक्, because there is unity of psalms. "यदुत्तरयोः पदमान योस्त्वायत् वायहिं करोति । अथकस्माद् वहिष्पदमाने सकृदेवहिंकरोति" "एकं हितत्र साम" "He makes the hi sound for each तृष in the two subsequent पदमान; why does he make hi once in वहिष्पदमान? There is only one साम.

Adhikarana viii sutras 27-33 dealing with the subject that in सामानित्र, the number is to be completed by importing the remainder.

# स्रभ्यासेन तु संख्यापूरणं सामिधेनीष्वभ्यासप्रकृति— त्वात्॥ १० । ५ । २० ॥

अभ्यासेन by repetition; तु on the other hand; संस्थापूरण the completion of the number; सामधेनीय in सामधेनीs; अभ्यासप्रकृतित्यात् by reason of the repetition in the model sacrifice.

27. On the other hand, in सामधेनीs the number is to be completed by repetition, because there is repetition in the model sacrifice.

There are new and full moon sacrifices "एकविंशतिमनुश्यात्प्रतिष्ठाकामस्य; चतुर्विशतिमनुश्याद्श्रह्मवर्चसकामस्य; एकविंशतिचानुश्याद्श्रह्मस्य ; द्वाविंशति मनुश्यात् प्रतिष्ठाकामस्य ; पद्विंशतिमनुश्यात् प्रतिष्ठाकामस्य ; पद्विंशतिमनुश्यात् प्रतिष्ठाकामस्य ; पद्विंशतिमनुश्यात् प्रकामस्य"॥ "Let one who is desirous of the Brâhmanik splendour utter twenty-four ; let one who is desirous of grain utter twenty-two; let one who is desirous of cattle utter twenty-six.

Now the question is, whether in सामधेनी the number is to be completed by importation or by repetition or by repetition of those that are mentioned and by importation of the remaining. The reply of the objector is that the number is to be completed by the repetition, because in the model sacrifice there is repetition. There is a text "वि:प्रथमामन्ताह विरुत्तमां" "पंचद्रशामियेन्यः" "He uttered three first and three last subsequently." There are fifteen सामधेनीs."

There are fifteen सामधेनी verses; the text shows that they are to be repeated till the number fifteen is completed. When such is the case in the model sacrifice, the modified sacrifice will follow suit.

अविशेषान्नेति चेत्॥ १०। ५। २८॥

अविशेषात् by reason of there being nothing special; न not; इतिचेत् if you say.

28. "By reason of there being nothing special" if you say.

The objection to the पूर्वपक्ष view is, that there is no special text to show that there should be repetition. It is general. The model sacrifice has 15 सामधेनी verses and there are twenty one in the modified sacrifice. Where is the text which gives you direction?

## स्यात्तद्धर्मत्वात् प्रकृतिवदभ्यस्येताऽऽसङ्ख्यापूरणात् ॥ १० । ५ । २९ ॥

स्थात् is; तद्वमत्वात् by reason of the characteristic of the model sacrifice; अन्यत्येत् should be repeated; आसंक्यापूर्णात् by reason of completing the number limited.

29. It should be so, by reason of the characteristic of the model sacrifice; it should be repeated just as in the model sacrifice, by reason of completing the number limited.

The objector meets the objection and says that the modified sacrifice follows the model sacrifice; there is a repetition in the model sacrifice, so there will be also in the modified sacrifice in order to complete the number 21.

### यावदुक्तं वा कृतपरिमाणत्वात् ॥ १० । ५ । ३० ॥

यावदुक्तं upto what has been ordained; वा on the other hand; कृतपरिमा-चारवात् by reason of having fixed the quantity.

30. On the other hand, there is repetition up to what has been ordained by reason of having fixed the quantity.

The author expresses his own view in the present सूत्र. You can repeat the सामचेनी verses as much as it is ordained. You can complete the number by repeating the first and the last; but you will have to import the remaining verses. 'त्रि:प्रथमामन्बाह, त्रिहत्तमां' "He uttered three first and three last subsequently."

You can repeat the the first and the last as allowed by the text; as to the rest, you will have to import the songs to complete the number.

There are 11 verses. If you repeat the first and the last three times, the number will be 15 but in order to complete 21, you require 6 more which will be brought in from out-side.

## अधिकानाञ्च दर्शनात् ॥ १० । ५ । ३१ ॥

अधिकानां of excess; च and; दर्शनात् by seeing.

31. And by seeing excess.

The author says that importation can be inferred from the following texts. "नजगत्या परिद्ध्यात्। यज्ञगत्यापरिद्ध्यात्, तच्छंदांसिगमयेत्। त्रिष्टुभा-परिद्धाति". "Lef him not cover it with जगती; if he covers it with जगती, it will turn the metre: he covers it with त्रिष्टुप्."

### कर्मस्वपीति चेत्॥ १०। ५। ३२॥

कर्मसु in the sacrifice ; अपि also ; इतिचेत् if you say.

32. If you say "that it should also be in the sacrifice"

The objector says that in a also there should not be repetition but importation according to the view contended for, by you.

### न चोदितत्वात्॥ १०। ५। ३३॥

न not : चोदित्वात by reason of there being directed.

33. Not so, by reason of there being directed.

The author says that there is a repetition in  $\chi$ , by reason of the text "angli and analytics sufficient" "He sings repeatedly in  $\chi$ ; be worships with  $\chi$  songs repeatedly."

But here in the present case, there is no such text. So there will be repetition up to the number fifteen and the remaining six shall be brought in from outside to complete the number 21,

Adhikarana ix. sutras 34.41 dealing with the subject that the वोड्यी pertains to the model secrifico.

### षोडशिनो वैकृतत्वं तत्र कृत्स्नविधानात् ॥१०।५।३४॥

वोडशिनः of the वोडशी; वैकृतस्व the state of the modified sacrifice; तत्र there; कृतस्विधानात, by reason of laying down the entire procedure.

34. The जोडशी partakes of the nature of the modified sacrifice, because there the entire procedure is laid down.

There is a पोडशी. Having taken उयोतिष्टोम as a model, there is a text; "यपवंविद्वानेतंषोडशिनं गृह्णाति भवत्यात्मना परास्य भ्रातृब्यो भवति" "He who knows this, takes पोडशी cup; he himself flourishes, his enemies are overcome."

Now the question is, whether पोडशी pertains to the model sacrifice or the modified sacrifice. The reply of the objector is that the पोडशी pertains to the modified sacrifice, because its entire procedure is laid down in the modified sacrifice. It is, therefore, to be classed among the details of the modified sacrifice.

### प्रकृती चाऽभावदर्शनात ॥ १० । ५ । ३५ ॥

श्रकृती in the model sacrifice ; च and ; अभावदर्शनान by seeing its absence.

35. And by seeing its absence in the model sacrifice.

The objector supports his view by giving his reasons. He says that it is nowhere found amongst the details of the model sacrifice. See chapter II. Pâda iv. sûtra 26 at p. 83. "द्वेस्तोत्रीये विराजमतिरिंच्येते" "Two स्तोत्रीयs exceed one विराज."

#### अयज्ञवचनाच्च ॥ १० । ५ । ३६ ॥

अयज्ञवचनात् by reason of non-sacrificial text; च and.

36. And by reason of non-sacrificial text.

The objector gives another reason in support of his view. What he says is, that पोडशी is not the name of any sacrifice, nor is it in a उपोतिष्टोम which is the model sacrifice. "अयको वा वैषज्योतिष्टोमोयत् पोड्श्याहीनः" "अयको वा पषयोऽसामः" "The उपोतिष्टोम is not a sacrifice, if it is devoid of बादशी." "It is not a sacrifice where there is no psalm."

This is, by way of an अर्थवाद extolling पोडशी.

### प्रकृती वा शिष्टत्वात ॥ १० । ५ । ३० ॥

प्रकृती in the model sacrifice; वा on the other hand; शिष्टत्वान् by reason of its being so ordained.

37. On the other hand, in the model sacrifice, by reason of its being so ordained.

The author says that the घोडशी belongs to the model sacrifice, because it is laid down in connection with उयोतिष्टाम which is the model sacrifice.

### प्रकृतिदर्शनाच्च ॥ १० । ५ । ३८ ॥

प्रकृतिदर्शनात् by seeing the model sacrifice ; च and.

38. And by seeing the model sacrifice.

The author supports his view by giving a reason, He says that the वोडशी is in the model sacrifice, "तिन्नः संस्तृतानां विराज मतिरिच्यंते" 'Three of the sengs exceed विराज-"

If पोडशीs are accepted, then only three songs are possible.

### भ्राम्नातंपरिसङ्ख्यार्थम् ॥ १० । ५ । ३६ ॥

आम्मात' laying down ; परिसंख्यार्थम् for the object of परिसंख्या.

39. Laying down is with an object of परिसंख्या.

The author gives another reason in support of his view. You say that because the entire procedure is pointed out, the पोदशी belongs to the modified sacrifice; but you overlook the fact that it does not prohibit its belonging to the model sacrifice. The text is general "अधिवृद्धोग्राजन्यस्य बाइत्यस्य चातिरात्रे" "Of a prince in an अधिवृद्धोग, and of a Brahman in an अतिरात्र."

It is in the nature of परिसंख्या.

### उक्तमभावदर्शनम् ॥ १० । ५ । ४० ॥

इक्तम् is said ; अभावदर्शनम् its absence.

40. Its absence is said.

The author replies to the objection raised in sûtra 35; you say that it does not find its place in the model sacrifice. "द्वेसंस्तुतानां विराजमितिर्यते" "Two of the songs exceed one विराज."

By reason of the absence of it amongst the details of the model sacrifice, the पोडशी becomes optional but that does not necessarily prohibit what has already been laid down.

#### गुणादयज्ञत्वम् ॥ १० । ५ । ४१ ॥

गुणात् by reason of the praise ; अयज्ञत्वम् non-sacrificial.

41. By reason of the praise, it is non-sacrificial.

The author meets the objection raised in sûtra 36. It is called aug in the figurative sense. The result is that the **quantity** belongs to the model sacrifice.

Some commentators have used the word 'बोडशी' to mean a cup. In

that sense also, the whole argument of the objector and the author will remain the same.

Adbikara pa x, sôtras 42-43-45-48. dealing with the subject that प्रश्नि is to be taken. from आत्रयण.

### तस्याग्रयणादुग्रहणम् ॥ १० । ५ । ४२ ॥

तस्य its ; आन्नयणाद्व from आन्नयणः; ब्रहणम् taking.

42. It is taken from आप्रयणः

In the foregoing अधिकरण it is determined that पोडशी belongs to the model sacrifice. The question to be determined in the present अधिकरण is, whether it is to be taken from आप्रयण or from उक्ष्य cup. The author's reply is that it is to be taken from आप्रयण cup.

The reason is that there is a text "आग्रयणाहुगृह्णातिषोडशिनं". "He takes बाडशीः from आग्रयणः"

### उक्थ्याच्च वचनात्॥ १० । ५ । १३ ॥

डक्श्यात् from डक्स्य ; ख and ; वचनात् by a text;

43. And from sever under a text.

The objector says that the पोडशी should be taken from उनध्य, because there is a text to that effect. "उनध्यादगृह्णातिषोडशिनं" ""He takes पेडशी from उनध्य cup."

Having left the water, the 11th Adhikarana has been commenced by the author.

Adhikarava zi. dealing with the subject that the चोड्यों is to be taken at the time of तृतीय-

### वृतीयसवने वचनात्स्यात ॥ १० । ५ । ४४ ॥

तृतीयसवने at the time of the 3rd सवन ; वचनात् under the text ; स्यात् is.

44. At the time of the third सवन under the text.

There is a उपोतिष्टोम sacrifice; in that connection, it it said "य: पोदशींगृज्ञ-ते इन्द्रिय मेव वीर्यमहर्मधरीं" "He who takes पोदशी maintains sensory and motor organs, physical power and soul."

The question is, whether the पोदशों is to be taken from every सवन or from the third सवन. The reply of our author is that it should be taken from the third सवन. Having finished the 11th अधिकरण the author takes.

up the 10th अधिकरण from the place where he left it.

## अनम्यासे पराक्शब्दस्य ताद्धर्यात् ॥ १० । ५ । ४५ ॥

अनम्यासे in no repetition; पराक्शब्दस्य of the word 'पराक्'; ताद्ध्यांत् by reason of being used in that sense.

45. In the sense of no repetition, because the word पराक is used in that sense.

The objector who urges that षोडशी is to be from the उक्थ, assigns a reason in support of his view 'परांचमुक्थान्निगृह्णातिषोडशिन'' "He takes षेडिशी reversely from the उक्थ्य cup."

He says that the word पराक् means non-repetition as "पराची सामधेनीरन्वाह; अनभ्यस्ता सामधेनी रन्वाह" "He utters सामधेनी subsequently in a reverse order, he utters सामधेनी subsequently without repetition."

In this view, he says, that it should be taken from singer and save.

### उक्थयविच्छेदवचनत्वाच्च ॥ १० । ५ । ४६ ॥

उक्थ्यविच्छेद्वचनत्यात् by reason of the text about seperation from the वक्थ्य ;च and.

46. By reason of the text about separation from the उक्थ.

The objector says that there is a text "विच्छिन्दन्ति ह वा एतदुक्ध्यं यदुक्-ध्यानि षोडिशनंचततः प्रण्यंति" "The क्ष्य्य is certainly separated, because स्क्थ्य and षाडशी are carried from it."

This text also supports that the वोदशी is taken from वक्ष्य. So it is to be taken from both.

### ं आग्रयणाद्वा पराक्शब्दस्य देशवाचित्वात्पुनराधेयवत्॥ १०। ५। ४०॥

आम्रयणात् from आम्रयण ; वा on the other hand ; पराक् शब्दस्य of the word पराक् ; देशवाचित्वात् by reason of denoting space ; पुनराधेयवत् like reestablishment of fire.

47. On the other hand, from आश्रयण because the word 'पराक' denotes space, just as in re-establishment of fire.

The author says that पोडशी is to be taken from आप्रवण because there is a text "आप्रयणाहुगृह्वातिषोडशिनं" "He takes पेडशी from आप्रयण."

The word 'पराक्' which you say means 'non-repetition' means 'across'

denoting the space just as in पुनराधान "परांचमन्याधेयात् पुनरादधाति" "He establishes fire again reversely from the establishment of fire."

Here 'पराक्' means subsequent in time.

### विच्छेदः स्तोमसामान्यात् ॥ १० । ५ । १८ ॥

विच्छेद: separation ; स्तोमसामान्यात by reason of the unity of the song.

48. The separation, by reason, of the unity of the song.

The author replies to the objection embodied in sûtra 46. He says that the text in connection with separation which would otherwise occur, is by reason of the number of both being the same "एकविशस्तोमत्वादुक्ध्यविषद्धइवयोदशी" "The वेदिशी is like the body of the उक्ध्य, by reason of the twenty one songs."

So the बोडशी is to be taken from आजयण alone.

Adhikaraņa zii, adtras 49.52 dealing with the subject that the विद्या cup is with the praise-songs.

## उक्थ्याऽग्निष्टोमसंयोगादस्तुतशस्त्रः स्यात्सतिहि संस्था-न्यत्वम् ॥ १० । ५ । ४९ ॥

सक्य्याग्निष्टोम संयोगात्, रक्थ्य being connected with अग्निष्टोम; अस्तुतशस्त्रः with out praise-songs; स्यात् is; सति on being (with them); हि because; संस्थान्यत्वस् different series of songs.

49. उक्थ being connected with अन्निष्टोस, it is without praise songs, because if it be with them, then there would be different series of songs.

In connection with चोडशी, it is said "अनिष्टोमेराजन्यस्यगृद्धीयाद्रप्युक्त्येमाद्यः" "Let him, take of the warrior class in an अनिष्टोम and it should be also taken in an उक्त्यः"

Now the question is, whether बोडशी is with शक्त and स्तोत्र or without them. The praise songs that end in शंसति or शंसते are called शक्त and those that end in स्तुवति or स्तुवते are called स्तोत्र. The reply of the objector is that the बोडशी cup is without the songs. The reason is that a series of songs in an अनिवृद्धेम is connected with बद्ध्य; if the बोडशी were with the songs, there would be another संस्था. So the बोडशो cup is without the praise-songs.

## संस्तुतशस्त्रो वा तदङ्गत्वात ॥ १० । ५ । ५० ॥

संस्तुतशस्त्रः the praise-songs; वा on the other hand; तदंगत्वात् by reason of their being the parts.

50. On the other hand, with the praise songs by reason of their being the parts.

The author says that the drinking from the वोडशी cup is accompanied by the praise songs; the reason is that they are the parts of the sacrifice "महं वागृहीत्वाचमसंवोत्तीयस्तोत्र मुपाकरोति" "He sings a praise-song after taking a cup or uplifting a spoon"

They are, therefore, the occasions for reading the praise songs.

### लिङ्गदर्शनाच्च ॥ १० । ५ । ५१ ॥

लिङ्गदर्शनात् by seeing the लिङ्ग ; च and.

51. And by seeing the लिइ.

The author relies on the लिक्न argument in support of his view. "ऊर्घा वा अन्ये यक्कतवः संतिष्ठते तिर्यंचोन्ये । यहोतारमभिसंतिष्ठते, तेऊर्घाःये वा अच्छावाकते तिर्यंचः" "There are some sacrifices to be completed upwards, there are others in a curve; those that comply with the hota's संस्था (a series of songs in a sacrifice), are up and those that comply with that of an प्रशासक are in a curve."

This text shows that there are two kinds of sacrifices having the संस्थाs of the होता and अच्छाबाक. If the चोडशो had been without स्रोत्र and श्राच, such would not have been the case.

### वचनात्संस्थान्यत्वम् ॥ १० । ५। ५२ ॥

वचनात् under a text ; संस्थानत्वम् coming under a different संस्था.

52. Under a text, it would come under a different संस्था.

The author says that you argue that if the चोडशी were with praise songs, it would come under a different संस्था (class); the reply is, what harm is there? It can be done under a text.

Adhikaraņa xiii. sûtras 53-54. dealing with the subject that in a द्विश्य of अशिवरः, the चोडशी is by way of परिसंक्या.

### प्रभावादतिरात्रेषुगृह्यते ॥ १० । ५ । ५३ ॥

अभावात by reason of the absence; अतिरान्नेषु in अतिरान्न ; गृह्यते is taken.

53. By reason of the absence, it is taken in अतिरात्र.

There is a द्विरात्र ceremony of अगिरा; in this connection, it is laid down "वैजनसंपूर्वेद्य: सामभवतिषोडश्युत्तरे" "The वैजनस psalm is sung in the forenoon and the पाडशी afterwards."

The question is, whether it is विधि as regards बोडशी or does it amount to परिसंख्या? The reply of the objector is that it is an injunction (विधि) as regards that which does not exist. Because there is no बाडशी in दिरात्र ceremony, so it lays down a विधि to the effect that in the later part of the day the बाडशी may be sung.

### अन्वयो वानारभ्य विधानात्॥ १०। ५। ५४॥

अन्वयः context, connection; वा on the other hand; न not; अनारम्यविधानात् by reason of being with an अनारम्यविधि.

54. On the other hand, it is connected by reason of its being an अनारभ्यविधि (belonging to no particular context.)

The author says that the text quoted belongs to no particular context; it is, what is called अनारम्यविधि. When it is connected with द्विरात्र, it means that it is to be on the 2nd day of अंगिरस् द्विरात्र. There are several द्विरात्र ceremonies. बेडिशी is to be on the second day of अंगिरा's द्विरात्र and thereby excluding other द्विरात्र s. So this is by way of परिसंख्या. The वृश्चित्रार has taken just the opposite view; what is पूर्वपक्ष here, is the author's view there and what is the author's view here, is the objector's view there.

Adhikarana xiv. setras 55-57. dealing with the subject that in different आहीन sacrifices,

## चतुर्थेचतुर्थेऽहन्यहोनस्य गृह्यतइत्यभ्यासेन प्रतीयेत भोजनवत ॥ १० । ५ । ५५ ॥

चतुर्थे चतुर्थे अहनि on the 4th, on the 4th day; अहीनस्य of अहीन; गृहाते is taken; हति अभ्यासेन by repetition; प्रतीयेत appears; भोजनवत् like food.

55. "Of the sacrifice that lasts for more than a day, it is taken on the 4th day, 4th day"; it appears to be so from repetition like the food.

It is said in the model sacrifice in connection with बाडती. "चतुर्थेचतुर्थेड इन्यही स्वयुक्षते" "On the fourth day, fourth day of a sacrifice that lasts for more than one day, it is taken." The question for determination is, whether the पाउशी is to be repeated in one अहीन sacrifice on each 4th day or is it to be performed on the 4th of several अहीन sacrifices? The reply of the objector is that in one अहीन sacrifice पाउशी is to be repeated on each 4th day i. e. the 4th day, 8th day and so on. He gives the example of food; if one is to take food on the 4th day, it means the successive 4th day in a fortnight.

## स्रिप वा सङ्ख्यावत्त्वानाहीनेषु गृह्यते पक्षवदेक स्मिन्संख्यार्थभावात् ॥ १० । ५ । ५६ ॥

अपिया on the other hand; संख्यावत्वात् by reason of the number being laid down; नानाहीनेषु in many अहीनड; गृह्यते is taken; पक्षवत् like a fortnight; - एकस्मिन् in one; संख्यार्थभावात् by reason of the number being for the object.

56. On the other hand, in several states sacrifices it is to be taken by reason of the number like a fortnight; because in one there can not be the same object of the number.

The author says that the 4th day is to be taken in different well ascrifices, because the 4th day can be only one in one well sacrifice. He gives an example of a fortnight in which there can be only one 4th day. If you say "Feed देवदरा on every 4th day"; it means the fourth day of each fort-night.

## भोजने तत्सङ्ख्यं स्यात्॥ १० । ५ । ५७ ॥

भोजने in the case of food; तत्संख्यं that number; स्यात् is.

57. In the case of food, that number is proper.

The author says that you have given the illustration of food to be taken on the 4th day successively. In that case it is right that each fourth day successively should be taken to mean by the expression; but in the case of अहीन, where the matter is different, you are to be guided by the language of the text.

Adhikaran a xv. dealing with the subject that in the modified sacrifice, the cups are to be taken from the आग्रया &c.

जगत्साम्नि सामाभावाहक्तः सामतदाख्यं स्यात्॥

जगत्साम्नि in a जगत् song; सामाभावात् by reason o' the absence of the song; ऋतः connected with the ऋक्; साम song; तदाख्यं its name; स्यात् is.

58. In a sing song; it being nowhere in the songs, is a song after the rik and is so called.

In a ज्योतिष्टोम it is said "यदिरथंतरसामासोमःस्यादेंद्रवायवाद्रान्ग्रहान् गृह्णीयात्, यदिवृहत्सामा श्रुकात्रान्, यदि जगत्सामा श्राग्रयसामा श्राप्रयसामा श्राप्रयस्था श्राप्रयसामा श्राप्रयसाम श्राप्रयसाम श्राप्रयस्था श्रयस्था श्राप्रयस्था श्राप्यस्था श्राप्यस्था श्राप्यस्था श्राप्यस्था श्राप्यस्था श्राप्यस्था श्राप्रयस्था श्राप्यस्था श्राप्यस्था श्राप्यस्था श्राप्यस्था श्राप्यस्था श्राप्यस्था श्राप्यस्था श्राप्यस्यस्य श्राप्यस्यस्य

Here the whole thing centres round the text "यदिजगत्सामा आम्रयणामान्" "If it has a जगत् song, then cups preceded by आम्रयण."

The question is, whether the आग्रयण &c. are to be taken in the model sacrifice or in the modified sacrifice. There are soma juice cups; they are called by different names as शुक्र, आग्रयण &c. The reply of our author is that there is no song in the सामवेद by the name of जगत्साम; it is on the other hand a क्रक्साम. It means a साम produced from जगती; it is in a विष्वान. So the आग्रयण is to be placed in a विष्वा, the modified sacrifice.

The Adhikarana is differently called, "by the word जगत्साम, the विषुवन् is meant."

What is जगत्साम? There are 4 alternatives.

(1) Whether it is रथंतर or बृहत् ? (2) Whether it is both? (3) Whether it is रथंतर only? (4) Whether it is a song produced from जगती?

After finding faults with all the first three alternatives set forth above, the author accepts the last view and holds that it is in विष्वत्.

Adhikaraṇa xvi. sûtras 59-61 de ling with the subject that in a संसव, उपवती and अग्नियवती verses are absent.

## उभ्यसाम्नि नैमित्तिकं विकल्पेन समत्वात्स्यात्॥ १०।५।५९॥

उभयसाग्नि in a sacrifice which has double songs ; नैमिसिक causal; विकल्पेन by option; समत्वात् by reason of equality; स्यात् is.

-. 59. In a sacrifice which has double songs, there is a cause by option because of the equality.

There are sacrifices in which there are double songs "संसवडमेकुरबाँत्" "Let him do both in a संसव:"

In the model sacrifice, it is said 'उपवर्ता रथंतरषृष्ठस्य प्रतिपदंकुर्यात्, अग्रिय-वर्ती वृहत्पृष्ठस्य'" ''Let him sing उपवती verse at every step of a रथंतर song and अग्रियवती of a वृहत् song.''

Now in a गोसन or संसन both the बृह्द and रथंतर tunes come by the principle of अतिदेश. The rik verses containing the word उप are sung in रथंतर in the beginning and the verses containing the word अग्रिय are sung in बृहत्. The question is, whether both kinds of verses are to be sung in the गोसन or there is an option. The principle of समुचय does not apply and so the objector says that there is an option. They are both on equal footing and the combination of both of them is contrary. The बृहत् has अग्रियनती verses and रथंतर has उपनती verses; so you can choose either of them but the combination is not possible.

## मुख्येत वा नियम्येत ॥ १० । ५० ॥

मुख्येन by the principal; वा on the ether hand; नियम्येत may be regulated.

60. On the other hand, it may be regulated by the principal.

The second objector says that they are not on equal footing; the रथवर happens to be first.

## निमित्तविचाताद्वा ऋतुयुक्तस्य कर्म स्यात् ॥१०।५।६१॥

निमित्तविद्यातात् by reason of the disappearance of the cause; द्या on the other hand; कतुयुक्तस्य of the sacrifice; कर्म the action; स्यात् is.

61. On the other hand, by reason of the disappearance of the cause, the action is of the sacrifice.

The author says that here the causes or bases on which the songs depend, are रथतर and बृहत; they disappear and so the procedure is to be regulated by the sacrifice. Neither there is aरथंतर song nor is there बृहत. So there will be no beginning with the उपवती or with अधियवती verses. In this connection, it is better to explain the difference between a ऋतु and यज्ञ which are both translated by the word 'sacrifice.' The former is a sacrifice with the sacrificial posts while the latter is without them.

Adhikarana xvii; satras 62 64 dealing with the subject that the एम्यायन cups are not to be displaced but to be taken first of all.

## ऐन्द्रवायवस्याग्रवचनादादितः प्रतिकर्षः स्यात् ॥ १०। ५। ६२॥

प्रवायवस्य of प्रवायव (cups) ; अग्रवचनात् under the text of priority ; आदितः from the beginning ; प्रतिकर्षः taking out, displacement ; स्पात् is.

62. Under the text that **चेंद्रवायव** cups are first, they should be displaced and taken first of all.

In the ज्योतिष्टोम sacrifice, Ist उपांशु and 2nd अंतरयाम are अधारा cups and 3rd इंद्रवायन and 4th मैत्रावरूण are the धारा cups. The text in that connection is "वाग्वाएषायदेंद्रवायनो यदेंद्रवायनात्राग्रहाग्रहांते वाचमेवानुत्रयंति अण्वाधारयाग्रहाति" "It is the tongue; they are the इन्द्रवायु cups, those who take the इन्द्रवायु cups, hold the tongue. He takes them with the minute flow."

The question is, whether the इंद्रवायद cups should be taken even before उपांश and अंतरयाम or in the order given above. The reply of the objector is that they should be taken first of all, should be displaced and brought before उपांशु and अंतरयाम cups.

# अपि वा धर्माविशेषात्तहुर्माणां स्वस्थाने प्रकरणाद्य-त्वमुच्यते ॥ १० । ५ । ६३ ॥

अप also; वा on the other hand; धर्माविशेषात् by reason of the procedure being general; तद्धभाषाम् of the procedure of that; स्वस्थाने at its own place; प्रकरणाद्ध by reason of the context; अग्रह्मम् the priority; उच्यते is called.

63. On the other hand, by reason of the procedure being general, the procedure of that will be at its own place; by reason of the context, it is called first.

The author says that no displacement will take place; ऐंद्रवायव cups will be taken in their own order; because they happen to be first in their class, so they are called first.

### धारासंयोगाच्च ॥ १० । ५ । ६४ ॥

भारासंयागत by reason of the connection with the 'भारा'; च and.

64. And by reason of the connection with 'आरा'.

The author says that ऐंद्रवायन cups are भारा cups. And as they are taken first in the class of भारा cups, so they are first.

Adhikarana xviii sûtras 65-66 dealing with the subject that even when any desire is connected the एँद्रवायव cups are prohibited to be taken first.

## कामसंयोगे तु वचनादादितः प्रतिकर्षः स्यात ॥१०।५।६५॥

कामसंयोगे in connection with the desire; तु on the other hand; वचनात् under the text; आदितः from first; प्रतिकर्षः displacement; स्यात् is.

65. On the other hand, when desire is connected under, the text, they will be displaced and brought first.

There is a text "एँद्रवायवात्रान् ग्रहान् गृह्णीयाद्यः कामयेत यथापूर्व प्रजा-प्रकल्पेरन्" "Let him take cups preceded by इन्द्रवायू cups, if he wishes to raise progeny as before."

The question is, that when any desire to be fulfilled is connected with the द्वायन cups, should they, then, be taken from their place and drunk first? The reply of the objector is that there is an express text for this transposition and the प्रवायन cups should be taken first.

## तद्वेशानां वाऽगुसंयोगात्तद्गुक्तं कामशास्त्रं स्यान्नित्य-संयोगात ॥ १० । ५ । ६६ ॥

तद्देशानां in their order; ना on the other hand; अग्रसंयोगात् by reason of being the first; तयुक्तं connected with it; कामशास्त्रं the text laying down the desire; स्यात् is; नित्यसंयोगात् by reason of being connected permanently.

66. On the other hand, by reason of being the first in their order, the text laying down the desire is along with it; because it is permanently connected.

The author says that there will be no transposition and एँद्रवायच cups will be taken in their order. They are first in the utt cups and being taken up, they fulfill the purpose; because the accomplishment of desire is permanently connected with the taking of the cups in their proper order,

Adhikarana xix. sutras 67-69. dealing with the subject that affar &c, cups are to be transposed and taken first.

## परेषु चागुशब्दः पूर्ववत्स्यात्तदादिषु ॥ १० । ५ । ६७ ॥

परेषु in subsequent; च and; अग्रशब्द: the word 'first'; पूर्व बत् like the preceding; स्यात् is; तदादिषु in that etc.

67. And the word 'first' in the subsequent ones, like the preceding (শ্ৰথিকংখ) in that &c.

There is उयोतिष्टोम; there are cups subsequent to ऐंद्रवायन which are mentioned for the accomplishment of certain desires.

"आश्विनात्रान् गृह्णीयादामयाविनः" "ग्रुकात्रान् गृह्णीयाद्भिचरतः" "मंध्यत्रान् गृह्णी-याद्भिच गमाण्ह्य" "Let those who are afflicted with a disease take cups preceded by आधितः" 'Let those who perform sorcery take cups preceded by शुक्रः" "Let those who will perform sorcery, take cups preceded by मंधीः"

Now the question is, whether these cups are to be taken in the order or should they be taken first, by displacement for the accomplishment of the desires mentioned? The reply of the objector is that in view of the principle laid down in the foregoing silents the cups are to be taken in their order, without any displacement.

## प्रतिकर्षी वा नित्यार्थेनागुस्य तदसंयागात् ॥ १०।५।६८॥

प्रतिकर्ष: displacement; वा on the other hand; निलार्थन by the permanent object; अग्रस्य of the first; तत्त्वेगात् by reason of its being unconnected.

68. On the other hand, there is displacement; the object is permanently connected with the 'first', by reason of that being unconnected.

The author says that the text is uncommon; the fruit is assigned in case the cup is taken first. If the cup is taken in the order of the model sacrifice, there will be nothing extraordinary; it is only in the case of displacement that a certain fruit is accomplished. So the 33% or the sites cup is to be taken first after displacement.

### प्रतिकर्षञ्च दर्शयति ॥ १० । ५ । ६९ ॥

, प्रतिकर्षे displacement; च and ; दर्शयति is shown.

69. And the displacement is shown.

The author says that there are texts which go to show that the cupsare to be taken out of their order for the accomplishment of the desired object. "धारयेयुस्तं यंकामायगृद्धीयुः एँद्रवायवंगृहीत्वा सादयेत् तंयंकामायगृद्धीयुः" "Let them hold that which they take up with the particular object; let him place cups consecrated to इन्द्र and वायु gods and which have been taken up with the particular object."

So they should be taken first after displacement.

Adhikaraya xx. sûtras 70-72, dealing with the displacement of आधिन &c. cups and taking them before ऐंद्रवायन.

## पुरस्तादैन्द्रवायवस्यागुस्य कृतदेशत्वात॥ १० । ५ । ७०॥

पुरस्तात् before; ऐन्द्रवायवस्य of ऐंद्रवायव; अग्रस्य of the first; कृतदेशस्वात् by reason of being arranged.

70. Before पेंद्रवायच, by reason of making the first as the place.

These above-mentioned cups are to be taken first after displacement in order to accomplish the desire; this proposition has been established in the foregoing अधिकरण Now the question is, whether they are to be taken before the अधारा cups or घारा cups, namely उपांशु and अंतरवाम or after them and before ऐंद्रवायच. The reply of our author is that they are to be taken before पृद्वायच cups, because they are located as first in the घारा class of the cups.

# तुल्यधर्मत्वाच्च ॥ १९ । ५ । ७१ ॥

तुज्यधर्मत्वात् by reason of having the equal characteristics ; च and.

71. By reason of having the equal characteristics.

The author gives a reason in support of his view; he says that the words "first" means first of the class. All these cups partake of the charactreistics of the unit cups; so they are to be taken first in the एंद्रवायव class of cups.

## तथा च लिङ्गदर्शनम् ॥ १० । ५ । ७२ ॥

तथा similarly ; च and ; लिङ्गदर्शनम् indicative mark.

72. And similarly there is an indicative mark.

The author relies on the text. "धारयेयुस्तंयं कामायगृह्वीयुः। ऍद्रवायवंगु-ह्यासाद्येत्। अथतंसादयेद् यंकामायगृह्वीयुः" "Let them hold that which they take up with the particular object; let him place the इन्द्रवायन cups after taking them up: let him place that which he has taken up with the particular object." This goes to show that they are to be taken up before एद्नायन.

Adhikarapa xxi, sutras 73-74, dealing with the subject that the remnants of a cup are to be transposed.

### सादनं चापि शेषत्वात्॥ १०। ५। ७३॥

सादन remnants, sediments ; च and ; अपि also ; शेषत्वात् by reason of being the शेष.

73. And the remnants also by reason of being the रोप.

The above named cups have been transposed as seen in the preceding adhikarana; will the remnants be also transposed or not? The reply of our author is in the affirmative, because it is the remainder.

### लिङ्ग दर्शनाच्च ॥ १० । ५ । ७४ ॥

लिङ्गदर्शनात् by seeing the force of the text; च and.

74. And by seeing the force of the text.

The author relies an the log argument.

"धारयेयुःयंकामायगृह्णीयुः। एँद्रवायवं गृहीत्वासाद्येत्। अथतंसाद्येत् यंकामाय-गृह्णीयुः" Let them hold that which they take up with the particular object; let him place the इन्द्रवायू cups after taking them up: let him place that which he has taken up with the particular object."

So we see that ब्रह्ण (taking up) and सादन (placing) both accompany together.

Adhikarapa xxii, s. t.as 75-76, dealing with the subject that the gift is not displaced.

### प्रदानं चापि सादनवत् ॥ १० । ५ । ७५ ॥

अदानं the gift; च and; सादनवत् like the remnants or sediments.

75. And the gift is also like the remnants.

Now the question is whether the gift of the contents is also to be transposed or not. The reply of the objector is that it will also follow the principle applicable to the remnants i. e. it will be transposed.

### न वा प्रधानत्वाच्छेषत्वात्सादनंतथा ॥ १० । ५ । ७६ ॥

न not so; या on the other hand; प्रशायत्वात् by reason of being the

principal; शेषत्वात् by reason of the subordinate; सादनं remnants, sediments; तथा like.

76. Not so; by reason of being the principal and by reason of the subordinate, the remnants are transposed,

The author says that the gift is principal while the remnants are subordinate; so the gift can not be transposed like the remnants.

Adhikarana xxiii sutras 77-78. dealing with the subject that in इंग्रनीका when ऐंद्रवायव cups are said to be first, it is in the nature of समानविधि.

## त्र्यनीकायां न्यायोक्तेष्वाम्नानं गुणार्थं स्यात ॥१०।५।७०॥

suनीकावां in suनीका ; न्यायोक्तेषु when properly stated ; आस्नानं ordaining; गुणार्थं by way of description of quality; स्यात् is.

77. In इयनीका when it is properly ordained, it is by way of description of quality.

There is a sacrifice extending for 12 days. There is a उपनीका in it. The first and the last days are called प्रायनीय and उद्यनीय respectively. They have ए द्वायव cups first; then there is the 10th day. After excluding these 3 days, the remaining nine days are called उपनीका. The first day has द्वायव cups, the second day has शुक्र and the third day has the आश्रयण cup first. The same process is repeated in the remaining two groups of three days in the उपनीका. In the model sacrifice i.e. in the द्वादशाह, the first day has the ए द्वायव cups first; here in the उपनीका, we also find the ऐ द्वायव cups on the first day which is the 2nd day of the द्वादशाह. So the objector says that this repetition which is under the चोदक text and, therefore justified, is by way of description of the quality (गुणवाद) i. e. for the praise.

## अपि वाऽहर्गग्रेष्वग्निवत्समानविधानं स्यात ॥ १०।५।७८॥

अपि वा on the other hand; अहर्गणेषु in the sacrifice lasting for days; अम्निवत् like the establishment of fire; समानविधानं equal command; स्यात् is.

78. On the other hand in the sacrifice lasting for days like the establishment of fire, it is of equal command.

The author says that in such sacrifices which last for days, such

procedure is under a विधि of equal force, the same being in the modified and the model sacrifices, just as it is in अन्याधान. "श्रधातांऽन्निष्टोमेनैवानुयजति, तमु क्थेन, तमित रात्रेण, तंचत्रात्रेण, तंपंचरात्रेण, तंससरात्रेण, तंनव रात्रेण, तंदरारात्रेण, तमेकादशरात्रेण." "Now he makes him sacrifice by अन्निष्टोम, by उक्थ्य, by अतिरात्र by four night-ceremony, by five-night-ceremony, by seven-night ceremony, by nine-night-ceremony, by ten-night-ceremony and by eleven-night-ceremony."

So they are both of similar विधि (binding force).

Adhikara na xxiv seuras 79-82, dealing with the subject that दश्दद्वादशाह is the modification of समृद्

## द्वादशाहस्य व्यूढसमूढत्वं पृष्ठवत्समानविधानं स्यात्॥ १०। ५। ९९॥

द्वादशाहस्य of द्वादशाहः ब्यूटसम्दत्वं, ब्यूट and समूद nature पृष्ठवत् like the पृष्ठ (songs); समानविधानं of equal commands ; स्यात् is.

79. The ब्यूट and समृद of हादशाह are of equal commands, like the पृष्ट songs.

The द्वादशाह is of two kinds viz: समूद and ब्यूट. The समूद द्वादशाह has been described in the foregoing अधिकरण. The प्रायणीय, ब्र्यनीय and tenth days are left out; they have ऐंद्रवायव cups. The remaining nine days are as follows:—

I सनूढ द्वादशाह or न्यनीक			II ब्यूड हादशाह	
1st day	ऐंद्रवायव, 2nd day	of द्वादशाह.	1st day	ऐ'दवायव
	शुक्र, 3rd day	一点表示量 计最高级控制器 化二氯	2nd day	ऐ दवायव
3rd day	आप्रयण, 4th day	••••	3rd day	•
4th day 5th day	ऐ'द्रगायव शुक्र		4th day 5th day	
6th day	आप्रयण	• 3	6th day	ऐंद्रवायव
내 그 생산이 하는 것으로 가장 그 것이다.	ऐ'दवायव		7th day	
8th day		•	8th day	} शुक
9th day	आग्रयण		9th day	आग्रयण
			10th day 11th day 12th day	

The question is whether sags is the modified form of ang. The reply

of the objector is that neither is the model of the other; they are equally independent and have their separate sales, just as it is in the model sacrifice in the case of बृहत and रथंतर songs.

### व्यूढो वा लिङ्गदर्शनात्समूढविकारः स्यात् ॥१०।५।६०॥

ब्यूटः, ब्यूटैं; वा on the other hand ; िक्क्रदर्शनात by seeing the िक्क; समूदविकारः modification of समूद

80. On the other hand ब्यूट is the modified form of समृद, by seeing the लिङ्ग.

The author says that इयूढ is the modified form of समृद. The reason is that there is a लिङ्ग "एँद्रवायवस्य वा एतदायतनंयचतुर्थमहः" "The fourth day is on the other hand, a place of एँद्रवायव cups." It is said in connection with इयूढ. The 4th day of इयूढ has not एँद्रवायव but आग्रयण ; on the other hand समृद has एँद्रवायव on the 4th day. So it is possible only when इयूढ is considered to be the modified form of समृद.

### कामसंयागात्॥ १०। ५। ८१॥

कामसंयागात् by reason of the connection with the desire.

81. By reason of the connection with the desire.

The author gives a reason in support of his view. "यः कामयेतवहुस्यां प्रजायेय". "He who desires that he may have many children....."

The काश्य or नैमिरिक कर्म is the modified form of the नित्यकर्म. As ब्यूड is connected with the accomplishment of desire, it is a modified form and can not, therefore, be a model.

# तस्योभयथा प्रवृत्तिरैककर्म्यात ॥ १० । ५ । ५ ॥

तस्य of that; उनयथा in both ways; प्रवृत्तिः application; ऐककस्थात् by reason of being one act.

82. Its application is in both ways, because being one act.

The author says in conclusion that the wayfu applies in both ways.

Where there is a श्रुति or लिङ्क, there the ब्यूद applies and in other cases समूद applies as a general rule.

Adhikarana xxv. sutras 83-87. desling with the subject that in the session of animal sacrifice ইচিত হ্যস্ত্ৰীকান্ত are increased in their place.

### एकादिशनीवत् त्र्यनीका परिवृत्तिः स्यात्॥१०।५। ६३॥

एकादशिनीवत् like एकादशिनी ; त्यनीकापरिवृत्तिः repetition of the त्र्यनीका ; स्यात् is.

83. Like एकाद्शिनी, ज्यनीका is to be repeated.

As explained above, excluding the 1st, 10th and 12th days of the द्वादशाह, the remaining nine days are called इयनीका (see at p. 750) Now गवामयन is the annual sacrifice of संमूद द्वादशाह. It has 361 days. They are divided into पूजेपक्ष and उत्तरपक्ष consisting of 180 days each. The 181st day is वियुवान, the 1st half consists as follows.

प्रायणीय 1st day.

चतुर्विश 2nd day.

Then 4 अभिन्तवं of 6 days each =24 days.

1 TEUE of 6 days

=6 ...

30 days. 1st month.

In this way, the 2nd, 3rd, 4th and 5th months. Then 3 starwas of 6 days each = 18 days.

1 2225 of 6 days = 6 days.

1 अभिजित् of 1 day = 1 day.

3 स्वरसाम of 1 day = 3 days.

28 days.

Taking the 1st two days mentioned above, the total is 30 days; the whole total thus comes to 180 days : 181 st day is विष्यान.

2nd half.

3 स्वरतामs of one day each = 3 days.

। विश्वनित of one day = 1 day.

1 प्रवाह of 6 days = 6 days.\*

3 अभिष्ठवंड of 6 days each = 18 days.

28 days.

Then again.

1 ঘ্রুমন্থ of 6 days = 6 days, 4 স্থামিন্ডশ্ব of 6 days each = 24 days.

30 days. 2nd month.

In the same way, the 3rd, 4th and the 5th months. Then again.

3 সমিত্রত of 6 days each = 18 days,

1 आयु of 1 day = 1 day.

1  $\hat{\mathbf{n}}$  of one day = 1 day.

10 days of द्वादशाह = 10 days.

1 महावृत of one day = 1 day.

1 अतिरात्र of one day = 1 day.

32 days.

Adding with the 28 days of the 1st, they make up 60 days i.e. 2 months. In this way the annual गवामयन is divided.

In these 180 days, the ज्यनीकाs are to be repeated; how are they to be repeated? Are they to be repeated according to the दंडकल्त or स्वर्धानिवृद्धि principle? The ज्यनीकाs when repeated successively till the 180th is reached, are said to be repeated according to the दंडकल्पित principle. As for instance, ए द्वायन, शुक्र and आप्रयण; then the repetition of the same 3 times successively, is called ज्यनीका. Then repeating the ज्यनीका in the same order twenty times is according to the दंडकल्पित principle.

While on the other hand स्वस्थानविद्वृद्धि principle is to divide the 180 days into nine parts consisting of twenty days. The first part consists of ऐ द्वायन, the second part of शुक्र and the third of आग्रयण and so on till all the 9 parts are completed. This is in पूर्वपक्ष or the 1st half consisting of 180 days, this

<sup>\*</sup> The order of হয়, songs will be reversed here, the স্বাধ্য being last becomes first. (see at p. 755 in the commentary on মুখ্য 85).

calculation is done on the अनुलोम principle i.e. in the proper order. While in the उत्तर पक्ष i.e. 2nd half consisting of 180 days, it is done by the प्रतिलोम or reverse order i.e. आग्रयण, then शुक्र and ऐ इवायव last and so on in the प्रतिलोम order. The second half is also divided into 9 parts consisting of 20 days each. Now the question for determination in this अधिकरण is, whether the इयनीका is to be repeated according to इंडकलित or स्वस्थानविवृद्धि, as explained above. The reply of the objector is that it is to be done on the इंडकलित principle just as it is in एकाइशिनों i. e. a sacrifice consisting of 11 animals.

## स्वस्थानविवृद्धिर्वाऽह्रामप्रत्यक्षसङ्ख्यत्वात ॥१०।५।८४॥

स्वस्थानविवृद्धि, स्वस्थानविवृद्धि ; वा on the other hand ; अन्हाम् of the number of the days ; अप्रत्यक्षसंख्यत्वात् by reason of the number being not laid down.

84. On the other hand, they should be done on the खर्थानवि-वृद्धि principle, because the number of the days have not been laid down.

The author says that the ज्यनीकाs are to be repeated on the स्वस्थानविज्ञि principle, as no rule has been laid down about the number of days; so it is proper that the cups should be repeated in their own places.

# पृष्ठचावृत्ती चागुयणस्य दर्शनात त्रयस्त्रिशे परिवृत्ती पुनरेन्द्रवायवः स्यात्॥ १० । ५ । ८५ ॥

पृष्ठवावृत्ती on repetition of the songs; च and; आग्रयणस्य of the आग्रयण; दर्शनात् by reason of seeing; त्रयिक शे in thirty-three; परिवृत्ती on reversal; पुन: again; ऐन्द्रवायवः, इन्द्रवायु cups; स्यात् is.

85. On the repetition of the songs, by reason of seeing the आत्रयण and on reversal of 33 again, there are इंद्रवायव cups.

The author gives a reason in support of his view. In पृष्ट, the order is त्रिवृत, पंचदश, सप्तदश, एकविंश, त्रिणव and त्रयस्थिश.

They are in order for six days successively. See the list of the days in the बनार half, in the commentary on सूत्र 83 at p. 753. Now if we apply the principle of दंडकलित, excluding the प्राथणीय and चतुर्विशां the पूर्वपक्ष, the इयनीका will be completed on the 173rd day. There will be 7 days left in excess. The 180th day will be of ए दूवायन. The 181st day i. e, विष्वान

will be the day of शुक्र and the 1st स्वरसाम day will be the आग्रयण day. The इन्नीका will be complete with विश्वजित्; the त्रयक्षिश i. e. the first day of the पृष्ठय will be एँद्रवायब.

This is contrary to the log.

"जगतींवेझंदांसि प्रत्यवरोहंति आग्रयणंवेग्रहाः, बृहत्पृष्ठानि, त्रयस्त्रिंगंस्तोम ! "
"The metres descend towards the जगती; the आग्रयण is the cup, the बृहत्
is the पृष्ठ (song) and thirty three are the psalms."

But on the contrary according to the स्वस्थानविद्ध principle the अपनीका will be complete in the 1st half (पूर्वपक्ष) i. e. the 180 days which are divided into 9 parts. The उत्तरपक्ष will commence and the पृष्ट्य will come under the first part consisting of 20 days. According to the प्रतिज्ञोम principle, the आवश्य will come first in the first part consisting of 20 days. So the जिल्ला is consistent with स्वस्थानविद्ध doctrine. Though the 33rd (त्रयस्थिश) is the last day of पृष्ट्य, yet comes first here by the प्रतिज्ञोम principle.

## वचनात्परिवृत्तिरैकादशिनेषु ॥ १९ । ५ । ८६ ॥

बचनात् under a text; परिवृत्तिः repetition; एकाद्शिनेषु in एकाद्शिनीः

86. There is a repetition in पकादशिनी under a text.

The author says that the case of एकादशिनी is entirely different. There is an express text which lays down the दंडकळित principle. "वारुणमंततः पुनः पर्यातृत्तेषु आग्नेय मेव प्रथमेऽहनि आलभेत" "Last is the animal consecrated to asm; then again on repetition the animal consecrated to Agni is brought to the sacrifice on the first day."

### · लिङ्गदर्शनाच्च ॥ १० । ५ । ८० ॥

जिङ्गदर्शनान by seeing the जिङ्ग ; च and.

87. And by seeing the for.

The author says that there is also a लिङ्ग to support the proposition that दंडकलित principle applies in the case of एकादशिनी. "प्राणावा एकादशिनायदे-कादशिनीभरीयुरहानि अतिरिच्यंते पश्चोवा" "The एकादशिनी is the life, because they resort to एकादशिनी, either the days or animals increase." This increase or decrease is possible only under the दण्डकलित principle.

Adhikarana xxvi, dealing with the subject that in zug the metre is to be changed in the

### छन्दो ज्यतिक्रमाद्व्यूढे भक्षपवमानपरिधिकपालस्यम न्त्राणां यथोत्पत्तिवचनमृहवत्स्यात् ॥ १० । ५ । ८८ ॥

छन्दोब्यतिक्रमात् by reason of the change of metre; ब्यूदे in ब्यूद; भक्षपवमान व्यश्थि कपालस्य of भक्ष, पवमान, पश्चि, कपाल; मंत्राणां of the mantras; यथोल्पत्ति वचनं as original text; कहवत् like कह; स्थात् is.

88. By reason of the change of metre in ब्यूट, the mantras belonging to भन्न, प्यमान, परिधि and कपाल should be read as original, like ऊह.

We have seen what ब्यूढ is. In it the भक्ष, पवमान, परिधि and कपाल are transferred under a चोदक text. There are भक्ष मंत्र in the three सवनं in the गायत्रो, त्रिष्टुम् and जगती metres. So also in three पवमानं and in three परिधिं गायत्रोमध्यमः परिधिः तेष्टुमोद्दिणः जागत उत्तरः" "गायत्रो is the middle boundary stick, the त्रिष्टुम् is the southern and जगती is the northern."

Similarly in connection with arms, there is a text. "अष्टाकपाल: प्रावसव-वीय, प्रावस्थातः माध्य दिवीयः, द्वाद्शकपालस्तावीयसवनिकः" "The cakes baked on eight pans belong to the morning स्वन, the cakes baked on eleven pans belong to the midday स्वन and the cakes baked on twelve pans, the third स्वन."

Here too the metres will be गायत्री, त्रिष्टुम् and जगती. Under a text there is a change of metres "छंदांसिया अन्योत्यस्य लोकमिश्यायन् गायत्री त्रिष्टुमः, विदुजगत्याः, जगतीगायत्रयाः" "The metres wishing the place of one another, the गायत्री of त्रिष्टुम्, जिष्टुम् of जगती and जगती of गायत्री ......"

END OF PADA V.

#### PÂDA VI.

Adhikaraņa I. sūtras 1-2 dealing with the subject that ব্যাব্য &c. songs should be sung in a ব্য

#### एकर्च स्थानि यज्ञे स्युः स्वाध्यायवत् ॥ १० । ६ । १ ॥

एकचंस्थानि in one ऋक् verse; यज्ञे in a sacrifice; स्यु: are; स्वाध्यायवत् just as in reading.

1. In a sacrifice in one man verse, just as in reading.

There are songs such as रथंतर, बृहत्, वैरुप, वैराज, शकर and रैवत.

The question is whether they should be sung in one \*\* verse or in a group of three \*\* verses. The reply of the objector is that they should be sung in one \*\* verse ; because while music is practised, these songs are sung in one \*rik\* verse.

#### दचे वा लिङ्गदर्शनात्॥ १०। ६। २॥

तुचे in a group of 3 ऋक् verses; वा on the other hand; लिङ्गदर्शनात् by reason of seeing the force of the text.

2. On the other hand, in a group of 3 ऋक् verses, by reason of seeing the force of the text.

The reply of our author is that they should be sung in a group of 8 ऋक् verses; in support of his view, he relies on the inference derived from the text. "अष्टात्रेण प्रथामायामृचः प्रस्तौतिद्वयत्त्रेणोत्तरयोः" "He sings the ऋक् verse of the first (येति) with eight letters and of the उत्तरा with two letters." There is another text.

"ऋक् सामउवाच मिथुनी संभवावेति । से।ऽवृवीत् नवैत्वंममाल मसिजायात्थें वे-देामे महिमेति । तेद्वेभृत्वोचतुः संभवामेति सोवृवीकैववाममालं स्थोजायात्थेंवेदो मेमहिमेति । तास्तिस्रोभृत्वोचुः मिथुनीसंभवामेति से।ऽवृवीत्संभवाम इति । तस्मादेकं-सामत्वे कियते स्तोत्रीयं" "Rik said to the साम 'let us be a pair'; he said thou art not fit to be my wife, my glory is the Veda.' Then they became two and said, 'let us be a pair'; he said 'you both are not enough to be my wife, my glory is the Veda'. Then they became three and said 'let us be a pair'; then he agreed and said 'let us be a pair'; for a स्तोत्रीय psalm therefore, three verses are grouped together" (See at p. 557).

Adhikaran a II. dealing with the subject that by the word स्वहृ क the time limit of seeing. is meant.

### स्वर्द्रशं प्रतिवीक्षणं कालमात्रं परार्थत्वात १०।६।३॥

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स्बंद्र शंव्रतिवीक्षण waiting for स्बद्धेश, कालमात्रं a time limit; परार्थत्वात् by reason of its being for the object of another.

Waiting for east; it is a time limit by reason of its being for the object of another.

There is a verse in the Sama Veda "ऋभित्वा प्रनी नुमोद्रग्धा दवधेनवः । स्बद्धशतोशानमिइतह्युपः" त्राष्ट्र. V. v11. 32. 22. "We like रशानमस्यजगतः much cows, salute thee U! Brave and omniscient Indra, the lord of the moveable and the lord of the immoveable."

There is a direction to the उद्गाता "र्थंतरे प्रस्त्यमानेसंमीलेत् स्वद्वंशंप्रतिविश्वेत" "Let him shut his eyes when रथंतर tune is sung and let him wait for ' स्वद्व श'.''

The question is, whether खटेश प्रतिवीक्षेत (i. e. seeing for his sight, waiting till he reaches the word सहेंश in the verse) has for its object the part of the body or certain time limit. The reply of our author is that it means closing of the eyes till the singer reaches the word सह श in the verse, because the word राष्ट्र क is used for the object of praising. (the observed of all observers).

Adhikarana iil. satras 4-5 desting with the rubject that the बृहत and र्थत्र are divided in the ugu lasting for six days in nanaga.

#### एष्ठचस्य युगपद्विधेरेकाहवद्द्विसामत्वम् ॥१०।६।८॥

पृष्ठयस्य of a song ; युगपद्विषे. by reason of simultaneous विधि ; एकाहबत् like प्काह ; दिसामत्वात by reason of having double songs.

By reason of simultaneous विधि in connection with पहुन, it has double simultaneous song like unis.

There is ग्वामयन in which there is a ygu lasting for six days. In connection with the पुष्ट्य it is laid down "पृष्ट्य: पडहोबृहद्भंतरसामा" "पुष्ट्य lasts for six days and has बृहद्रशंतर tune."

The question for determination is, whether the songs should be sung in शृह् and रथंतर together or they should be sung in बृहत on one day and रथं र on the other day.

The reply of the objector is that they should be sung together, because the text with reference to पुरुष is बृहद्र्यंतरसामा which is बहुदीहि combined with दृदसमास. It means that they should be sung together just as is done in एकाह 'ज्योगामयाचिनजभे कुर्यात् संसचे उभेकुर्यात् अपचिताविषयकाहेबृहद्शं-तरे कुर्यात्" "Let him sing both in the case of one afflicted with an everlasting disease; let him sing both in संसच; let him sing बृहत् and रथंतर in an expiatory sacrifice lasting for a day".

### विभक्ते वा समस्तविधानात्तिष्ट्वभागेविप्रतिषिद्धम् ॥ १० । ६ । ५ ॥

विभक्त in-division; at on the other hand; समस्तविधानात् by reason of laying down the entirety; तद्विभागे in that division; विप्रतिधिद्धम् prohibited.

5. On the other hand, in division by reason of laying down the entirety; in that division there is a prohibition.

The author says that the songs should be sung by turns; one day बृह्त् and on the other day रथंतर, because the word बृह्त् अत्यामा is बहुनीहिय-मास. In that view both बृहत् and रथंतर should be sung alternatively, just as in a sentence "feed देवद्रा with ghee and oil for a month". It means that he is to be fed with ghee for a fortnight and with oil for another fortnight. The illustration of एकाह, he says, does not hold good, for the simple reason that there is an express prohibition as to the division there; but there is no such prohibition here. (See the text quoted in the commentary on sûtra 4 above)

Adhikatana iv. satras 6-12 dealing with the subject that in एकाव्शिनी, the animals are to

#### समासस्त्वेकादिशनेषु तत्प्रकृतित्वात् ॥ १० । ६ । ६ ॥

समास: collectively; तु वा on the other hand; एकादशिनेषु in एकादशिनी; तत् प्रकृतित्वात by reason of that being in the model sacrifice.

6. On the other hand collectively in प्रावृश्चिनी, by reason of that being in the model sacrifice.

There is an एकादशिनी sacrifice in which there are 11 animals. In that connection, it is said "पकादशि । प्रायणीयादयनीययोरतिरात्रयोरालभेत" "Let him sacrifice eleven animals on प्रायणीय and उदयनीय and in two भतिरात्रड."

Now the question is, whether all the eleven animals are to be sacrificed

on the snauser on the squal day, or they are to be divided. The doubt arises, as there can not be an equal division. The reply of the objector is that they are all to be sacrified on the snaust day or the squal day, because in the squal which is its model sacrifice, all the animals are sacrified on one day.

#### विहारप्रतिषेधाच्च ॥ १०। ६। ७॥

विहारप्रतिषेवात by reason of the prohibition of fire sacrifice; च and.

7. And by reason of the prohibition of sacrificing an animal on each day.

The objector supports his view and says that the sacrifice of an animal on each day is prohibited. "अन्वहमेकेक मारुभेतेति विहार!" Sacrificing of animals on one day each is called विहार.

#### श्रुतितो वा लोकवद्विभागः स्यात्॥ १०। ६। ८॥

श्चतितः by reason of the text; वा on the other hand; लोकवत् just as in the ordinary life; विभागः division; स्थात् is.

8. On the other hand, by reason of the text, there is a division just as in the ordinary life.

The author says that there is a direct text which enjoins both आयणीय and उदयनीय. So the division will be as is in the ordinary life; as for instance, the sentence "Give 100 Rs. to देवदन and यज्दन" means collectively; but when one says "Here are 100 Rs, give them to देवदन and यज्दन", he means distributively.

#### विहारप्रकृतित्वा्च्च ॥ १०। ६। ६॥

विहार प्रकृतित्वात् by reason of the fire sacrifice being the model sacrifice; च and,

9. And by reason of the sacrifice of each animal on each day in the model sacrifice.

The author gives a reason in support of his view; he says that the principle of विद्वार applies in the model sacrifice. As far as possible, the animals are to be distributed in both प्रायणीय and उदयनीय.

#### विशये च तदासत्ते: ॥ १० । ६ । १० ॥

विशये in a doubt; च and; तदासरो: by reason of the compliance with that.

10. And in a doubt, by reason of the compliance with that,

The author says that if you admit that the animals are to be distributed between प्रायणीय and उद्यानीय, the next question is, how to distribute them, when there is an odd number? The author says that the model sacrifice is the guide for that purpose. In this view, five animals will be allotted to प्रायणीय and six animals will be allotted to the उद्यानीय.

#### त्रयस्तथेति चेत् ॥ १० । ६ । ११ ॥

त्रयः three; तथा similarly ; इतिचेत् if you say.

11. If you say, "three similarly"

The objector says that three animals should be allotted to the प्रायणीय.

#### न समत्वातप्रयाजवत् ॥ १० । ६ । १२ ॥

न not so; समत्वात् by reason of equality; प्रयाजवत् as in प्रयाज.

12. Not so, by reason of equality as in प्रयाज offering.

The author says that this arbitrary principle of d vision is not proper, because the animals must be equally divided. In this view, five will be allotted to the प्राथणीय and six will go to the उद्यक्तीय; the excess number i.e. one will be allotted to the उदयनीय, because the excess comes last and so it will be allotted to the last day.

Adhikarana v. antras 13-14. dealing with the subject that the text ''বিশ্বনিব स্ব'তুয়:'' means that all are to be introduced in one part of a বুয়ু

### सर्वपृष्ठे पृष्ठशब्दात्तोषां स्यादेकदेशत्वं पृष्ठस्य कृतदेश-त्वात् ॥ १० । ६ । १३ ॥

सव पुष्टे in all-पृष्ठ ; पुष्टशब्दात् by reason of the word पृष्ट, तेषां their; स्यात् is; पुरूदेशत्व in one place; पुष्टस्य of पृष्ट ; कृतदेशत्वात् by reason of its being so directed.

13. By reason of the word 'qu' in all qu, they are to be in one place of the qu because it is so directed.

There is a text "विश्वजित सर्वपृष्ठः" "विश्वजित has all the songs," In पढद

there are 6 songs on six successive days viz:, रथंतर, बृहत् बैरूप, बैराज शाकर, and रैवत. They are sung in a विश्वजिन. There is a space between the साध्यंदिनपवमान and the मैत्रावरुण song called पृष्टदेश.

The songs are sung here. The questien for determination is, whether all the six songs are to be sung in this intervening space of विश्वजित् or in their proper place. The reply of the objector is that they should all be sung there, because the language warrants it. The विश्वजित् has got all the songs and they are to be sung in a limited space. That will be done in the space indicated above.

### विधेस्तु विप्रकर्षः स्यात् ॥ १० । ६ । १४ ॥

विश्वे: by reason of the command; तु or the other hand; विश्वक्ष': separation of space; स्यात् is.

14. On the other hand, there will be separation of space by reason of the command.

The reply of our author is that the songs will be sung at their proper places by reason of the text. "प्रवान रथंतरं करोति आभवेवृहत् मध्य इतराणि । वैक्षं होतुः पृष्ठंवैराजं ब्रह्मसाम शाकरं मैत्रावरुणसाम रेवत मञ्ज्ञावाक सामः" 'He sings रथंतर tune in a प्रवान, बृहत् tune in an आभंव and others in the middle (मध्यप्रवान). वैरूप is the song of the Hota, वैराज is that of the महा, शाकर is that of the मैत्रावरुण and रैवत is that of the अञ्ज्ञावाक."

Adhikarana vi. sotras 15-21. dealing with the subject that the songrated & वैराज are to be introduced in the पृष्ट.

## वैरूपसामा क्रतुसंयागात त्रिवृद्वदेकसामा स्यात ॥१७६।१५॥

बैरूपसामा, बैरूप song; कतुसंयोगात by reason of the connection with a sacrifice; त्रिवृत् just as त्रिवृत ; एकसामा one song ; स्यात् is.

15. The বৈশ্ব song pertains to the whole sacrifice, just as শ্বিৰূব্ belongs to the sacrifice.

There is ज्यातिष्टोम in which there is a series of songs called उन्ध्य and बोडशी. In their connection it is said, "उन्ध्यो वैरूपसामा एकविंश, षोडशी वैराजसामा" "उन्ध्य has वैराज psalm."

The question is, whether and and are to be introduced in the whole sacrifice or at the time of performance of ys. The reply of the objector is that they are to be introduced in the whole sacrifice just as त्रिवृत song

belongs to the whole sacrifice, or the fee of a स्तोतिय paid in the shape of a cow pertains to the whole sacrifice.

### पृष्ठार्थे वा प्रकृतिलिङ्गसंयोगात ॥ १० । ६ । १६ ॥

पृष्ठार्थे for the पृष्ठ; at on the other hand; प्रकृतिलिङ्गसंयोगात by reason of the connection with the indicative power of the model sacrifice.

16. On the other hand, it is for the qu, by reason of the connection with the indicative power of the model sacrifice.

The author says that they are with the object of the पृष्ठ. In the model sacrifice, there are बृहत्साम and रथंतरसाम which are for the object of the पृष्ठ. From this fact, the inference is that वैस्प्साम and वैराजसाम are for the purpose of the पृष्ठ.

### त्रिवृद्वदिति चेत ॥ १०। ६। १७॥

श्चिबृह्त् like त्रिवृत् ; इतिचेत् if you say.

17. If you say, "like त्रिवृत्"

The objector says that the त्रिवृत् साम is for the entire sacrifice; so here too.

#### न प्रकृतावकृत्स्नसंयोगात् ॥ १० । ६ । १८ ॥

न not so; प्रकृतों in the model sacrifice; अकृत्सनसंयोगात् by reason of their being not connected with the whole.

18. Not so; by reason of their being not connected with the whole in the model sacrifice.

The author's reply is that in the case of as and and, we have seen that in the model sacrifice the songs have no connection with the entire sacrifice but they are with the object of the gg; on the other hand there is no such inference in the case of fagg from the model sacrifice.

#### विधित्वान्नेति चेत् ॥ १० । ६ । १९ ॥

विधित्वात by reason of its being a command; न not so; इतिचेत् if you say.

19. If you say "not so, by reason of its being a command".

The objector says that as the fee paid in the form of a cow is for the whole sacrifice, so the songs also; "धेनुरथेषभूवैंश्वदेवः त्रिवृदेव सर्वस्तस्य विश्व बत्य स्तोत्रियाधेनुद्विणा". "Cow or land, this वैश्वदेव has त्रिवृत् and all; his fee is cow which has all and which is fit for a स्तोत्रीय."

Here was is the fee of the whole sacrifice.

#### स्याद्विशये तन्न्यायत्वात्कर्माविभागात् ॥१०।६।२०॥

स्यात् is ; विशये in a case of doubt ; तन्त्र्यायत्वात् by reason of its being proper ; कर्माविभागात् by reason of the unity of the action.

20. It is so in a case of doubt, by reason of its being proper and the unity of the action.

The reply of the author is that in a case of doubt as to whether the payment of the fee in the form of a cow is in lieu of performance of the whole sacrifice or not, the answer that it is in lieu of the performance of the whole sacrifice is proper, because the sacrifice is one indivisible whole; but in the present case the inference from the model sacrifice is contrary. So the illustration of the payment of the fee does not hold good here.

#### प्रकृतेस्त्राविकारात ॥ १० । ६ । २१ ॥

प्रकृते: of the model sacrifice; च and; अविकारात् by reason of being not changed.

21. And by reason of the model sacrifice being not changed.

The author further gives his reason that if you hold these songs to pertain to the qualone, it will be consistent and quite in keeping with the model sacrifice.

Adhikarana vii. sutras 22.23. dealing with the subject that in the text त्रिशृद्गिनष्टोस, the modification of the number in the songs is meant.

### त्रिवृति सङ्ख्यात्वेन सर्वसंख्याविकारः स्यात्॥१०।६।२२॥

त्रिवृति in a त्रिवृत् ; संख्यात्वेन wish the number ; सर्वसंख्याविकारः the modification of the whole number ; स्यात is.

22. In त्रिवृत with the number, the modification of the whole is meant.

There is a text "त्रिवृद्गिनष्टोमः" "An Agnietoma has त्रिवृत्".

The question is, whether the number three (त्रिश्त) as used applies to all the materials used in the अधिनश्चेम or to the songs only. The objector says that it applies to all the materials used in the अधिनश्चेम. They are to be taken

three times, because there is nothing to limit the number to any thing particular.

#### स्तोमस्य वा तल्लिङ्गत्वात् ॥ १० । ६ । २३ ॥

स्तोत्रस्य of the song : वा on the other hand; ति क्षुत्रत्वात् by the reason of the inference from the text.

23. On the other hand, of the song by reason of the inference from the text.

The author says that the number (রিনূর) applies to songs only. The reason is that every where in the Vedic language, it applies to the songs "রিবুরভিষ্যনার". "বহিষ্যনান has রিভুর".

The Vedic musicians use the word to mean 9 rik verses used as songs.

Adhikarana viii. sutras 24-26. dealing with the subject that in the double songs, there is a combination of ভূতন্ধ যেনে.

#### उभयसाम्नि विश्वजिद्वद्विभागः स्यात्॥ १० । ६ । २४ ॥

अभयसास्ति in double songs; विश्वजिद्धत्ः like विश्वजित्; विभागः separation; स्यात् is.

24. In double songs, like विश्वजित् there is a separation.

There are sacrifices in which both kinds of songs aga, & रथंतर are to be sung. The question i, whether they are to be sung separately or in a combination. The reply of the objector is that they are not to be sung in a combination as it is in the case of a farafaq. See Adhikarana v. at p.763

#### पृष्ठार्थे वाऽतदर्थत्वात् ॥ १० । ६ । २५ ॥

पृष्ठार्थे in the object of the पृष्ठ ; वा on the other hand; अतदर्थत्वात् by reason of its being not for it.

25. On the other hand, in the object of the qg by reason of its being not for it.

The author says that the songs are for the दृष्ठ, so they are to be in combination ''उमे रृहद्यंतरे कुर्गत्''. ''Let him sing both पृहत् and र्थतर''.

The text shows that they are to be sung in combination but not separately. While in the case of the other i.e. farafan there is a direct text sanctioning separation. So the illustration of tarafan does not hold good.

#### लिङ्गदर्शनाच्च ॥ १०। ६। २६॥

लिङ्गदर्शनात् by seeing the लिङ्ग ; च and.

26. And by seeing the लिङ्ग.

The author says that there are texts from which the inference is that they are to be sung in combination in one place of एष्ठ "महाबुद्धी वे बृहद्भ्यंतरे निधनेन समाप्येते यन्महाबुद्धी समृच्छ्य ते। नहात्र विभग्नं प्रभग्नं." "The बृहत and रथतर are the two great trees which end with the decadence because the great trees increase; here is no break."

There is another text "पूर्वान्होंने रथंतरंम्, अपरान्होनृहत्" ""The रथंतर is in the fore-noon and the नृहत् in the afternoon." This text goes to show that this happens in the course of a day at one place.

Adhikarana ix sûtras 27-28 dealing with the subject that eating of honey and ghee is to be done at the end of vas.

### एष्ठे रसभोजनमावृत्ते संस्थिते त्रयस्त्रिंशेऽहनि स्या-त्तदानन्तर्ग्यात्प्रकृतिवत् ॥ १० । ६ । २७ ॥

ष्ट in a पृष्ठ; रसमोजनम् eating of the liquid; आवृत्ते on repetition; संस्थित on happening; त्रयस्त्रिशे on the thirty three; अहनि on the day; स्यात् is; तदानन्तर्यात् by reason of that being at the end of it; प्रकृतिवत् as in the model sacrifice.

27. In a **yg** when there is a repetition of the eating of the liquid, it is to be done on the day of thirty-three by reason of that being at the end of it as in the model sacrifice.

There are two kinds of षडह, one commencing with त्रयिखंश and the other ending with त्रयिखंश. In हादशाह the षडह bas six songs named त्रिवृत, पंचदश, ससदश, एकविंश, त्रिणव and त्रयिखंश.

This is the order in the model sacrifice but in the modified sacrifice the order is reversed. There the eating of honey and ghee is transferred under a चोदक text "संस्थित पुष्ट्यं पडहेमधु आश्येद्रपृतंचा" "In the पडह when पृष्ट is commenced, let him eat honey or clarified butter."

Now the question is, whether the eating of ghee or honey is to be performed at the end of पडह त्रयिक श. The reply of the objector is that it should be done at the end of the त्रयिक श song; because that is the order

in the model sacrifice and by eating the ghee and honey the procedure of the model sacrifice will be complied with.

#### म्रान्ते वा कृतकालत्वात् ॥ १० । ६ । २८ ॥

अन्ते at the end; वा on the other hand; कृतकालत्वात् by reason of the time (of the tune).

28. On the other hand, at the end, by reason of the time (of the tune.)

The author says that the eating should be done at the end of षडह. It so happens that षडह ends with त्रयिखंश in some cases, but that will not justify eating at the end of त्रयिखंश; it is accidental. So the eating should be done at end of षडह, irrespective of the fact that the षडह ends in the त्रयिखंश or त्रिशृत.

Adhikarana x. satras 29 80 dealing with the subject that on the repetition of \$35, the eating ; of honey and ghee is to be done once.

### अभ्यासे च तदभ्यासः कर्मणः पुनः प्रयोगात् ॥१०।६।२६॥

अभ्यासे in repetition; च and ; तद्भ्यास: its repetition ; पुन: प्रयोगात् by reason of the reapplication ; कमस्य of the act.

29. And on repetition, there is its repetition by reason of the application of the act again.

There is a text "आवृत पृष्ट्यं पडहसुपयंति" "They resort to पडह in which there is a repeated पृष्ट"

The text in connection with eating of honey and ghee is transferred under a चोदक text. "संस्थिते पृष्ट्ये षडहेमध्वाशयेद्घृतं वा" "In the षडह when ge is commenced, let him eat honey or clarified butter."

Now the question is, whether the eating of honey and ghee is to be repeated on each repetition of \(\mathbf{q}\mathbf{z}\mathbf{z}\) or at the end of the last \(\mathbf{q}\mathbf{z}\mathbf{z}\). The reply of the objector is that the eating of honey and ghee is to be repeated because on the repetition of the \(\mathbf{q}\mathbf{z}\mathbf{z}\), each detail is to be repeated such as the songs &c. So the repetition of eating is also in confirmity with this practice.

#### ----- अन्ते वा क्रुतकालत्वात् ॥ १० । ६ । ३० ॥

भन्ते at the end; ar on the other hand; कृतकालत्वात by reason of the time limit.

30. At the end, by reason of the time limit.

The author says that the eating is to be performed at the end of the last que, because the time for eating is fixed; it can not be repeated.

Adhikarana xi dealing with the subject that in namua eating of honev & ghee is to be repeated every month,

### स्रावृत्तिस्तु व्यवाये कालभेदात स्यात्॥ १०।६। ३१॥

आवृत्ति: repetition.; तु on the other hand ; व्यवाये in an interval ; कालभेदात् by reason of separation of time-; स्यात् is.

31. On the other hand, there is repetition in an interval by reason of the separation of time.

There is सवासमा; in the first, second, 3rd, 4th, and 5th months there are 4 अभिष्ठवं of six days each and one पढह of six days. See the commentary on sûtra 83 of Pada v. at p. 753. The question is, whether the eating of honey and ghee is to be done at the end of the last पढह of the 5th month or it is to be repeated every month. The reply of the author is that it is to be repeated every month; the reason is that there is an intervening space of 4 अभिष्ठवं that come after the पढह. As the पढह do not follow each other without interruption, the principle laid down in the preceding अधिक्रण does not apply.

Adhikarana xii sûtras 32-33. dealing with the subject that in द्वादशाह all the sacrificers are entitled to partake of the honey,

### मधु न दीक्षिता ब्रह्मचारित्वात॥ १०। ६। ३२॥

मधु honey; न inot; दीक्षिता: initiated; बहाजारित्वान् by reason of celibacy.

32. The initiated ones do not partake of honey by reason of celibacy.

The question is, whether in a सत्र of द्वादशाह where all the ऋत्विक्ष are initiated, do all the sacrificers so initiated are entitled to partake of the honey? They are enjoined to observe celibacy and the celibates are for bidden to partake of honey "मध्मांसच्चजेंग्त" "Honey (wine) and

flesh are forbidden."

The reply of the objector is that they are not entitled to partake of it, by reason of their celibacy.

### प्राश्येत यज्ञार्थत्वात् ॥ १० । ६ । ३३ ॥

प्राश्चेत they should eat, यज्ञार्थत्वान by reason of its being for the sacrifice.

33. He should eat, by reason of its being for the sacrifice.

The author says that the celibate should eat honey; because the eating of it is for the purpose of the sacrifice. The prohibition is for a religious student so that he may not go astray by taking such substance as honey.

Adhikara na xiii. sútras 34-44 dealing with the subject that मानस is the part of the 10th day (हादशाह.)

### मानसमहरन्तरं स्यादुभेदव्यपदेशात् ॥१०।६।३८॥

मानसं, मानस ; अहः day ; अन्तरं separate ; स्यात् is ; भेदन्यपदेशात् by reason of marking the difference.

34. मानस is a separate day, by reason of marking the difference.

In connection with द्वादशाह, it is said "अनयात्वापात्रेण समुद्रस्या प्रजापत-ये जुष्टंगृह्वामि, प्राजापत्यं मनोग्रहं गृह्वाति". "I take thee blessed, by means of this (earth) as vessel and with ocean as (soma) juice for the Lord of the universe. He takes the मानस cup consecrated to प्रजापति."

Now the question is, whether this मानस is one of the days of द्वादशाह or it is a separate day. The reply of the objector is that it is a separate day, the reason is that there are marks to indicate that it is a separate day "वार्वदादशाहोमनोमानसं" '."Tongue is certainly the द्वादशाह and mind is मानस."

The द्वादशाह is compared with speech and मानस is compared with मन:. The text therefore shows that मानस is a separate day from द्वादशाह.

### तेन च संस्तवात्॥ १०। ६। ३५॥

तेन by it; च and ; संस्तवात by reason of praise.

35. And by reason of the praise by it.

The objector gives a reason in support of his view; that the द्वादशाह is praised by मानस; one does not praise himself, he is praised by another: मानस is, therefore, different from द्वादशाह.

#### अहरन्ताच्च परेण चोदना ॥ १०। ६। ३६॥

अह: from the day; अन्तात् from the last; च and; परेण further; चोदना command.

36. And the command is further from the last day.

The objector gives another reason in support of his view. He says that there is a text" "पत्नीः संयाज्य प्रांचउद्त्य मानसाय प्रसपिति" "Having completed पत्नीसंयाज and coming from the east, they advance towards मानसः"

The पद्धीलंथाज is the last act in the द्वादशाह and the text shows that मानस is subsequent to पद्धी संयाज. This fact shows that मानस is a separate day from द्वादशाह.

#### पक्षे सङ्ख्या सहस्रवत् ॥ १०। ६। ३७ ॥

पक्षे in that view ; संख्याthe number; सहस्रवत् like the thousand.

37. In that view, the number is like the thousand,

The objector meets the objection raised to his view. The objection is that if मानस is a separate sacrifice to be performed on the 13th day, how is द्वादशाह applicable to it? The reply is that as in the अतिरात्र there are 1000 days and the word 'thousand' applies in those cases also where days exceed thousand; so here also the word 'द्वादशाह' will apply to thirteen days; cf. baker's dozen which consists of 13.

#### म्रहरङ्गं वांशुवच्चोदनाभावात् ॥ १० । ६ । ३८ ॥

अहः day; अंगं part; वा on the other hand; अंशुवत् like अंशु; चोदनाभावात् by reason of there being no command.

38. It is a part of the day like \*\*\* jy, by reason of there being no command.

The author says that मान्स is a part of the tenth day because there is no such चोदना text showing that मानस is a separate sacrifice to be performed on the 13th day. Take for instance अंश and अदाश्य cups which are pres-

cribed; they are only parts of the sacrifice. They are not separate from the main sacrifice. So the आनस cup is not a separate sacrifice.

#### दशमविसर्गवचनाच्च ॥ १० । ६ । ३९ ॥

दशमविसर्गवचनात् by reason of the completing sentence of the 10th day; च and.

39. And by reason of the completing sentence of the 10th day.

The author gives another reason in support of his view that there is a text "एपवेदशमस्यान्होविसगी यन्मानसं "That which is a 'मानस' cup is the completion of the tenth day." It shows that the मानस is at the conclusion of the 10th day and is, therefore, its part.

#### दशमेऽहनीति च तद्गुणशास्त्रात ॥ १० । ६ । ४० ॥

दशमे in the 10th; अहन् day; इति participle signifying quotation; च and ; उद्गुणशास्त्रात् by reason of that being ordained as subordinate.

40. And in the 10th, there is day by reason of that being ordained as subordinate.

The author says that the मानस is only a part of the tenth day and its subordination is supported by the texts; "दशमेऽहनिमानसाय प्रसर्पति" "दशमेऽहनिसापराज्ञीभिऋंगिः स्तुवंति" "On the 10th day they advance for the मानस cup." "They praise with the सपराज्ञी verses on the 10th day"

The 10th day is, therefore, principal and the मानस cup is subordinate and the praise sung in its honour is only a part of the 10th day.

#### सङ्ख्यासामञ्जस्यात् ॥ १० । ६ । ४१ ॥

संख्यासामञ्जस्यात् by reason of the fitness of the number.

41. And by reason of the fitness of the number.

The author says that in this view that the मानस is a part of the tenth day, the number in the द्वादशाह will quite fit in.

#### पत्रवतिरेके चैकस्य भावात ॥ १० । ६ । ४२ ॥

पश्वतिरेके in the increase of animals ; च and ; एकस्य of one; भावात by existence.

42. And in the increase of animals, by reason of the increase of one.

The author further gives a reason. In एकादशिनी there are 11 animals but under the principle of अतिदेश they are transferred to the द्वादशाह; only one animal is added. "यःपगुरतिरिच्येत स पदानिः कार्यः" "The animal that is in addition, should be offered to इंद्र and अग्नि."

Had there been 13 days as contended for by the objector, then two animals would have been added.

#### स्तुतिव्यपदेशमङ्गेनविप्रतिषिद्धं व्रतवत् ॥१०१६।४३॥

स्तुतिन्यपदेश differentiation based on the praise; अंगेन by the part; विश्वतिषद्धम् prohibited; व्रतवत् just as in the महावत.

43. Differentiation based on the praise by the praise of the part is prohibited, just as in the महावत.

The sûtra refutes the argument of the objector embodied in the sûtras 34-35; you say that the मानस is a separate sacrifice because one does not praise himself i. e. a part can not praise the whole of which it is a part. The author says in reply that you are wrong here. See in महान्नत, the whole is praised by the part. By the praise of महान्नत, the animal सत्रांs praised, "यंति वा पते मिथुनाद्ये संबदसरमुपयंति । अतंबेदि मिथुनो संभवतं स्तेनेविमिथुना यंति" "Those who resort to the annual sacrifice, do not live in a pair; if they live in a pair within the precincts of the altar they become pairs by it' Here we have an illustration in which by praise of a part, the whole is praised thereby.

In ordinary life also there are instances Deva Dutta appears to be beautiful with his charming hairs."

#### वचनादतदन्तत्वम् ॥ १० । ६ । ४४ ॥

वचनात् by reason of the text ; अतदंतत्वम् not its end.

44. By reason of the text, it is not its end.

The author meets the objection raised in sûtra 36. Ordinarily पद्मीसंयाज takes place at the end of the 12th day but under the special text, it takes place on the 10th day; and मानस takes place after it.

Adhikarana xxv. sûtras 45-50. dealing with the subject that many are entitled to perform a ধ্যয়.

#### सत्रमेकः प्रकृतिवत् ॥ १० । ६ । ४५ ॥

सत्रम् sacrificial sessions; एकः one ; प्रकृतिवत् just as in प्रकृति.

45. One should perform a सत्र just as in प्रकृति.

द्वादशाह &c are सम्र. Now the question is, whether one should perform a सम्राज many should join it. The reply of the objector is that one should perform it, just as one performs उपोतिष्टोम which is its model.

# वचनात्तु बहूनां स्यात् ॥ १०। ६। ४६॥

वचनात by reason of the text; तु on the other hand; वहूनां of many; स्यात is.

46. By reason of the text, it is of many.

The author's reply is that there are many sacrificers in a सत्र. "यएवं विद्वांसः सत्रमासते, य एवं विद्वांसः सत्रमुपयंति" "Those who know this, resort to a sacrificial session." "Those who know this, have recourse to a sacrificial session."

The text clearly shows by the plural number used in it that many sacrificers participate in a sacrifical session.

## म्रपदेश: स्यादिति चेत् ॥ १०। ६। ४७॥

अपदेश: naming ; स्यात् is ; इतिचेत् if you say.

47. 'It is naming' if you say.

The objector says that it is only अवदेश. The plural number is used only to indicate the action but not the sacrificers. As for instance, when rain falls, the agriculturists will commence cultivation. The plural is to indicate the several action of cultivation; one only can cultivate but not many. So here also, the plural is used to show several acts of sacrifices in which only one shall take part at a time.

### नैकव्यपदेशात्॥ १०। ६। ४८॥

न not so ; एकव्यपदेशात् by reason of naming one.

48. Not so, by reason of naming one.

The author says that you are wrong in saying that the plural verb is used to indicate the variety of acts; but singular number is also used which is quite in variance with the argument you advance. "प्योत्राप-मित्राः सत्रे प्रतिगृह्णाति। एक एव यजेत्" "One who accepts a gift in a sacrificial session, eats a carcase; let one only perform a sacrifice."

If your view were correct, no singular form should be used in such cases, where there are various acts. This fact shows that the plural number is intentionally used to indicate the plurality of the sacrificers.

#### सन्निवापञ्च दर्शयति ॥ १०। ६। ४६॥

सिवापं collection of fire at one place; च and ; दर्शयति shows.

49. And collection of fire at one place shows.

The author supports his view by saying that सिन्नाप text also leads to the same conclusion.

पंचिमः पश्चिमः यदयमाणः सिन्नविपरन्, साबित्राणिहोन्यंत सिन्नविपरन्" "Let one who will perform a sacrifice with five animals collect fire at one place; let one who will perform सावित्री sacrifices, collect fire at one place"

The collection of many fires at one place is called सिंदाना. There can not be many fires unless there be many sacrificers. This fact also lends support to the author's view.

### बहूनामिति चैकस्मिन्विशेषवचनं व्यर्थम् ॥१०।६।५०॥

वहूनाम् of many. इति is a participle; च and; एकस्मिन् in one; विशेषवचनं the special text; व्यर्थम् meaningless.

50. And the special text 'of many' in one, will be meaning-

There is a text "योवैवहूनां यजमानानां गृहपतिः ससत्रस्य प्रत्येता, सभूयिष्ठां ऋदिमाध्नोति." "He who is the house master of many sacrificers, is the conductor of the sacrificial session; he obtains great prosperity."

When there is one पृह्यति and several sacrificers, there is a special reward shown under the text quoted. The author says that if there be not many sacrificers, the text will be meaningless. This fact also supports his view.

Adhikaraņa xv.sūtras 57-58. dealing with the subject that in a 有氧, all the sacrificers are entitled to be priests.

### अन्ये स्युर्ऋत्विजःप्रकृतिवत् ॥ १० । ६ । ५१ ॥

अन्ये others; स्यु: should be; ऋतिवजः priests; प्रकृतिवत् just as in the model sacrifice.

51. Others should be the priests just as in the model sacrifice.

It is established in the fore-going अधिकरण that in a सत्र there are several यजमानः. The question is, whether they themselvess act as priests or outsiders should be engaged as priests. The reply of the objector is that outsiders should be engaged as priests, because in the उयोतिष्टोम which is its model sacrifice, outsiders are engaged as priests.

### अपि वा यजमानाः स्युर्ऋत्विजामभिधानसंयोगात्तेषां स्याद्मजमानत्वम् ॥ १० । ६ । ५२ ॥

अपि also; वा on the other hand; यजमाना: sacrificers; स्यु: are; ऋत्विजाम् of the priests; अभिधानसंयोगात् by connection of the name; तेषां of those; स्यात् is; यजमानत्वम् the position of a sacrificer.

52. On the other hand, the sacrificers shall act by reason of the priests' name being connected. Theirs is the position of the sacrificers.

The author says that the sacrificers themselves are the priests because their name is connected with the action "आध्ययु मृहपति दीत्त्रित्वा अझाणंदीत्त्रयति ततोहोतारं ततउद्गातारं" "The अध्ययु after initiating the master of the house initiates san, then होता and then इद्गाता".

All the priests are named in connection with the initiation. This fact supports the view that the sacrificers are the priests.

#### कर्द्य संस्कारो वचनादाधात्विदिति चेत ॥ १०। ६। ५३॥

कतृ संस्कार: purificatory rite of the agent; वचनात् under a text; आधातृवत् just like one in the establishment of fire; इतिचेत् if you say.

53. "It is a purificatory rite of the agent under a text just like one in the establishment of fire" if you say.

The objector says that one can not initiate himself; the text quoted by you contemplates the initiation of others. It is only by way of a purificatory rite of the priests, just as it happens in the establishment of fire.

"यस्तं श्वोग्निमाधास्यत् स्यात् सपतां रात्रिं व्रतंचरेदिति नमांसमश्नीयात्र "One who wishes to establish fire on the following day. shall observe the vow on the preceding night. He shall not eat flesh nor shall he go to a woman."

In the salfagin all the priests observe the vow. So in the same way, the purificatory rite pertains to the priests appointed from outside.

### स्याद्विशये तन्न्यायत्वात्प्रकृतिवतः ॥ १० । ६ । ५४ ॥

स्यात् is; विशये in a doubt; तन्त्र्यायत्वात् by reason of its being proper; अकृतिवत् just as in the model sacrifice.

54, It may be in a doubt by reason of its being proper, just as in the model sacrifice.

The author says that where there is a doubt as to whether the priests should be appointed amongst the sacrificers or from outsiders, it is proper that they should be appointed from the sacrificers or from outsiders according to the model sacrifice. Here in a सत्र it is proper that they should be appointed from the sacrificers. 'चेत्रजमानास्त एवऋत्विजः' "Those who are the sacrificers are the priests."

In the ज्योतिष्ठोम which is the model sacrifice, the दक्षा is for the purification of the sacrificers, so here also. In the द्वादशाह the initiation ceremony is transferred from the model sacrifice; there the procedure will be governed by the procedure of the model sacrifice. In the establishment of fire, as to the vow to be observed by the priest (आयाता), there is a clear text "ऋत्विजञ्चवसंति, सता राजिबतंचरेत" "The priests observe a fast." "Let him observe a vow during that night."

### स्वाम्याख्याः स्युर्ग हपतिवदिति चेत् ॥ १० । ६ । ५५ ॥

स्वाज्याख्याः mames of masters; स्युः are; गृहपतिवत् like गृहपतिः; इतिचेत् if

55. "If they mean masters like πετίπ" if you say.

The objector says that just as uzq means 'master' so the different names of the priests may also connote the masters, so that others may be employed in a सत्र.

### न प्रसिद्धग्रहणत्वादसंयुक्तस्य तद्धर्मण ॥ १०। ६। ५६॥

न not; प्रसिद्ध्यहणत्वात् by reason of the well known signification; असंयुक्तस्यः of the one not associated; तद्धमें with the duties of that.

56. Not so, by reason of the well known signification; it is not associated with the duties of that.

The अध्वयु &c, have their own conventional meaning; a sacrificer performing the duty of an अध्ययु can not be called अध्ययु. The function of the sacrificers is not that of the priest; they are therefore not connected. The गृहपति is entirely different. It is a compound word meaning the 'lord of the house' and in the model sacrifice also the term is used for the 'sacrificer' The text "यावैवा वहूनां अजमानानां गृहपतिः ससत्रस्य प्रत्येता सहिभ्यष्टामृद्धिमान्नोति" "(He who is the house master of many sacrificers is the conductor of the sacrificial session; he obtains great prosperity)."

This shows that out of several sacrificers only one can be a गृहपति and others discharge the duties of both the गृहपति and यजमान. This is a special text; the inference is that they are the priests also. If they are all of equal rank, this will not be the case.

### दीक्षिताऽदीक्षितव्यपदेशस्त्र नोपपद्मतेऽर्थयोर्नित्यमा-वित्वात ॥ १० । ६ । ५० ॥

दीक्षितादीक्षितच्यपदेश: distinction of the initiated and uninitiated; च and; न not; उपपद्यते arises; अर्थया: of the object; नित्यभावित्वात् by reason of the objects being permanently in existence.

,57. And the distinction of the initiated and the uninitiated does not arise by reason of the objects being permanently in existence.

The author says that there is a distiction made "दोचिताः सत्रैर्यजंते, अदी चिता श्रहीनैर्यजंति" "The initiated ones sacrifice with a सत्र and the uninitiated ones with an अहीन."

The initiated ones perform a sacrifice for their own object while the uninitiated ones perform it for others. This distinction supports the view of the author; in a सत्र the sacrificers are all initiated while in an exercise, the uninitiated ones perform the sacrifice.

#### अदक्षिणत्वाच्च ॥ १० । ६ । ५८ ॥ ु

अद्क्षिणत्वात् by reason of the absence of fee; च and.

58. And by reason of the absence of fee.

The author gives another reason in support of his view. He says that no payment of fee is made in a सत्र. "अद्विणानिसत्राणि आहुः। नहात्रगौ दीयते ना वासे। नहिर्ण्यं". "The सत्रs are said to be without fees; here neither a cow is given, nor cloth nor gold"

The absence of payment of fees also shows that there are no priests from outside.

Adhikarana xvi, sutras 59-60. dealing with the distinction between सम्र and अहीन.

### द्वादशाहस्य सत्रत्वमासनीपायिचोदनेन यजमानबहुत्वेन च सत्रशब्दाभिसंयागात्॥ १०। ६। ५९॥

द्वादशाहस्य of द्वादशाह ; सत्रत्वम् nature of a सत्र; आसनोपायिचोदनेन with the text containing आसन and उपायि ; यजमान बहुत्वेन with many sacrificers ; च and ; सत्रशब्दाभिसंयोगात् by reason of that being connected with the word सत्र.

59. The द्वाद्शाह is a सत्र with the text containing आसन and sपाचि and with many sacrificers by reason of their being connected with the word सत.

There are two kinds of द्वादशाह; one is called सत्र and the other is अहीत. The question propounded for determination is the difference between them. The author says that the चोदना text relating to सत्र contains either the verbal form of आसन or उपायि. "यण्वंविद्वांसः सत्र मासते, यण्वंविद्वांसः सत्र मुपयंति" "Those who know this resort to a सत्र; those who know this have recourse to a सत्र.

These are the sz forms of the verbs. The second distinguishing feature is that there are many sacrificers but with limited number.

"चतुविशतिपरमाः सप्तदशावराः सत्रमासीरन्". "At the most twenty four and at the least seventeen join in a सत्र."

### यजतिचोदनादहीनत्वं स्वामिनां चाऽस्थितपरिमाण-त्वात ॥ १० । ६ । ६० ॥

यजितचोदनात् by reason of the text containing यजित; अहीनत्व the nature of an अहीन ; स्वामिनां of masters; च and; अस्थितपरिमाणत्वात् by reason of the numberless sacrificers.

60. The ग्रहीन is so called by reason of the text containing पजति and by reason of the numberless sacrificers.

The author says that the distinguishing feature of अहीन is that the text enjoining it contains the verbal form of यजित; as for instance, "दिरात्रेण यजेत" "Let him perform दिरात्र."

The second feature is that it has innumberable sacrificers. No limit is fixed.

Adhikaraya xvii sotras 61-67. dealing with the subject that in a vizita, the fee is paid once,

### स्रहीने दक्षिणाशास्त्रं गुणत्वातप्रत्यहं कर्मभेदः स्यात्॥ १०।६।६१॥

अहीने in an अहीन; दक्षिणाशास्त्र rule as to payment of fee; गुण्त्वात् by reason of being subordinate; प्रत्यहं every day; कर्मभेदाः variance of action; स्यात् is.

61. In an sign, the rule as to payment of fee is daily, by reason of its being subordinate, because the action varies every day.

There is a पौंडरीक sacrifice lasting for 11 nights "पौंडरीकेण एकादशरात्रेण खाराज्यकामा यजेत" "Let one who is desirous of heavenly government perform पौंडरीक lasting for eleven nights."

In that connection it is said, 'ग्रयुतं पौंडरीके दद्यादश्वसहस्र मेकादशं" "Let him give ten thousand, one thousand horses or eleven,"

The question is, whether this is a daily fee or the fee of the whole-sacrifice. The reply of the objector is that it is a daily fee because the action varies every day and the fee is subordinate and the day is principal. The payment of fee is, therefore, a daily function.

### सर्वस्य वैककम्यात् ॥ १० । ६ । ६२ ॥

सर्वस्य of the whole; वा on the other hand; एककम्पांत् by reason of the unity of the act.

62. On the other hand, of the whole by reason of the unity of the act.

The author says that the whole sacrifice is one act and tha payment

of the fee is for the whole sacrifice; you can not break up the integrity this way.

#### एषदाज्यवद्वाऽहां गुणशास्त्रं स्यात् ॥ १० । ६ । ६३ ॥

पृषदाज्यत्रत् like पृषदाज्य ; वा on the other hand ; अहां of the day ; गुणशास्त्र subordinate ; स्यात् is.

63. On the other hand, like पुषदाज्य, the days are subordinate.

The objector says that the days may be considered subordinate just as in पृषद्ाच्य. "पृषद्। ज्येना जुयाजान् यज्ञति" "He offers अनुयाज oblations with curd mixed with clarified butter."

Here the युषदाज्य varies every day with the अनुयात ; similarly it is with the payment of fee. युषदाज्य is a mixture of ghee and curd.

### ज्यौतिष्टोम्यस्तु दक्षिणाः सर्वासामेककर्मत्वात्प्रकृति-वत्तस्मान्नासां विकारः स्यात ॥ १० । ६ । ६४ ॥

उयौतिष्ठोम्य pertaining to a उयोतिष्ठोम; तु on the other hand; दक्षिणा: fee; सर्वासाम् of the whole; एककर्मत्वात् by reason of the unity of the act; प्रकृतिवत् just as in the model sacrifice; तस्मात् therefore; न not; आसां their; विकार: modification; स्यात् is.

64. On the other hand, the fee of the ज्योतिहोम is of the whole by reason of the unity of the act, just as in the model sacrifice; therefore their modification is not (allowed).

The author says that in a sulfagin, the fee is of the entire sacrifice; the example of quasure does not hold good; because it is a material and is subordinate; the material that is once used can not be used second time in a sacrifice. Here the fee is paid to secure the services of the priest for the entire sacrifice and is sufficient to secure the services for the whole sacrifice.

### द्वादशाहे तु वचनात्प्रत्यहं दक्षिणाभेदस्तत्प्रकृतित्वात्प-रेषु तासां संख्याविकारः स्यात् ॥ १० । ६ । ६५ ॥

द्वादशाहे in a द्वादशाह ; वचनात् under a text ; प्रस्टहं daily ; दक्षिणाभेद:

variation of fee; तत्प्रकृतित्वात् by reason of that being the model of it; परेषु in others; तालां their; सङ्घाविकार: modification of numbers; स्यात् is.

65. In a द्वादशाह under a text, there is a daily variation of fee, by reason of that being the model of it; in others, their number is modified.

The objector says that as to द्वादशाह there is a direct text "अन्वहं द्वादशश्रतंद् दाति" "He pays twelve hundred every day." So the fee is paid there daily and the पौदरीक is its modified form. So the fee is to be paid daily in पौदरीक also.

### परिक्रयाविभागाद्वा समस्तस्य विकारः स्यात् ॥ १०।६। ६६॥

ं परिक्रयाविभागात् by reason of the indivisibility of hiring; वा on the other hand; समस्तस्य of the whole; विकार: modification; स्यात् is.

66. On the other hand, by reason of the indivisibility of the hiring, the whole is a modification.

The author says that you can not divide the work done by the priests daily; as the whole work is one, the wages are paid for the whole work. So the principle of the model sacrifice will be modified as regards the payment of fees.

### भेदस्तु गुणसंयागात ॥ १० । ६ । ६० ॥

भेदः variation ; तु on the other hand ; गुणसंयोगात् by reason of the connection (with the subordinate).

67. And the variation by reason of the connection with the subordinate.

The author says that in grants there is a daily fee by reason of the extracting of the soma juice which is a subordinate act; this fact does not break up the integrity of the act of hiring which is one entire whole.

Adhikarana xviii. satras 6% री. dealing with the subject that in पौडाँक sacrifice, नयन ceremony is to be performed on all fees after division.

#### प्रत्यहं सर्वसंस्कारः प्रकृतिवत्सर्वासां सर्वशेषत्वात ॥ १०।६।६८॥

प्रत्यहं every day; सर्वसंस्कारः the purificatory rite on all; प्रकृतिवत् just as in the model sacrifice; सर्वासां of all; सर्वशेषत्वात् by reason of all being the remainder.

68. Every day, the purificatory rite on all just as in the model sacrifice by reason of all being the remainder.

The पौंडरीक is the example; it is established in the foregoing अधिकरण that the fee is paid once. In the model sacrifice, it is laid down 'माध्यं दिने सबने दक्षिणानीयंते' "The fees are brought and purified in the midnoon सबन-"

The question is whether the whole fee is to be brought on every day and then purified or to be brought in and purified once for all or to be brought in and purified after division. The reply of the objector is that the purificatory ceremony is to be performed every day just as in the model sacrifice where the purificatory ceremony is performed every day. Here the purificatory rite is to be performed on the whole which remains unpaid every day.

#### एकार्थत्वान्नेति चेत् ॥ १० । ६ । ६९ ॥

एकाथं त्वात् by reason of the unity of the object; न not so; इतिचेत् if you say.

69. "Not so, by reason of the unity of the object; if you say"

The second objector says that you are wrong. The object of the payment of fee is one, namely the securing of the services of a priest; the payment is made once, so that the purificatory rite may be performed once for all.

## स्यादुत्पत्तौ कालमेदात् ॥ १० । ६ । ७० ॥

स्यात् is ; उत्पत्तौ in origin ; कालभेदात् by reason of the difference of time.

70. In the origin it is divided, by reason of the difference of time.

The 1st objector says that you are wrong; my view is supported by the practice of द्वादमाह which is its model, "तस्मात् त्रिष्ठभोलोके माध्यंदिने सबने दिल्लानीयंते" "Therefore in the world of त्रिष्टुभ्, in the midnoon सत्रन, the fees are brought and purified."

So the purificatory rite is to be performed on the entire दक्षिणा on the occasion of माध्यंदिनसवन. If you do not perform the नयनसंस्कार on any माध्यंदिनसवन, the purificatory rite is omitted. This is not proper.

#### विभज्य तु संस्कारवचनाद्वादशाहवत ॥१०।६।०१॥

विभाग्य after division; तु on the other hand; संस्कारवचनात् by reason of the text relating to the purificatory rite; हादशाहवत् like हादशाह.

71. On the other hand, after division by reason of the text relating to the purificatory rite like **arana**.

The author proceeds to express his own view in the present sutra. He says that the fee should be divided into 11 parts and the purificatory rite is to be performed on them on each day; the reason is that the gight is the model of पाँडरोक and in the model sacrifice the नयनसंस्कार is performed every day. The performance of नयनसंस्कार on the fees after division daily does not break up the integrity of the act of hiring the services of the priests.

Adhikarana xix satras 72-75. dealing with the subject that by "मनोज्ञच,'' as many ऋक् verses are to be imported as are required.

### लिङ्गेन द्रव्यनिर्देशे सर्वत्र प्रत्ययः स्याल्लिङ्गस्य सर्व-गामित्वादाग्नेयवत्॥ १० । ६ । ७२ ॥

लिंगेन by the mark; द्रव्यनिर्देशे on substance being pointed out; सर्वत्र every where; प्रत्यय: recognition: स्यात् is; लिङ्गस्य of the mark; सर्वागामित्वात् by reason of being applicable to all; आग्नेयवत् as in the establishment of fire.

72. When a substance has been pointed out by a mark, it is to be recognised by it because the mark points it out every where as in the establishment of fire.

There is a text in connection with a particular sacrifice ''मनोऋचः सा-मिथेन्ये। नवंति'' "All the verses of मनु become सामधनीड."

The question is, whether all rik verses having the mark of मनु should be imported from the दाशतयो verses and treated as सामधेनी verses or only the verses which are required for सामधेनीs. The reply of the objector is that all should be brought in and treated as सामधेनीs because they are

distinguished by a peculier mark. As for example, all the psalms addressed in honour of with are to be used in arranging the bricks; and the whole Soma dregs are to be eaten up with the water. No distinction is made there.

## यावदर्थंवार्थ शेषत्वादल्पेन परिमाणं स्यात्तस्मिश्च लि-ङ्गसामध्यम् ॥ १० । ६ । ७३ ॥

यावत् as long; अर्थे object; वा on the other hand; अर्थशेषत्वात् by reason of the accomplishment of the object; अर्थेन with the short number; परिमाणं limit; स्यात् is; तस्मिन् in it; च and; लिङ्गसामर्थम् power of the mark,

73. On the other hand, in proportion to the object by reason of the accomplishment of the object; there is a limit with the short number; in it, is the power of the mark.

The author says that only so many verses are to be imported as are necessary for the purpose of सामधेनी, the number of which is fifteen only. The distinguishing mark will extend to that limit only though there may be many such verses marked by मनु.

#### आग्नेये कृत्स्रविधिः ॥ १० । ६। % ॥

आरनेये in the आरनेय ; कुत्स्नविधिः the injunction as to the whole.

74. In the आरनेय, the whole is enjoined:

The author says that in आग्नेय, the entire set of verses is permitted "आग्नेयै: स्केरिष्टका उपद्धाति" "He places bricks with the psalms in honour of अदिन"

There is a large number of bricks which are to be arranged after pronouncing the संग्र. So the case of अन्याधान is entirely different and does not hold good here where the सामधेनी verses are limited and मनु verses are many.

### ऋजीषस्य प्रधानत्वादहर्गसे सर्वस्य प्रतिपत्तिः स्यात् ॥ १०। ६। ७५॥

- ऋजीयस्य of the dregs; प्रधानत्वात् by reason of being principal; अहर्तको

sacrifice lasting for days; सर्वस्य of the whole; प्रतिपश्ति: final disposal; स्यात् is.

75. The soma dregs being principal in the sacrifice lasting for days, the whole is to be used as their final disposal.

ऋजीव is सोम dregs. In वाचस्पत्य it is exulained as thus: "माद्कद्रव्यस्या-भिषवणेन सारांशगृहीते अवशिष्टः नीरसभागः अवतिष्ठते एवं सोमस्याभिषवणे निः सारांश ऋजीवहत्युच्यंते" "In brewing an intoxicating substance, when the essential part is extracted, the dregs without juice are left. Similarly in brewing soma, the juiceless dregs of it are called ऋजीव"

There is a text in connection with it "यथावा ऋहर्गणे ऋजीवमप्सु प्रास्यति" "Just as he eats ऋजीव with water in a sacrifice lasting for days."

The dregs of the soma juice mixed with water are eaten up every day in an अहर्गण. As to this practice, the author says that they are eaten up for their final disposal under a special text. The illustration therefore does not hold good in the case of सामधेनी verses.

Adhikarana xx. dearing with the subject that in a cloth the measuring and carrying (of the soma) are to be effected.

### वासिस मानोपावहरखे प्रकृतौ सोमस्य वचनात्॥ १०।६। ९६॥

वासिस in a cloth ; मानोपावहरणे in the measurement and earrying ; प्रकृतों in the model sacrifice ; सोमस्य of soma ; वचनात् under the text.

76. By reason of the text about soma in the model sacrifice, the measurement and carrying of it, is in a cloth.

In ज्योतिष्टोम it is laid down that the soma is to be measured and carried. How should it be done? Should it be weighed and carried in baskets? Is there any rule? The author says that there is a text "वासिंगिनोति वाससा च उपावहरति" "He measures it in a cloth and carries it with a cloth."

So the सोम is to be measured in a cloth and to be carried in it. The practice is that some creeper sufficient for the sacrifice is purchased, tied in this cloth and carried to the sacrificial ground in a cart called हविश्वानशक्ट. The सोम is taken out in a cloth to meet the demand of the

day and the rest is left in the cart covered with the same in which it was measured.

Adhikaran a xxi dealing with the subject that in a sacrifice lasting for several days, another cloth should be procured.

#### तत्राहर्गगेऽर्थाद्वासःप्रकृतिः स्यात ॥ १० । ६ । ७० ॥

तत्र there; अहर्गणे in un अहर्गण; अर्थात् by reason of the object; बास: cloth; प्रकृति: the model sacrifice; स्यात् is.

77. In the ऋहर्गेण by reason of the object, there is a different cloth (in compliance with) the model sacrifice.

As explained in the commentary on sûtra 76, the cloth in which the that is purchased is left in the cart to cover it; so another cloth will be required to carry the quantity sufficient for the day in an estive. The author says that if the sacrifice had been veis, the cloth in which the Soma creeper was purchased by measuring it, would have been sufficient for carrying it from the cart to the srcrificial ground. But here on account of the large number of days a fresh cloth will be required for (squastu) carrying it to the sacrificial ground for the purpose of fermentation.

Adhikar. na xxii. satras 78-79 dealing with the subject that another cloth should be procured for carrying the some creeper to the sacrificial ground

#### मानं प्रत्युतपादयेत्प्रकृतौ तेन दर्शनादुपावहरणस्य ॥ १०। ६ ७८ ॥

मानम् measure ; प्रत्युत्पाद्येत् is procured ; प्रकृती in the model sacrifice ; तेन by that ; दर्शनात् by seeing ; उपावहरणस्य of carrying.

78. In the model sacrifice, the cloth is procured for measuring the soma creeper; by seeing the same used in carrying it to the sacrificial ground.

The question is whether the cloth for squagen is procured at the time of the weighment of the सोम creeper or at the time of carrying it to the sacrificial ground from the द्विधानशक्ट. The reply of the objector is that the same cloth will do on both occasions as it is the practice in the model sacrifice i.e. the suifagin. The द्वादशाह is the modified sacrifice. So the same practice should be adhered to.

## हरामे वा श्रुत्यसंयोगादर्थाद्विकृतौ तेन ॥ १० । ६ । ०९ ॥

हरणे at the time of carrying it; वा on the other hand; श्रुत्यसंयोगात् by reason of there being no mention of it in the text; अर्थात् by reason of the object; विकृतो in the modified sacrifice; तेन with it,

79. On the other hand, at the time of carrying it to the sacrificial ground, by reason of there being no mention of it in the text; by reason of the object with it in the modified sacrifice.

The author says that fresh cloth should be procured at the time of carrying the Soma creeper from the cart to the sacrificial ground. The reason is that there is no such text which says that the cloth for weighment and carrying should be the same. We see further that there are 12 days in the sacrifice, the soma creeper sufficient for one day is, therefore, taken out and the remainder is left in the cart; different cloth will necessarily, be required. So the same cloth can not serve the purpose of both.

#### END OF PADA VI.

#### PÂDA VII.

Adhikarana I. satras 1-2 dealing with the subject that in a उदातिष्टोम there is a different

### पशोरेकहविष्टुं समस्तचोदितत्वात ॥ १० ७ । १ ॥

पशाः of an animal; एक इविद्यु one entire offering; समस्तचे।दिवत्वात् by reason of the whole being ordained.

1. There is one entire offering of the animal by reason of the whole being ords ed.

There is an अग्नीषोमीय animal in a ज्योतिष्ठोम. येदिक्षितो यद्द्रनीषोमीय पशु-साक्षभते" "One who is initiated, shall offer an अग्नीषामीय animal."

The question is, whether the entire animal is one offering or different parts of it constitute different offerings. The reply of the objector is that the entire animal constitutes one offering. The reason is that the whole animal is mentioned in the text "श्रथोखत्वाहुः कापेया दिल्लास्य पूर्वपदस्याच्येयं, तत् सर्वस्य पशोरवत्तंभवति" "श्रथो खल्वाहुः गोपायना दिल्लास्य पूर्व पदस्याचदेयं तत्सर्वस्य पशोरवत्तं भवति"। "The descendants of अंगिरस say that the right foot should be offered first, that means the offering of the entire animal; the protectors of cow say that the right foot should be offered first, which means the offering of the entire animal."

#### प्रत्यङ्गं वा गुहवदङ्गानां एथक्कल्पनत्वात् ॥१०।०।२॥

प्रत्यंगं every part; वा on the other hand; प्रहवत् like a cup; अंगानां of the parts; प्रथक्करपनत्वात् by reason of separate dedication.

2. On the other hand, every part like the cup by reason of the separate dedication of the parts.

The author says that not the whole animal is to be offered. The different parts of the animal's body will be offered because the different parts are mentioned for offerings "हृद्यस्याग्रेऽवद्यति जिन्हाया अवद्यति, चत्त सोऽवद्यति दोष्णोरबद्यति, पार्श्वयारवद्यति, गुद्स्यावद्यति" "He offers heart first; he offers tongue first; he offers thoracic part first; he offers anus first."

The author gives the illustration of the cups "सोमेण्ड्रवाययं गृह्णाति, मैत्रावरुणं गृह्णाति, श्राश्वनं गृह्णाति" "In soma sacrifice he takes ऍद्रवायु cups, मैत्रावरुण cup and आश्वन cup." This shows that soma juice is to be taken separately but not the soma creeper as a whole.

Adhikarana is attras 3.6 dealing with the performance of the macrifice by the heart &c, the particular parts of the animal.

### हिवर्भेदात्कर्मखे।ऽभ्यासस्तस्मात्तेभ्योऽवदानं स्यात् ॥ ॥ १० । ७ । ३ ॥

हिन्मेंदात by reason of the different offerings; कर्नणः of the sacrifice;

अभ्यासः repetition; तस्मात् therefore; तेभ्यः from them; अवदानं cutting; स्यान् is.

3. By reason of the different offerings there is the repetition of the sacrifice, therefore from them also there must be a cutting off.

When it is established that the whole animal is not to be offered, but only parts thereof are to be offered; the next question to be determined is, whether all the parts of the animals are to be sacrificed or only those which are pointed out. The reply of the objector is that the parts to be cut off should be from the whole animal and the whole should be thus offered, otherwise if the parts pointed out were only to be offered, there will be a repetition of the offering. So the result is that the pieces should be cut off from the entire animal.

### ष्ट्राज्यभागवद्वा निर्देशात्परिसंख्यास्यात ॥१०।७।४॥

भज्यसागवत् like ghee offering; वा on the other hand; निर्देशात् by reason of pointing out; परिसंख्या implied prohibition; स्यात् is.

4. On the other hand, like ghee offering by reason of the pointing out, there is an implied prohibition.

The reply of our author is that only those parts which are pointed out should be offered because there is an express text "एकादशवैतानि पशोर वदानानि" "These are the eleven parts of the animal to be cut off and offered."

The result is that only 11 parts are to be taken for the offering and the rest are prohibited impliedly, just as in a गृहमेशीय offering of the ghee oblation on the 5th alternative is an implied prohibition.

### तेषां वा द्वयवदानत्वं विवक्षस्त्रभिनिर्द्धिरेत्पशोः पञ्चाव-, दानत्वात् ॥ १० । ७ । ५

तेषां their; वा on the other hand ; द्वयवदानत्व double cutting; विवक्षत् laying down; अभिनिद्शेत appears to be; पशो; cf an animal; पंचावदानत्वात् by reason of cutting into five parts.

5. On the other hand, the text appears to be laid down about their double cutting; because the animal is to be cut off into five parts.

There are 3 defects in the implied prohibition, स्वार्थहानि, परार्थकल्पना, and प्राप्तवाध. (See at p. 20) So the objector says that it is not a परिसंख्या. It is also said that the animal is to be cut off into five pieces; and there are eleven parts of the animal which are to be cut off; they are to be divided into two each. So in this view, no portion of the animal is left out.

### स्रंसशिरोनूकसियप्रतिषेधरच तदन्यपरिसङ्ख्यानेऽन-र्थकः स्यात्प्रदानत्वात्तेषां निरवदानप्रतिषेधः स्यात्॥ १०। ७। ६॥

अस shoulder; शिर: head; अनूक vertebral column; सक्थि thigh; प्रतिषेध: prohibition; च and; तदन्यपरिसंख्याने if the other parts are impliedly prohibited; अनर्थक: meaningless; स्यात् is: प्रदानत्वात् by being the object of gift; तेषाम् their; निरवदानप्रतिषेध: prohibition of cutting off; स्यात् is.

6. If the other parts are impliedly prohibited, the prohibition relating to shoulder, head, vertebral column and thigh is meaningless; by being the objects of gifts, their cutting off, is prohibited.

The objector further advances his argument and says that according to you only 11 parts are allowed to be cut off and the rest are prohibited impliedly. If that were so, then there would have been no express prohibition relating to shoulder, head, backbone and thigh. The real matter is that the dividing of these prohibited organs, is prohibited. So it is not in the nature of a question.

### अपि वा परिसङ्ख्या स्यादनवदानीयशब्दत्वात् ॥१०।७॥

अपि also; वा on the other hand; परिसंख्या, परिसंख्या; स्यात् is; अनवदानीय शब्दत्वात् by reason of the word 'not to be cut off'.

7. On the other hand, it is परिसंख्या by reason of the word 'not to be cut off'.

The author says in reply to the objection of the objector. It is a परिसंख्या; because there is a text "मारुत्वान् अनवदानीयान् सुराग्रहांश्च आजि सद्भ्योहरित" "He wins cups and the portions consecrated to मस्त and

not to be offered, from those who run over the boundary mark." It shows that there is such a thing as अनवदानीय (any thing that can not be offered). This fact shows that it is a परिसंख्या. If all parts were to be offered in the sacrifice, the portions that are not fit to be cut off are not possible. The horn and hoof can not be offered apparently. So all the parts can not be offered. It is therefore reasonable to hold it to be परिसंख्या.

### अब्राह्मरो च दर्शनात्॥ १०। ७। ८॥

अज्ञाह्मणे in the non-Brahmans; च and; दर्शनात् by seeing.

8. And by seeing in non-Brahmanas.

The author gives another reason in support of his view; he says that "कुकभोराजपुत्रः प्राश्नाति भ्रुवगोपः" "A son of of a king protector of the cups drinks wine."

कुक्स (spirituous liquor) is to be drunk by a non-Brahman only. If all the parts were to be cut off and offered, such prohibition will not arise.

## श्रृतात्रृतोपदेशाच्च तेषामुत्सर्गवदयज्ञशेषत्वं ॥१०।७।६॥

श्रताश्रतोपदेशात् by reason of laying down boiled and not boiled; च and; तेषाम् their; उत्सर्गवत् like the पान्नीवत offering; अयज्ञशेषत्वम् the state of being nothing left in the sacrifice.

9. And by reason of laying down 'boiled' and 'unboiled'; there will be nothing left in the sacrifice like the पालीवत offering.

The author says that there is a text, "द्वयानि अंगानि अभिमृशति श्रतानि अश्रतानिच" "He touches two kinds viz. boiled and unboiled."

There are two kinds of animal flesh, 'boiled' and 'unboiled'; the boiled flesh is for an offering in the sacrifice. If all parts were to be offered in the sacrifice, this distinction will not arise. Just as, 'प्रयोगकृतंपातीवतं बत्स्जांत' "They relinquish the पाद्भीवत which has been taken round the fire."

They are there not boiled. This fact goes to show that it is a **परिसंख्या** and only 11 parts are to be offered and the rest are forbidden by implication.

- 11 parts of the animals are "हृद्यं जिह्ना बन्नायक दुवृक्को सन्यंदोः उभेपा-

श्वें द्तिणाश्रोणिः गुदंतृतीयमिति देवतावदामानिः। द्तिणोंसः, सञ्याश्रोणिः गुदंतृ-तीयमिति सौविष्टकृतानिः" ।"The offerings to the gods consist of the heart, the tongue, the thoracic region, the liver, the two kidneys, the left arm, the lateral sides, the right buttock and thirdly the anus; the right shoulder, the left buttock and thirdly, the anus are fit offerings for स्विष्टकृत."

Adhikarana iii.sûtras 10-11 dealing with the subject that in a sulfagin sacrifice, three parts other than those of the sacrifice are to be offered.

#### इज्याशेषात्स्वष्टकृदिज्येत प्रकृतिवत् ॥ १०। ७। १०॥

इज्याशेषात् from the parts ordained for the sacrifice; स्वष्टकृत, स्वष्टकृत, जिल्हा offering; इज्येत should be made; प्रकृतिवत् as in the model sacrifice.

10. From the parts ordained for the sacrifice, the earaq offering should be made as in the model sacrifice.

In the ज्योतिष्ठोम sacrifice, there is an अग्नीषोमीय animal "योदीक्षितो यदग्नी-षोमीय पशुमालभेत" "An initiated one sacrifices an अग्नीषोमीय animal."

Under a चोदक text, the स्विष्टकृत is transferred. In that connection it is said "व्यंगै: स्विष्टकृतं यजित" "He sacrifices स्विष्टकृत् with three organs."

The question is, whether these three portions are those which are mentioned as eleven parts or besides them? The reply of the objector is that these three parts are those which are the parts of the body fit for the sacrifice, namely the heart &c. In this way, the model sacrifice will be complied with; because in the new and full moon sacrifices, which are the models, the offerings are made from the remnants of the gritar cake.

# ज्यङ्गैर्वा शस्विद्वकारः स्यात् ॥ १० । ७ । ११ ॥

ज्यंगै: with three parts ; वा on the other hand ; शास्त्रत् just like a reed; विकार: modification ; स्यात् is.

11. On the other hand, there will be a modification with three parts just like reed.

The author says that there are three other parts; they are not the parts out of the eleven pointed out in the foregoing अधिकरण. They are as follows "यहोच्णः पूर्वाद्धादग्नये समयद्यति, गुदस्यमध्यतः श्लोएयाजघनतः" "He offers the first half of the arm to Agni, the middle of the anus and the lower part of the buttock."

The author gives an illustration "यथाशरमयंविह:" "The विहे grass is made of reed."

The द्वा grass is superseded by the शर; so in the same way the eleven parts enumerated in the foregoing अधिकरण are replaced by the three parts specified in the text. See for the full text in the commentary on the sûtra 9 of the preceding अधिकरण. (at p. 793)

Adhikarana iv, satras 12-16 dealing with the subject that in आध्यानी there is the suspension of इद्धा food.

# अध्यूध्नी होतुस्त्रचङ्गवदिडामक्षविकारः स्यात् ॥१०।७।१२॥

अध्यूष्ती, अध्यूष्ती; तु on the other hand; होतु: of the hota priest; ज्यंगवृत् like three parts; इडाभक्षविकार: modification of इड़ा food; स्वात् is.

12. The अध्यूष्ती is the modification of इड़ा food of the Hota priest.

In connection with the ज्योतिष्टोम there is an अग्नीपोमीय sacrifice where it is said, "अध्यूष्ट्नीहोत्रेहरंति" "They take the अध्यूष्ट्नी for the hotâ."

What is the meaning of अध्यूष्टनी? In वादस्त्य the meaning given is "समृद्धापीनायां घेन्वां" the cow with large udders; but माध्य says it is some organ other than the heart &c mentioned in the foregoing अधिकरण. धूर्तस्वामी says "अध्यूष्ट्यास्तरसोमासं" He reads it amongst the synonyms of flesh. According to Monier William's Dictionary "it is a tubular vessel above the udder, or above the scrotum." Now the question is, whether this अध्यूष्ट्या allotted to होता is in lieu of the इदामझ or in addition to it after division. The reply of our author is that it is in lieu of इदा food just as the three parts replace the 11 parts as enunciated in the foregoing अधिकरण iii, (see above.

### शेषे वा समवैति तस्माद्रथवित्रयमः स्यात् ॥१०।०।१३॥

शेषे in the subordinate; वा on the other hand; समवैति is united: तस्मात् therefore; रथवत् like a chariot; नियम: rule; स्यात् is,

13. On the other hand, it is united in the subordinate; therefore the rule is like that relating to the chariot.

The objector says that it is in addition to any other food to which he is entitled. It is only a rule to apportion the share to the Hota priest,

It is not governed by the adhikarana iii of Pâda vii but Adhiksrana xxi of Pâda iii where it is said that a chariot adorned with यजुमंत्र is offered to अध्वयु (see at p. 692). "The text is अनिस्थिभिरिडांवर्द्ध्यंति" "They increase इडा not with bones."

So the share of the flesh given to a hota is in addition to the food. 'अनस्थि' as used in the text is thus defined "क्रोमानंद्वीहानंपुरीततम्" "The lungs, the spleen and the intestines."

# अशास्त्रत्वात्तु नैवं स्यात् ॥ १० । ७ । १४ ॥

अशास्त्रतात् by reason of there being no prescribed rule; तु on the other hand; न not; एवं also; स्यात् is.

14. On the other hand, it can not be so, by reason of there being no prescribed rule.

The author says that you are mistaken. It is not so ordained; it can not be considered a rule of division. As to the text you quote, it is in the present tense and is, therefore, an अनुवाद; it is not in विधिष्ठिड्. The offer of अध्युष्टनी to होता is, therefore, in lieu of इंडा food.

### अपि वा दानमात्रं स्याद्मक्षशब्दानभिसम्बन्धात्॥ १०। १। १५॥

अपि also; वा on the other hand; दानमात्र mere donation; स्यात् is; मक्षशब्दानिभसम्बन्धात् by reason of having no connection with the word 'food'.

15. On the other hand, it may be a donation because there is no connection with the word 'food'.

The objector says that it may be a donation in addition to the set food because, there is no word which shows that awaren is intended for eating.

# दातुस्त्वविद्ममानत्वादिडाभक्षविकारः स्याच्छेषं प्रत्य-विशिष्ठत्वात् ॥ १० । ७ । १६ ॥

बातु: of the donor; तु on the other hand; अविद्यमानत्वात् by reason of the absence; इंडाभक्षविकार: modification of इंडा food; स्यात् is; शेष rem-

nants; प्रति towards; अविशिष्ठत्वात् by reason of there being nothing special.

16. On the other hand, by reason of the absence of the donor, it is in lieu of the food because in the remnants, there is no speciality.

The author says that there can not be a gift because there is no donor and in the offerings that have been made to the deity there is no ownership left in the sacrificer. So both the priest and the sacrificer are equally entitled to it. The conclusion is that the offer of says is in lieu of sai food.

Adhikarana v. dealing with the subject that affect is in lieu of food.

# अग्नीधन्न वनिष्ठुरध्यूध्नीवत् ॥ १०। ७। १७॥

अग्नीय:, अग्नीय ; च and ; वनिष्टु:, वनिष्टु ; अध्यूध्नीवत् like अध्यूध्नी:.

#### 17. And वनिष्दु is of अग्नीध like अध्युक्तीः

The author says that the same principle applies to विनिद्ध which is given to अभीध priest in lieu of his food. The same arguments as given in the foregoing अधिकरण apply mutatis mutandis to the present case of अग्नीध. विनिद्ध is explained by माधव that it is like अध्यूष्ट्री an organ other than the heart &c. the 11 parts of the animal mentioned in the commentary on the sûtra 9. at p. 793. सामनाथ the learned commentator of शाखदीपिका says that it is a flesh near the omentum. धूतसामी thinks it to be a particular part of the large intestine. "A part of the entrails of an animal offered in sacrifice;" or, "the particular part of the intestines near the omentum." (Monier Williams).

Adhikarana vi. satras 18-19. dealing with the subject that मैत्रावरुण is also entitled to the remnants of the food.

### अप्राकृतत्वान्मैत्रावरुणस्याभक्षत्वम्॥ १०। ७। १८॥

अप्राकृतत्वात् being absent in the model sacrifice; मैत्रावरुणस्य of मैत्रावरुण; अभक्षत्वम् not eatable.

18. There is no food for मैत्रावरण by reason of its being absent in the model sacrifice.

The question is, whether in a ज्योतिष्टोम, the मैत्रावरूण priest is entitled

to partake of the remnants of the food. The reply of the objector is that he is not entitled, because there is no such procedure in the model sacrifice.

### स्याद्वा होत्रध्वर्य्युविकारत्वात्तयो कर्माभिसम्बन्धात ॥ १०। ७। १६॥

स्यात is; वा on the other hand; होत्रध्नयु विकारत्वात् by reason of his being assistant of hotâ and अवध्यु ; तया: their; कमाभिसंबन्धात् by reason of being connected with the act.

19. On the other hand there is, by reason of his being an assistant of hota and surge, because they are connected with the act.

The author says that मैत्राव रूण is entitled to the remnants; because he obeys the commands of अध्ययु and helps the होता in reading the मंत्रः "तस्मान्मैत्रावरूणः प्रेष्पतिचानुचाह" "Therefore a मैत्रावरूण priest obeys the command and follows in reading."

In this way, being connected as assistant in the sacrifice, he is entitled to the remnants.

Adhikaraņa vii sūtras 20-21. dealing with the subject that the মুরাবৃহ্যা has only one portion.

# द्विभागः स्यादद्विकर्मत्वात ॥ १० । ७ । २० ॥

द्विभागः two shares; स्यात् is; द्विकमेंत्वात् by reason of there being double work.

20. There are two shares, by reason of there being double work.

As shown in the preceding अधिकाण, मैत्रावरुण helps the अध्वयु and होता; now the question is, 'what share does he get'? The reply of the objector is that he gets two shares, being an assistant of two priests.

# एकःवाद्वैकभागः स्यादभागस्याश्रुतिमूतत्वात् ॥१०।।२१॥

एकत्वात् being one ; ऐकभागः entitled to one share; स्यात् is ; भागस्य of a share; अश्रुतिभूतत्वात् by reason of there being no text.

21. On the other hand, being one he is entitled to one share, there being no text for assigning his shares,

The reply of the author is that he is entitled to one share only because मैत्राव रूप priest is one; nowhere it is said that he is entitled to the share of अध्व यु° and होता.

Adhikaran a viii, sûtras 22-23. dealing with the subject that the ম্বিচ্ছ্যারা gets no remnants.

### प्रतिप्रस्थातुस्र वपास्रपणात् ॥ १० । ७ । २२ ॥

प्रतिप्रस्थातुः of a प्रस्थाता; च and ; वपाश्रपणात् by reason of boiling the fat.

22. And of the safasevarar by reason of boiling the fat.

What is the share of प्रतिप्रस्थाता in the अग्नीपोमीय animal? The function of the प्रतिप्रस्थाता is to boil the animal fat. The reply is that he is also entitled to the remnants.

### अभक्षो वा कर्मभेदात्तस्याः सर्वप्रदानत्वात् ॥१०।७।२३॥

अभक्ष: no share in the food; वा on the other hand; कर्मभेदात, by reason of separate work; तस्या: its; सर्वप्रदानत्वात, by reason of there being no residue.

23. On the other hand, he has no share in the food by reason of his separate work and of there being no residue.

The author says that the function of the प्रतिप्रस्थाता is to boil the omentum, so he is not entitled to any remnants of the animal flesh and as the whole of the omentum is offered and no residue is left, he is not entitled to any share.

Adhikarapa ix satras 24-33 dealing with the subject that by 'याउयभागी यजित'' the extraordinary principle of गृहमेधीय is laid down.

## विकृतौ प्राकृतस्य विधेर्ग्रहणात्पुनः श्रुतिरनर्थिका स्यात्॥ १०। ०। २४॥

विकृतों in the modified sacrifice; विधे: of the command; प्रहणात् by taking; प्राकृतस्य of the model sacrifice; पुनःश्रुति repetition; अनिर्धिका meaningless; स्यात् is.

24. In the modified sacrifice, by reason of the command of the model sacrifice, the repetition is a tautology (meaningless).

In connection with the चातुर्मास्य it is laid do wn, "मक द्रूपो गृहमेधिभ्यः सर्वासांदुग्धे सायमोदने" (Maitrâyanî Samhitâ, I. 10. 1.) "To the मकत्s of गृहमेधी, in the milk of all, in the evening rice." There is a text. "आज्य-भागीयजित" He offers ghee oblations."

There are certain questions to be determined in this अधिकरण; whether this offering of ghee transferred under a चोदक text is only an अनुवाद, or whether it is a double act under the चोदक and the present texts. There are 8 views set forth in the present अधिकरण. The first view is that it is only a statement of facts; because we have the offering of ghee in the model sacrifice; its repetition in the modified sacrifice is only a tautology and is, therefore, an अर्थवाद. Take the example; from this house, the Brâhmans named देवद्स, विष्णुभित्र and पश्चद्दा are to be fetched, The naming of the persons is by way of surplusage or अर्थवाद.

# अपि वाऽऽग्नेयवदुद्विशब्दत्वं स्यात् ॥ १० । ७ । २५ ॥

अपि also; वा on the other hand; आपनेयवत् like the establishment of fire; दिशब्दत्वं by reason of the double repetition, स्थात् is.

25. On the other hand, it is like the establishment of fire by reason of the double repetition.

The second view is that it is only a repetition, the text in the model sacrifice is, "आउयभागी यजित" "He offers ghee oblations."

In the modified sacrifice also 'आउपभागी यजित''

The offering of ghee could have been performed according to the text of the model sacrifice even without this repetition. The same object is served by these two texts. It is a repetition just as it is in the आग्नेय "अग्निमग्न आवह" "O! Agni, bring Agni."

The deity is addressed with a view to bring himself. We find the same example in the ordinary life; "nere is a stick, beat him with the stick." It is, therefore, neither an start nor another sacrifice.

#### न वा शब्दएथक्त्वात् ॥ १० । ७ । २६ ॥

ৰ not so; at on the other hand; গ্ৰহ্মুখন বাব by reason of the difference of the text.

26. On the other hand, it is not so by reason of the difference of the text.

The third view is that it is neither an swarz nor the same object denoted by two texts. It is by way of praise. You are to act according to the model sacrifice; if you so act, the ghee offering will be made; in doing so, the sacrifice will be completed.

# स्रिधिकं वार्थवच्चात्स्यादर्थवादगुणाभावे वचनादिवकारे तेषु हि तादर्थ्यं स्यादपूर्वत्वात ॥ १० । १ । २० ॥

अधिकं addition; वा on the other hand; अर्थवस्तात् by reason of being for the purpose; स्यात् is; अर्थवादगुणाभावे in the absence of statement of facts and praise; वचनात् under a text; विकारे in modification; तेषु in them; हि because;; ताद्ध्ये being for it; स्यात् is; पूर्वत्वात् by reason of its being extraordinary.

27. On the other hand, it is an additional sacrifice by reason of its being for the purpose; there being no statement of facts and praise, by reason of the text it remains unchanged: in this state, by reason of its being extraordinary.

The fourth view is that it can not be an अर्थवाद; it is not the same thing denoted by two texts; it is not by way of praise but a separate sacrifice. The separate text which lays down an extraordinary principle can not be meaningless; its object is fully served, if we consider ghee offering to be an entirely different sacrifice.

### प्रतिषेधः स्यादिति चेत् ॥ १०। १। २८॥

प्रतिषेधः prohibition ; स्यात् is ; इतिचेत् if you say.

28. "It is a prohibition" if you say.

The fifth view is that it is by way of a परिसंख्या. The force of the text, ''आउम्भागी यजित'' ''(He offers ghee oblations.) is that only one part from the model sacrifice, namely the ghee offering is transferred while other details shall not be transferred. As for example when we say "five sorts of animals having five nails are eatable", we mean thereby that other animale are not eatable.

### नाष्ट्रतत्वात ॥ १० । ७ । २६ ॥

न not so; अश्रतत्वात् by reason of its being not ordained.

29. Not so, by reason of its being not ordained.

The sixth view is set forth in this and the following sûtras. The critic says that the text is not in the nature of a परिसंख्या. As said repeatedly a परिसंख्या has three defects; स्वार्थहानि, परार्थकल्पना, & पासवाध.

#### अग्रहणादिति चेत् ॥ १०। ७। ३०॥

अग्रहणात् by not accepting ; इतिचेत if you say.

30. 'By not accepting' if you say.

He further says that there is no necessity of making an inference of a चोदक text; it is sufficient that you have a direct text in the modified sacrifice. In this view, why should you create a difficulty by importing a चोदक text unnecessarily?.

#### न तुल्यत्वात ॥ १०। ७। ३१॥

न not so ; तुल्यत्वात् by reason of the equality.

31, Not so, by reason of the equality.

The seventh view is that the ghee offering and other details are on all equal footing; it will be inequitable to have ghee offering under the text and the other details transferred on the principle of अतिदेश. So they are all equally transferred under the principle of अतिदेश.

### तथा तद्गग्रहणे स्यात ॥ १० । ७ । ३२ ॥

तथा similarly ; तद्भहणे in its acceptance.

32. Similarly it will be in the acceptance thereof.

This is an objection to the seventh view. If you accept the principle of भविदेश and hold that ghee offering is to be made under the चोदक text, the same objection will apply to it. Why should other details be not transferred?.

अपूर्वतां तु दर्शयेद्वग्रहणस्यार्थवत्त्वात् ॥ १०। ७ । ३३ ॥

अपूर्वता extraordinary principle; तु on the other hand; दशीयत may show; प्रहणस्यार्थवरवात by reason of the acceptance being for the purpose.

33. On the other hand, it may show an extraordinary principle; by reason of the acceptance being for the purpose.

The author says that if you accept the text, ''(आडयभागो यजित)", it will show that the गृहमेधीय is separate from दर्शपूर्णमासयाग because it has its own extraordinary principle. In accepting the गृहमेधीय to be पूर्ववान, (having a model) the text quoted above will be meaningless. The procedure will no doubt be borrowed, but it will not affect the extraordinary nature of गृहमेधीय.

Adhikarana xx. dealing with the subject that in the गृहमेघीय sacrifice, the स्वष्टकृत् &c are to be performed.

# ततोऽपि यावदुक्तं स्यात ॥ १०। १। ३४॥

तलः therefore; अपि also; यावत् as many as; उक्तं mentioned; स्यात् is.

34. Therefore, there are as many as are mentioned.

The result from the foregoing अधिकरण is that you are to borrow those details which are montioned by the direct text, "अग्नये स्विष्ठकृते समय खित" "इडामुपद्वयित" "He offers to the स्विष्टकृत् fire." "He offers इडा."

In this view स्विष्टकृत् &c, allowed under a special text, are to be borrowed.

Adbikara pa xi. sûtras 35-37 dealing with the subject that in a সূহমগ্রীয় there is no eating of remnants,

# स्विष्ठकृद्वक्षप्रतिषेधः स्यात्तुल्यकारणत्वात् ॥

#### १०।७।३५॥

ं स्विष्ठकृद्गमक्षमितिषेत्रः prohibition of the eating of स्विष्ठकृत् remnants; स्यात् is; तुल्यकारणत्वात् by reason of equal causes.

35. There is a prohibition of the eating of the स्वरहत् remnants, by reason of the equal causes.

The and nature of the nahala being established in the foregoing wis-

करण, the author proceeds to determine the question whether the स्वष्टकृत् remnants are to be eaten or not. There is a text "अन्ति स्वष्टकृतं यजित" "He performs a sacrifice to the स्वष्टकृत् fire."

If you accept गृहमेशीय to be अपूर्व, then there are no remnants to be eaten; but our author proceeds on the assumption that it is पूर्व वान् (having a model) and says that by the word स्वष्टकृत, there is परिसंख्या as regards eating thereof. In view of the principle laid down in the last अधि- करण, both the स्वष्टकृत and the eating thereof are forbidden; but by virtue of the special text quoted, only स्वष्टकृत offering to the fire is permissible.

### अप्रतिषेधो वा दर्शनादिडायां स्यात ॥ १०। ७। ३६॥

अमितिषेषः no prohibition; वा on the other hand; दर्शनात् by seeing; इडायां in the case of इडा; स्यात् is.

36. On the other hand, there is no prohibition, by seeing it in the case of zer.

The objector says that you lose the permissibility of a certain procedure under the special texts; there is a text "इडाम्पह्रयति". "He offers इडा."

The word gut indicates that the eating is not forbidden.

# प्रतिषेधो वा विधिपूर्वस्य दर्शनात ॥ १०। ७। ३७॥

प्रतिषेध: prohibition; वा on the other hand; विधिपूर्वस्य of the previous injunction; दर्शनात by seeing.

37. On the other hand, it is a prohibition by seeing the previous injunction.

The author says that it is a परिसंख्या about eating of the स्विष्टकृत remnants; it does not operate as परिसंख्या of all sorts of eating. The विधि text ("अश्नि स्विष्टकृत यजित)" "He makes a sacrifice to the स्विष्टकृत fire." relates to the स्विष्टकृत only. The example of हुआ remnants will not hold good here.

Adbikara pa xi'. sûtras 38-39 dealing with the subject that in प्रायणीया and आतिस्या, the end is in श्रंयु and इहा.

शंच्यिडान्तत्वे विकल्पः स्यात्परेषु पतन्यनुयाजप्रतिषे-घोऽनर्थकः स्यात् ॥ १०। ७। ३८॥ शंदि। डान्तत्वे in the end of शंयु and इडा; विकल्पः option; स्मात् is; परेषु in the latter part; पतन्यनुयाजप्रतिषेधः prohibition as to पत्नी and अनुयाज; अनर्थकः meaningless.

38. There is an option in the end of शंयु and इडा; in the latter part, the prohibition as to पत्नी and अनुयाज will be meanningless.

In the ज्योतिष्टोम it is said "शंखंता प्रायणीया संतिष्टते न पत्नीःसंयाजयंति । इडांता आतिथ्या संतिष्ठते नानुयाजान् यजति ' "They sit up to the end of शंयु in प्रायणीया but do not perform पत्नीसंयाज ; they perform आतिथ्या up to the end of इडा food but do not perform अनुयाज."

The question is, whether the **number** is to end in **number** and analogue in **gu** food, or the whole series of the details is to be performed. The reply of the objector is that by the prohibition of **unitial** and **unitial**, it follows that besides these, the rest of the details is to be performed.

# नित्यानुवादो वा कर्मणः स्यादशब्दत्वात ॥१०।०।३६॥

नित्यानुवादः permanent statement; वा on the other hand; कर्मणः of an action; स्यात् is ; अशब्दत्वान् by reason of being nowhere ordained.

39. On the other hand, it is a permanent statement of facts, because the action (subsequent to vigars) is nowhere ordained.

The author says that the text which you consider to be by way of a परिसंख्या is only an अनुवाद. It is a statement of facts; it shows the practice: it does not prohibit the action. Take the text "नांतरिक्षेनदिवि अग्निश्चे-तन्यः" "Neither in the sky nor in the intervening space, the fire is to be established." It is not a परिसंख्या but only an अनुवाद. So here also.

The result is that the प्रायणीया ends in the repetition of शंदुमंत्र and the आतिथ्या ends in इडामक्षण, because any subsequent act is nowhere laid down, when they are in the end.

Adhikarana xiii sutras 40-12. dealing with the rule of the first sig and zer in appoint and anfacur.

# प्रतिषेवार्थवत्वाच्चे।त्तरस्य परस्तात्प्रतिषेधः स्यात्॥१०।७।४०॥

प्रतिषेधार्थवत्त्वात् by reason of the prohibition being for a purpose; उत्तरस्य of the subsequent; परस्तात् subsequent; प्रतिषेधः prohibition; स्यात् is.

40. By reason of the prohibition being for a purpose, subsequent acts of the second are prohibited.

In the foregoing अधिकरण it is established that प्रायणीया and आतिथ्या end in शंयुनाक and इडाभक्षण. In the model sacrifice, there are two sorts of शंयु and इडा; one before प्रतीसंयाज, and the other after it. The question is, which शंयु is meant? The reply of the objector is that the second one is meant; in that view the prohibition as to प्रतीसंयाज which is before शंयु will be significant and the subsequent acts are already prohibited.

# प्राप्नेर्वा पूर्वस्य वचनादितक्रमः स्यात् ॥ १० । ७ । ४१ ॥

प्राप्तः is meant; वा on the other hand; पूर्वस्य of the first; वचनात् under s text; अतिक्रमः transgression; स्यात् is.

41. On the other hand, the first is meant under the text; (otherwise) there will be a transgression.

The author says that the first शंदु is meant; in that view only the prohibition as to प्रतीसंयाज will be a permanant statement of facts. The author says that the text shows that प्रायणीया is to end in शंदुवाक and the subsequent performance of प्रतीसंयाज is prohibited. The second शंदु which follows the प्रतीसंयाज necessarily fails.

# प्रतिषेधस्य त्वरायुक्तत्वात्तस्य च नान्यदेशत्वम् ॥ ॥ १० । ७ । ४२ ॥

प्रतिषेशस्य of prohibition; तु on the other hand; त्वरायुक्तत्वात् being connected with त्वरा (quick); तस्य of it; च and ; नान्यदेशत्वम् the state of no other place.

42. The prohibition being connected with त्वरा (quick), it has no other place for it.

The author relies on the लिङ्ग argument in support of his view; he says that there are texts "देवासुराः सत्यमभजंत । श्रद्धदेवा सत्यस्यामजंत श्रद्धमसुराः। तदसुरैः सत्यमनुच्यमानंदेवानपाकामत् । ते प्रायणीयं निरवपन्तच्छं यंतमासीत्। श्रथश्रसुरायक्षमायंस्ततो यक्षः तत्वरे इति । तमेवं कृत्वा त्वरित मािवृयंते"

"त्रातिथ्यं निरवपंत्तिद्दान्तमासीद्धासुरा यञ्चमायंस्ततो यञ्चः तत्वर इति। तिद्दांतमेव कृत्वा त्वरितमाद्रियंते" "The gods and the Titans divided truth; half of truth came to the share of the gods and the other half was allotted to the Titans The Titans without telling truth surpassed the gods; they performed प्राथणीयः it ended in श्रंयु. The Titans went to the sacrifice; then the sacrifice sped. Acting thus, they appreciate speediness." "They resorted to आविथ्य; it ended in इडा and then the Titans went to the sacrifice : the sacrifice sped. Therefore making the sacrifice end in इडा, they appreciate speediness."

The texts are quoted to show why the प्रायणीया and आतिथ्या end in शंधु and इडा. The inference from them is that the first शंधु and इडा are meant; then only (स्वरित) quickness in the text will be significant.

Adhikarana xiv, sacras 43-46 dealing with the subject that by the text "वहुपसद उपसाद ते" &c. the extraordinary principle of the उपसन is laid down.

### उपसत्सु यावदुक्तमकर्म स्यात ॥ १०। ७। ४३॥

उपसत्सु in उपसत् s; यावत् as much ; उक्तम् said ; अकर्म no work ; स्यात् is.

43. In उपसन्s, as much said should not be done.

In a suोतिष्टोम there are 6 upasads named अग्नि, अनीक, सोम, शल्य, विष्णु, तेजन.

In that connection it is said 'अप्रयाजास्ता अननुयाजाः' "They are without प्रयाजs and अनुयाजs."

The question is, whether all the details are to be performed with the exception of the prohibited one, whether that alone which is ordained is to be performed and the rest is not to be performed or it is sign. The reply of the first objector is that alone which is prohibited should not be performed and the rest should be performed.

# स्रोवेण वाऽगुणत्वाच्छेषप्रतिषेधः स्यात ॥१०।०।४४॥

स्रोवेग with a text pertaining to a ladle; वा on the other hand; गुणत्वात् by reason of its being subordinate; शेषप्रतिवेदाः prohibition of the remaining; स्थात् is.

44. On the other hand, with the text pertaining to a ladle by reason of its being subordinate, the rest is prohibited.

The second view is that you must perform all the details which are allowed with the exception of those that are prohibited. "अवेणाचारमाचारयातं" "He sprinkles ghee with a ladle."

The text shows that the sprinkling of ghee with a ladle is permitted and the rest is prohibited by the principle of परिसंख्या.

# अप्रतिषेघं वा प्रतिषिध्यप्रतिप्रसवात् ॥१०।७।४५॥

अप्रतिषद् not prohibited; वा on the other hand; प्रतिषद्य after prohibitaing; प्रतिप्रस्वात् by reason of the counter-command.

45. On the other hand, not prohibited, after prohibiting, by reason of the counter-command.

The first objector says that you are wrong; the prohibited details are not to be performed and the rest should be performed. The text you quote is not in the nature of a **utities** but it is **utities** i.e. permitting a thing to be done with some conditions after prohibiting it. The whole text runs thus.

"नान्यामाइति पुरस्ताज्जुदुयाद् यदन्या माइति पुरस्ताञ्चहुयादन्यन्मुखंकुर्यात् अवेणाघारमाघारयति" 'No other offering should be made first; if one makes another offering first, he shall turn his face towards the other side. He, therefore, sprinkles ghee with a ladle."

This clearly shows that it is by way of a प्रतिप्रस्त. As in ordinary life, bathing is strictly prohibited to an invalid, but with certain conditions it is permissible as for example with tepid water or by washing the body with a wet towel. This kind of permission with conditions attached to it is called प्रतिप्रस्त, (counter-command).

# म्रानिज्या वा शेषस्य मुख्यदेवतानभीज्यत्वात ॥ १०।७।४६॥

अनिज्या not to be performed; वा on the other hand; शेषस्य of the remaining; मुख्यदेवतान् principal deities; अनभीऽयत्वात् by reason of there being no offering of ghee.

46. On the other hand, the rest is not to be performed because there is no offering of ghee to the principal deities.

The author's view is in this concluding sutra; the prohibition

as to प्रयाज and अनुवाज is by way of अनुवाद. The complete text is.

"नान्यामाहुतिं पुरस्ताज्ज्ञहुयाद्गनेय्या अग्निहिं मुखमित्य भिधाय यदन्यामाहुतिं पुरस्ताज्ज्ञहुयाद्वेकृती मन्यन्मुखंकुर्याद्गनेय्या अग्निहिं मुखंश्रुवेण श्राधारमाधार यति नान्यं यजते श्रग्निमनीकंसोमं शल्यं विष्णुतेजनं" "No other offering should be made first, saying, fire is verily the mouth of all fire-oblations, if he offers other offerings in the modified sacrifice, he shall turn his face aside because fire is the mouth of fire oblations. He sprinkles ghee with a ladle; he does not make any offering, such as, अग्नि, अनीक, सोम, शल्य, विष्णु and तेजन."

The ghee offerings to the principal deities are prohibited; and the rest is without the offerings of ghee. The result is that the six; aquas are in the nature of angle and only those details are to be performed which are allowed by the direct text. No aleas text intervenes.

Adhikarana xiv. attras 47-50. dealing with the subject that with the text "वर्णनैककपालन" &c. the extraordinary principle of the sacrificial bath is laid down.

### अवभृथे बर्हिषः प्रतिषेधाच्छेषकर्म स्यात् ॥१०।७।४०॥

अवभूथे in the sacrificial bath; वहिंप: of वहिं:; प्रतिषेधात् by reason of prohibition; शेषकर्म the rest of the action; स्यात् is.

47. In the sacrifice by reason of the prohibition of चहि, the rest of the action is to be performed.

In a ज्योतिष्ठोस, there is a sacrificial bath "वारुणेनैककपालेनावन्ध्यसभ्यवयंति"; "They resort to the sacrificial bath with a cake baked on one potsherd and consecrated to वरुण."

In that connection it is said "श्रपवर्हिषः प्रयाजान् यजति । श्रपवर्हिषौ श्रज्ञुयाजौ यजति" "He offers प्रयाजs without वर्हि ; he offers two अनुयाजs without वर्हि "

Now the question is, whether with the exception of the fourth प्रयाज and first अनुवाज which constitute the विहेंगाग, the rest should be performed; or with the exception of the ghee offerings, the text operates as परिसंख्या as to the rest; or the sacrificial bath is an अदूर्व. The reply of the first objector is that with the exception of the विहेगागड, the rest should be performed; the reason is that they are only prohibited. The rest of the details will be transferred by the चोदक text.

### आज्यभागयोर्वा गुणत्वाच्छेषप्रतिषेधः स्यात्॥१०।॥४८॥

अज्यभाः थे: of the ghee offerings; वा.on the other hand; गुणत्वात being subordinate; शेवप्रतिषेधः prohibition of the rest; स्पात् is.

48. By reason of the ghee offerings being subordinate, the rest is prohibited.

The second objector says that the rest of the details are prohibited because the अनुपान are ordained. It is a परिसंद्या as to the rest of the details; the ghee offerings are permissible "अपसुमंतावाज्यभागीयनित" "अपस्वग्ने सिध्य अप्रुमे सोमी अववीत्" "He makes final ghee offerings in waters." "O! Agni there is thy place in the water; Soma told me in the waters."

# प्रयाजानां त्वेकदेशप्रतिषेधाद्वावयशेषत्वं तस्मान्नित्या-नुवादः स्यात् ॥ १० । ७ । ४९ ॥

प्रयाजानां of the प्रयाज ; तु on the other hand ; एकदेशप्रतिवेधात by reason of the prohibition of a part ; वाक्यशेषत्व subordination of a sentence ; तस्मात् therefore ; नित्यानुवादः permanent statement; स्यात् is.

49. By reason of the prohibition of a part of the प्रयाज offerings, there is subordination of sentences; it is, therefore, a permanent statement of facts.

The first objector says that it is not a परिलंख्या. In that view the text is split up into two sentences, one lays down the अनुयाज offerings and the other prohibits the विश्वास. This splitting up of sentences is highly to be deprecated by the Mîmânsakas. It is therefore an अनुवाद, i. e. a mere statement of the facts.

# आज्यमागयोर्ग् हणं नित्यानुवादो वा गृहमेधीयव-त्स्यात्॥ १०। १। ५०॥

आज्यभागयोः of ghee offerings ; ग्रहणं acceptance ; नित्यानुवादः by way of permanent statement ; गृहमेधीयवत् like a गृहमेधीय; स्यात् is.

50. The acceptance of the ghee offering is by way of statement of facts like a यहमेश्रीय. The author concludes the discussion and says that the sacrificial bath is अपूर्व, a model in itself; in that view, the text is clear and there is no splitting up of the text into two sentences. You are to perform those details of the sacrifice which are allowed by the express texts as in the case of a गृहमेधीय or उपसद्ध.

Adhikaraṇa xvi. satras 51-57, dealing with the subject that the rule in वाजपेय &c. the यूप &c. are of खदिर wood &c, is restrictive.

# विरोधिनामेकश्रुतौ नियमः स्याद्ग्रहणस्यार्थवत्त्वाच्छ-रवच्च श्रुतितो विशिष्ठत्वात ॥ १०। ७। ५१॥

विरोधिनाम् of two contradictories; एकश्रुतौ in one text; नियम: restrictive rule; स्यात् is; प्रहणस्य of the transference; अर्थवस्वात् by reason of being for a purpose; शरवत् like the reed; च and; श्रुतितः from the text; विशिष्टत्वात् by reason of the special feature.

51. When there are two contradictories in one text, it is a restrictive rule, by reason of the transferrence being for a purpose like the reed and by reason of the special feature of the text.

. There is a वाजपेय sacrifice "शरिद वाजपेयेन स्वाराज्यकामा यजेत" "Let one desirous of the sovereignty in heaven, perform a वाजपेय in an autumn."

In that connection it is laid down "रवादिरोयूपो भवति" "A sacrificial post is made up of खदिर wood."

The question is, whether the यूप is to be constructed from रवदिर wood, or पलाश or रोहतक wood.

In another connection, it is laid down "বৃহন্ पृष्ट' भवति". "There is a বৃহন্
पृष्ट."

The question is, whether the पृष्ठ is of घृहत् tune alone or रथंतर also.
In connection with त्रैधातवी it is laid down "यवमये। मध्यमः", "The middle one is made of barley."

The question is whether the middle grism is made of barley only or of rice also. The reply of our author is that on account of the optional nature of the materials in the model sacrifice under the text there is a

by way of नियम and does away with पलाश or रोहतक wood just as शर is in the place of कुशा in "शरमयी वहिं". "The वहिं grass consists of reed."

The reason is that by so doing, the acceptance of the material will be for the purpose and the special substance mentioned in the text will displace the other materials that would otherwise be transferred under the चोद्र text. The same reasoning will apply mutatis mutandis in the case of barley and बृह्द.

#### उभयप्रदेशान्नेतिचेत् ॥ १० । ७ । ५२ ॥

उभयप्रदेशात by reason of the transfer of both; न not so; इतिचेत् if you say.

52, "Not so, by reason of the transfer of both," if you say.

The objector says that it is not a नियम ; under the चोदक text both materials are transferred. How is it that one is accepted?. It is therefore optional to use any of them.

#### शरेष्वपीति चेत ॥ १०। ७। ५३॥

शरेषु in the reed ; अपि also ; इतिचेत् if you say.

53. "In the reeds also" if you say.

The author says that the illustration of शर is appropriate. How is it that the principle of बाध applies and the शर displaces the द्वारा grass? The same thing happens here also.

### विरोध्यगृहणात्तथा शरेष्विति चेत् ॥ १०। ७। ५४॥

विरोध्यप्रहणात by reason of not accepting the contradictories ; तथा similarly ; शरेषु in the case of शर्ड ; इतिचेत् if you say.

54. "By reason of not accepting the contradictories, the same is the case with the शर" if you say.

The objector says that কুল and লাব are two contradictory substances; if you accept the কাব, the কুল will be, necessarily, displaced.

### तथेतरस्मिन् ॥ १०। ७। ५५॥

तथा similarly ; इतर्श्सिन् in the others.

55. Similarly in the others.

The author says such is also the case with खदिर, पळाश & रोहतक wood... If you accept one kind of wood, the other kind is, necessirily, set aside.

# श्रुत्यानर्धक्यमिति चेत्॥ १०। १। ५६॥

श्वत्यानर्थक्यम् :meaninglessness of the text; इतिचेत् if you say.

56. "The text is meaningless," if you say.

The objector says that if by accepting the खदिर wood, the प्राप्त wood is set aside, the चौदक text under which both of them are optional is meaningless.

# गृहणस्यार्थवत्त्वादुभयोरप्रतिपत्तिः स्यात ॥१०।०।५०॥

महणस्य of acceptance; अर्थवस्वात् by reason of being for the purpose; इसवोः of both; अपतिपत्तिः no application; स्यात् is.

57. By reason of the acceptance being for the purpose, there can not be an application of both.

The author says that there is a direct text; if you accept the effect wood, it will be significant and for the purpose. In that view, there is no option left; both can not come under the eleanter.

Adhikarana xvii.sutras 58-60 dealing with the subject that in the desire-accomplishing sacrifice, the substance and the deity of the model sacrifice are suspended.

# सर्वासाञ्च गुणानामर्थवरवाद्गृहणमप्रवृत्ते स्यात्॥१०।अ५८॥

सर्वासं of all; च and; गुणानाम् of subordinate acts; अर्थवस्वात् by reason of the significance; प्रहणम् acceptance; अप्रवृत्तेः of no application; स्यात् is.

58. And by acceptance of all, by reason of the significance of the subordinate acts there is no application.

There are desire-accomplishing sacrifices "आग्नेयमष्टकपालं निर्वेषेद्र ककामः" "अग्नी गोमोयमेकादशकपालं निर्वेषेट्युयामाकं ब्रह्मवर्चसकामः" "पेंद्रमे-कादश कपालं निर्वेषेत्रजाकामः" "One who is desirous of splendour shall offer cakes baked on eight potsherds and consecrated to Agni; one who is desirous of Brahmanic glory shall offer cake made of श्यामाक, baked on eleven potsherds to Agni and soma: one who is desirous of progeny shall offer cakes baked on eleven potsherds to Indra."

The question is, whether in these desire-accomplishing sacrifices, the

materials and the deity of the model sacrifice are suspended or not. The reply of the author is that the materials and the deity of the airlie being for a special purpose and that both having been specially prescribed, there is no occasion for the application of the air texts which operate in the case of other details about which the texts are silent.

# स्रिधिकं स्यादिति चेत्॥ १०। १। ५९॥

अधिक combination ; स्यात् is ; इतिचेत् if you say.

59. "There is a combination', if you say,

. The objector says that the deities and the materials of both the model and modified sacrifices may be combined.

### नार्थाभावात्॥ १०। ७। ६०॥

न not so; अर्थाभावात by reason of the want of purpose.

60. No so, by reason of the want of purpose,

The author says that though the चादक text is not prohibited by the direct text, the purpose is served by one deity and material and so there is no necessity for the transfer of the deity and material from the model sacrifice.

Adhikaraņa xviii sūtras 61-63 dealing with the subject that in a सीमापीदण animal sacrifice the सिंदर-made sacrificial post is a restrictive rule.

# तथैकार्थविकारे प्राकृतस्याप्रवृत्तिः प्रवृत्तौ हि विकल्पः स्यात् ॥ १० । ७ । ६१ ॥

तथा similarly; एकार्थविकारे where one object is modified; प्राकृतस्य of the thing of the model sacrifice; अप्रवृत्तिः suspension; प्रवृत्ती in application; हि because; विकल्पः option; स्यात् is.

61. Similarly where one object is modified, the thing of the model sacrifice is suspended; because in its application, there is a dilemma.

In a certain sacrifice it is laid down "औदुम्बरोयूपो भवति" "There is a sacrificial post made of उद्देवर wood."

Now the question is, whether the effet post which would have been borrowed from the model sacrifice but for this text, is replaced or not. The reply of the author is in the affirmative; one are serves the purpose,

either the खदिर or the उदुस्बर one: in such a state, the principle laid down in the preceding अधिकरण applies i.e the substance of the model sacrifice will be replaced. If you borrow the substance from the model sacrifice there will be a dilemma in the matter of choice which is highly undesirable.

# यावच्छुतीति चेत् ॥ १०। १। ६२॥

यावच्छुति just as much laid down ; इतिचेत् if you say.

62. 'Just as much laid down' if you say.

The objector says that there is the चोदक text under which खदिर wood would be used and there is the direct text under which उदुस्बर wood is to be used; why should you not combine both of them?

#### न प्रकृतावशब्दत्वात् ॥ १०। ७। ६३॥

न not; प्रकृतों in the model sacrifice; अशब्दत्वात by reason of there being no such direction.

63. Not so, by reason of there being no such direction in the model sacrifice.

The author says that it is wrong; in the model sacrifice there is the safet post and in the modified sacrifice we have sates sacrificial post; but nowhere it is said in the model sacrifice that two kinds of grewill be used. So the principle of agas does not apply.

Adhikarana xix, sutras 64-71. dealing with the subject that the persons desirous of Brahmanic glory should perform the sacrifice with the rice only.

# विकृतौ त्वनियमः स्यात्प्रषदाज्यवद्गृहणस्य गुणार्थ-त्वादुभयोश्च प्रदिष्ठत्वाद्गुणशास्त्रं यदेति स्यात् ॥ १०। १। ६१॥

विकृती in the modified sacrifice; तु on the other hand; अनियम: no rule; स्यात् is; प्रवराज्यवत् like the mixture of curd and milk; प्रहणस्य of the acceptance; गुणायत्वात् by reason of being for the purpose of the quality; उभयो: of both; च and; प्रदिष्टत्वात् by reason of being laid down; गुणशास्त्र laying down the quality of the subordinate act; यदा then; इति participle; स्थात् is.

64. On the other hand, in the modified sacrifice there is no rule like the mixture of curd and milk by reason of the acceptance being for the purpose of the quality and by reason of both being laid down; when the laying down the quality of the subordinate act is (set aside).

There are texts "सौमारौद्रंघृतेचरं निर्वेपेच्छुक्लानां विहीणां वहावर्चसकामः" "सौमारौद्रंचरं निर्वेपेन्छ्रण्यानां विहीणांमभिचरन्" "नैऋतचरं निर्वेपेन्छ्रण्यानां विहीणां" "One who is desirous of Brahmanic glory shall offer चर made of white wild rice and boiled in ghee to Soma and Rudra; one performing witchcraft shall offer चर made of black wild rice to Soma and Rudra; let him offer चर made of black wild rice to Forefal. Let him offer चर made of white wild rice to Sun-god.

The question for determination is, whether the sacrifice is to be performed with the wild rice of the model sacrifice or rice only. The reply of the objector is that there is no rule; just as in the प्रदाद, you have both the curd and ghee, so here also. If you accept the rice, it is in compliance of the direct text which lays down the quality of the rice; if you accept both, it is in accordance with the direction of the चौदक and direct texts: but the quality of the rice will be set aside by the use of wild rice in the sacrifice. The result is that you have an option.

# ऐकाथ्यांद्वा नियम्येत श्रुतितो विशिष्टत्वात् ॥१०।७।६५॥

देशाध्यांत by reason of there being one object; वा on the other hand; नियम्येत lay down as a restrictive rule; श्रुतितः from the text; विशिष्टत्यात् by reason of its being specialised.

65. On the other hand, it is a restrictive rule by reason of there being one object and by reason of its being specialised by the text.

The author says that it is a restrictive rule. The object of the sacrifice is fulfilled by the use of one substance only whether it be barley or rice. And as there is a special direction in the text, the barley of the model sacrifice will be replaced, because both can not be used.

#### विरोधित्वाच्च लोकवत् ॥ १० । ७ । ६६ ॥

विरोधित्यात by reason of there being contradictory ; च and ; लोकवत् as in the ordinary life.

66. And by reason of there being contradictory as in the ordinary life.

The author says that two contradictory things can not exist side by side. You can not use barley and rice in the same sacrifice. Just as in ordinary life you can not use fish and milk together. So the qualified rice replaces the barley of the model sacrifice.

### क्रतोश्चतद्दगुणत्वात् ॥ १० । ७ । ६० ॥

क्रतोः of the sacrifice; च and ; तद्रगुणत्वात by reason of its being of the same quality.

67. And of the sacrifice, by reason of its being of the same quality.

The author gives another reason in support of his view. He says that the sacrifice is said to be black or white. The rice is also said to be white or black; so it will be in conformity with the quality of the sacrifice.

# विरोधिनाञ्च तच्छुतावशब्दत्वाद्विकल्पः स्यात॥१०।श६०॥

विशोधनां of the contradictories; च and; तच्छुतो in that text; अशब्दत्वात् by reason of being not mentioned; विकल्प: option; स्यात् is.

68. And of the contradictories being not mentioned, there is an option.

The author says that when there are two contradictory things under the चौद्द and the direct texts and there is no mention as to the transfer, there is an option. In this view also, it is a restrictive rule.

# एषदाज्ये समुच्चयाद्वग्रहणस्य गुणार्थत्वम् ॥१०।६६॥

पृषदाज्ये in पृषदाज्य ; समुचयात by reason of the combination ; प्रहणस्य of | the acceptance ; गुणार्थत्वम् for the object of the quality.

69. In quality by reason of the combination, because there the acceptance is for the object of the quality.

The author says that you have given the example of quasa. It is a mixture of ghee and curd. The principle of and, therefore, applies there; the reason is that you can not produce the material called unquasa without the above-said mixture. There are other materials produced in ordinary life as red-powder by mixing lime and turmeric and red vermillion by mixing mercury and sulphur. But in the present case you are not going to make a third substance by mixing barley and rice.

# यदापिचतुरवत्तीति तु नियमे नोपपदाते ॥१०।७०॥

यद्यपि though; चतुरवर्ती, चतुरवर्ती; इति participle, तु on the other hand; नियमे in a restrictive rule; न not; उपपद्यते arises.

70. On ther hand, 'though चतुर्वत्ती' does not arise in the view that it is a restrictive rule.

The objector says that if you take the view that it is a restrictive rule and does away with the चोद्क text, then पंचवरी will replace चतुर्वेश which is not the case.

### क्रत्वन्तरे वा तन्न्यायत्वात्कर्मभेदात ॥ १०। ७। ७१॥

करवंतर in another sacrifice; वा on the other hand; तल्यायत्वात् by reason of its being proper; क्रमेंभेदात् by reason of being different act.

71. On the other hand, in another sacrifice by reason of its being proper; because it is a different act.

The author says that you make a confusion. In the द्रश्यूणमास्याम, there is a पुरोबाश cake. So the sacrificer is called चतुरवसी but in an animal sacrifice he is called प्यवस्थि. So there is a difference of sacrifices; they are entirely different things.

Adhikarana xx, sutras 72-73 dealing with the subject that by the text 'प्दावरीववपाकायाँ' the प्दावरीववपाकायाँ'

# यथात्रुतीति चेत् ॥ १०। ७। ७२॥

वयाश्रुति according to the text ; इतिचेत् if you say.

72. 'According to the text' if you say.

There is a text in connection with the animal sacrifice in a इयोतिष्ठोम "यद्यपिचतुर्वतो यजमानः पंचावत्तेव वपाकार्या" "Though a sacrificer is चतुर्वत्ती, yet the fifth offering is to be made of the omentum."

New the doubt arises by hearing the term 'पंचावत्त' in connection with the omentum; it has no application to the other parts of the animal. What are चतुर्वत्ती and पंचादती? They are the गोत्रः of the sacrificers "जामद्-व्या चत्सविद्याधिष्ण्यवित्रयः । पंचावत्तिन एवान्ये सर्वेचतुरवित्तनः" "The descendants of जमद्भि, वत्सविद् and वाधिष्ण are three; these are offerers of four oblations and others are offerers of five oblations." Then there is another text.

"जामद्ग्न्यावत्सविदावाधिषेण्रतथैवच । भाग बाश्चवना सौर्वा पंचावतिन हेिताः" "The descendants of जमद्ग्नि, वर्त्सविद, वाधिषण, भागंव & भौवे are the offerers of five oblations." The पंचवातीय in शुनासीरीय consists of पंचवत्ती an oblation consisting of five-fold cut (or ladled) ghee which is offered without disturbing fire "पंच हत्योऽवदाय संपादितमाज्यं पंचावत्तीयं." "Offering five times from the collected ghee is called पंचावत्तीय " (See at p. 1176 of vol. iii. of तै॰ सं॰ आनंदाश्चम series).

The reply of the objector is that when data in the text applies to the omentum only, it does not apply to the other portions of the animal.

### न चोदनैकत्वात ॥ १०। ७। ७३॥

न not so ; चोदनैकत्वात by reason of there being one injunction.

73. Not so, by reason of there being one injunction.

There are the portions of the animal and there is omentum; both are governed by one size text. You can not split up the text by dividing it into two parts. It will constitute the defect of splitting up of a sentence which a Mîmânsaka highly deprecates. So one text governs both and the result is that पंचावत applies to the portions of the animal as well.

#### END OF PÂDA VII.

#### PADA VIII.

Adhikarana I. satras 1-4 dealing with the subject that the prohibition of the transferred अनारभ्यविधि is by way of पशुरास.

# प्रतिषेधः प्रदेशेऽनारभ्यविधाने च प्राप्तप्रतिषिद्धत्वाद्वि कल्पःस्यात ॥ १० । ८ । १ ॥

प्रतिषेध: prohibition ; प्रदेशे in the transferred text ; अनार्भपविधाने in the scattered text ; च and ; प्राप्तप्रितिषद्वत्वात् by reason of the transferred prohibition; विकल्प: optional ; स्थात् is.

1. The prohibition in the case of the scattered text and the transferred text is optional by reason of the transferred prohibition.

In connection with महापितृयज्ञ transferred by चोद्दक, there is a text. "नहातार वृणीते नार्षेयं" ""He does not appoint a होता nor does he repeat the names of the Risis." There is a scattered text.

"त्रोश्रावयेति चतुरत्तरम् श्रस्तु श्रोषडिति चतुरत्तरं यजेति द्वयत्तरं, ये यजामहे हित पंचात्तरं, द्वयत्तरो वषट्कार एषवे प्रजापितः सप्तदशोयशेषु श्रन्वायत्ते" (M.S., I.4.11) "ततोनानु याजेषुये यजामहेकरे ति" "श्रोश्रावय' consists of four letters; अस्तुश्रीषट् consists of four letters; 'यज' consists of two letters; ये यजामहें consist of five letters; वषट् has two letters; these seventeen are the Lords of the universe and fit in the sacrifices. Therefore in अनुयाजं, 'ये यजामहें' are not uttered.

Now the question is, whether the appointment of a priest in the महापित्यज्ञ and the repetition of 'ये यजामहें' in अञ्चयाज्ञ are prohibited by reason of these texts, when in the model sacrifice they are allowed. The reply of the objector is that when there is a prohibition by reason of the direct and चोदक texts, it is an option.

# ं अर्थप्राप्तवदिति चेत्॥ १०।८।२॥

अर्थप्राप्तवत् like the attaining of the object ; इति चेत् if you say.

2. "Like the attaining of the object" if you say.

The objection to the पूर्वपक्ष view is that when there are विश्व and प्रतिवेश in conflict, it is the latter that prevails. As for instance, do not take poison; do not put your finger into the serpent's mouth and do not

kick thorns with your foot. All these prohibitions are for some object in view and will, therefore, prevail.

# न तुल्यहेतुत्वादुभयं शब्दलक्षणम् ॥ १०। ८। ३॥

न not; तुल्पहेतुत्वात् by reason of the equal causes; उभय both; शब्द अक्षणी based on the word.

3. Not so, by reason of the equal causes; both are based on the word.

The reply of the objector is that you are mistaken. Both the command and the prohibition are based on the texts. So they are both equally binding. The result is that it is optional.

# स्रपि तु वाक्यशेषः स्यादन्याय्यत्वाद्विकलपस्य विधी-नामेकदेशः स्यात ॥ १०। ८। ४॥

अपि also; तु on the other hand; काल्यशेषः supplementary sentence; स्यात् is; अन्यायत्वात् by reason of the impropriety; विकल्पस्य of the option; विश्वीनाम् of the commands; एकदेशः only partial; स्यात् is.

4. On the other hand, it is a supplementary sentence by reason of the impropriety of the option; the command is only partial.

The author says that the texts are only supplementary texts and the prohibition is only partial. The महापित्यज्ञ is to be performed with all the details of the model sacrifice with the exception of the appointment of priests and that all the यज्ञ should be performed with all the details with the exception of the repetition of 'ये यजमाहे' in the अनुवाज offerings. This kind of prohibition which is partial is called प्यु दास. The authorsays that the option which you say is improper. The texts are, therefore, in the nature of प्यु दास.

Adhikarana ii. dealing with the subject that in "not those to be done in animal sacrifice" the negative is by way of স্থাবাই.

# अपूर्वे चार्थवादः स्यात ॥ १० । ८ । ५ ॥

अपूर्व in the case of अपूर्व; च and; अर्थवादः recommendation; स्यात् is,

5. In the case of says, it is a recommendation.

There are full and new moon sacrifices in which there are ghee offerings. Taking them as models, it is said "न तौपशीकरोतिन सेामे" "He does not perform these two in an animal sacrifice nor in a soma sacrifice."

Now the question is, whether the text is prohibitory text or a पशुँदास or अर्थवाद. It is not पशुँदास. It is said in connection with दर्शपूर्णमासयाग ; there is no relevancy of the सामयाग. You can not say that the दर्शपूर्णमास should be performed with the exception of सामयाग, you can not say that it is a prohibition that is transferred to सामयाग by चोदक text because साम is a model in itself (अपूर्व). The result is that it is अर्थवाद and means that as there are no ghee offerings in सामयाग, should not they be made in an animal sacrifice? The question suggests the answer; it means that the ghee offerings should not be made in an animal sacrifice. It is called a question of negation in grammar and a leading question in law.

Adhikarana iii. dealing with the subject that the prohibition in the text "नातिसत्रेगृह्वाति बोडिशन" is by way of option.

## शिष्ट्वा तु प्रतिषेधः स्यात् ॥ १०। ८। ६॥

शिष्टा after having laid down; বু on the other hand; uনিবয়: prohibition; ধ্যান্ is.

6. On the other hand, after having laid down, there is prohibition.

There is another form of a negative. In connection with a sulfagin it is laid down "अविरात्रे पोडिशिन गृह्णाति, नातिरात्रे पोडिशिन गृह्णाति, नातिरात्रे पोडिशिन गृह्णाति" "He takes पोडशी cup in an अतिरात्र ; he does not take पोडशी in an अतिरात्र."

As to such texts where the thing is once laid down and then it is prohibited, it can not be quitted (an exception) "In an selatia, a view is used, then again it is not used". The selatia is the same, you can not say that with the exception of view, all details should be performed in an selatia. So you can not assert a thing at one time and then deny it in the same breath; you can not blow hot and cold. Secondy it is not saving. When you say "Excepting the horses and cows others are not animals" Here by denying the other animals the title of 'animal', you praise the cows and horses; but here you can not praise the view is prohibiting it. So

the prohibition in the present case where two contradictory texts exist side by side, is by way of option.

Adhikarana iv desling with the subject that the prohibition in the text "अनाहुतिवेजितिला-

# न चेदन्यं प्रकल्पयेत्प्रबलृप्तावर्थवादः स्यादानर्थक्यात्पर-सामध्यांच्च १०। ६। ७॥

न not; चेत् if; अन्यं another; प्रकल्पयेत् lay down ; प्रकल्सी in so laying down; अर्थवाद by way of अर्थवाद: ; स्यात् is; आनर्थक्यात् by reason of its being meaningless; प्रसामध्यात् by reason of being dependent on the force of another; च and.

7. If it lays down another, on so laying down, it is by way of হাৰ্যবাহ by reason of its being meaningless and dependent on the force of another.

In connection with आग्नहोत्र, it is laid down "जतिलयवाग्वा जुहुयाद् गवे भुक्तयवाग्वा वाजुहुयाद् न ग्राम्यान् पश्चन् हिनस्ति न श्रार्ण्यान् ॥ श्रनाहृति वैंजर्ति-लाश्च गवेशुकाश्च । पथसा श्रग्निहोत्र जुहुयात्" (T.S V. 4.3. 1&2) "Let him offer gruel\* made of wild sesamum, let him offer gruel made of wild wheat. He does not kill village animals or wild animals. The wild sesamum and wild wheat are not fit for offerings. Let him offer them with milk."

The first part of the text "जतिंख्यवाग्वा....." is a विधि "अनाहुतिवें......" is a prohibition "प्यसा......." is again a विधि. In this state of facts, the principle laid down in the preceding अधिकरण will apparently apply; but our author says that when you prescribe another substance, then it will be an अर्थवाद. जितेंछ is a wild sesamum and गवेषुक is a wild wheat. First you say that they may be offered but subsequently you say that they are not fit for offering and lastly you permit their

<sup>\*</sup> यवाग् which is here translated by gruel is a particular liquid food made of 4 parts of rice boiled in 6 parts of water. It may also consist of rice flour boiled in water. This kind of food has medicinal properties under the Hindu medical science. According to Monier Williams जिल्हें स्वाम् is a juice of wild sesamum and गवेशुक्यवाम् is rice gruel boiled with Combarbata.